

The threefold structuring of a soul exercise

A section from the book Exercises for the soul, by Heinz Grill

Translated by Lisa Winchester, 2021.

The threefold structuring in a soul exercise

For the following summary presentation of the outline of an exercise, a threefold structuring can serve in the simple elementary sense of body, soul and spirit. This threefold structure into a material level, a lively subtle feeling soul level and a transcendent reality, which one describes as spirit, is a way to help classify the differentiation of the various qualities within a view. For the exercise, the reader must not fall into the mistake, only to include the spiritual and the soul level in the observation and to disregard the physical level, because in this way they would only achieve one-sided and very unsound results. All levels within the exercise should come to an expansive and as lively as possible shaping out. The differentiation helps the orientation of the consciousness within this trinity to a continued solid building of concentration and to right, truthful identification of the results in the arising thoughts, impressions and images. This threefold structuring was developed by me in this way for the practice, so that an individual can concretize their own starting points, which are an aid to the forming of a thought more easily into the matter and into the topic. The careful dividing out of the levels, can find a use within all modes of practice. It helps the consciousness to think in an orderly and in a concrete, constructive and attuned way.



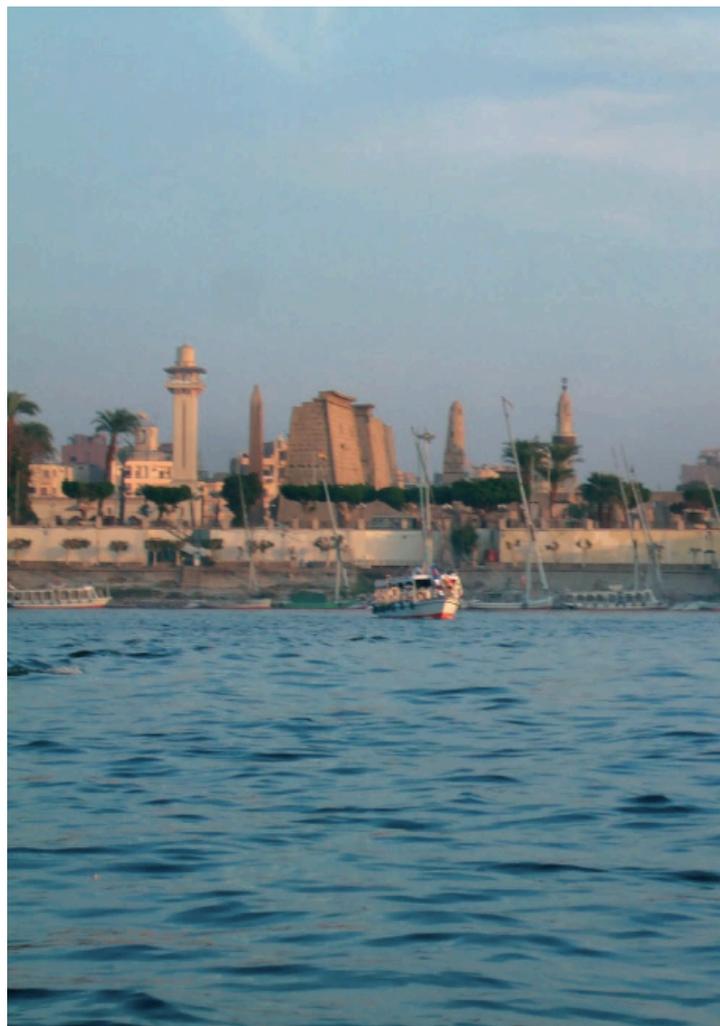
The structuring into a physical level with physical effects, a soul level with soul effects and a spiritual level with spiritual effects does not lead the thinking into a mixture with the feelings and desires of the will, but rather, it leads the thinking more easily to the thought and the feeling more easily to the soul-like impressions, and it continues to lead the desire or the willpower in an orderly way to the theme. The structuring of the levels is, therefore, not a form of the division and fragmentation of a whole, but it is rather a possibility to dissolve existing intermingling's and confusions in the consciousness. And so, through its possibility of order it leads to an experience of greater unity and attunement of the individual levels. The levels of body, soul and spirit form for themselves, if observed in a universal way, a single closed harmony and yet, worked out in themselves, they form a specific manifestation of uniqueness and thus in their belonging to the worlds-whole they give a specific, signifying meaning.

Matter is experienced through the senses. It consists of visible forms, appearances, colours and analyzable substances. The soul eludes visibility, yet it can be experienced in its expression through perception. As the picture shows, the photograph of the morning mood reveals a different subtle feeling than the evening mood. The spirit, however, cannot be experienced through perception but rather it forms the mystery behind all soul like subtle feelings and visible phenomena.

The phase of consolidating

Gathering impressions

The exercise described here in this summary, should not be raised into a specific, thematic relation to the presentation, but it should only be given once in a general outline, in its exact structure in three levels, to receive a sketch as pictorial as possible. The first level, which must always be established in the order as the first activity for the formation of knowledge, must be the phase of the exercise, which one can describe as “consolidation”. Consolidation sets, as the word says, a first basic foundation, and indeed, to an exact specified extent, a material basic foundation. Consolidation is like the solid material, which the craftsman collects and uses to build a house. This solid material or this so-called “matter” of thoughts, ideas and right, ingenious observations the practitioner needs, so that they are generally familiar with the matter or with the subject. The consolidation phase of the exercise is usually not something particularly complicated and also not tied to certain skills of spiritual agility and concentration. Anyone can cope with this phase, provided they can unfold a thought-power and lively imagination. If the interested person wants to comprehend an object in the experience, if they want to experience a thing or a topic down to its philosophical depth, if they want to recognize a person, for example, in the aura or if they want to see a piece of writing right into its original spiritual context, then they must take note of the object under observation in its physical expression, in its earthly expression, in the most careful way. For this reason, the observation of the facts within the sensory world, the events or the forms of appearance, is a first important step that brings in the consolidation phase. The eyes wander over the object of the chosen thing or appearance and the memory remembers the most diverse impressions, which are known about the preferred topic. Impressions and expressions come together, so that the topic can give first impressions in the soul.



*The evening mood shows itself more in the pleasant, soft light.
Aswan, Egypt.*

The assignment of terms

On this collection of sensory impressions, memories and impressions, which the practitioner may also associate with the object, a second step, which is seen as separate from this, can take place. From sensory impressions follows a careful assignment of terms. The object, which the eyes observe in the looking, the consciousness now grasps with suitable thoughts. The object is described and accompanied on a further level with new terms, and in this way is placed in a mental or philosophical whole context. The terminology, which is ascribed to the sense object, gives the entire further course of the exercise a right hold and a reinforced, directional form of expression. Eventually, from the collective working of attentive observation and chosen terminology in a clear idea, a first picture, a concrete coherent, mental representation can follow. The right pictorial idea, which arises from the collection of thoughts and impressions, relieves the rigid, intellectual concepts and becomes an expression for the joyful perceiving soul. A pictorial idea is like a preliminary stage for a first knowing insight to the spirit. It is not yet a knowing insight to the spirit, but it is only a first result of suitable preparatory work, which in the consciousness then makes possible a further course to knowledge, which one can describe as a kind of spiritual experiencing.

A practical example now follows, so that the phase of consolidation in its natural molding and shaping can be better understood. Suppose you want to receive a deeper knowledge about the so-called 'I', about the self in the human being. If the practitioner wants to examine this self, so first of all they need a philosophical basis as well as a possibility to think up this philosophical basis in a natural imagination. The 'I', the subject of the exercise, the object towards which an inner knowledge is striven for, must first be grasped in a right frame. If one would only think theoretically about the self, without further ideas and impressions, without looking for clear pictures in the world for this, so one would probably meditate on a concept, which the consciousness cannot sufficiently fill with further meaningful contents. For this reason, the practitioner must, for example, first ask the question how an 'I' works in people, how it works, for example, in the rising up force of the back and how it cannot work in comparison to animals, who are oriented more horizontally to the earth. Furthermore, one must provide impressions and also expressions, like how an 'I' or self-consciousness affects life from within and how the 'I' was discussed and understood by great philosophers. And finally, it seems favorable, if the person who practices in this way thinks the 'I' with a contemporary image, in an imagination that is as realistic as possible, as a spiritual basis of being human. One must, however, the object - in this case the 'I' - that is sought for in knowledge, place into a suitable framework and a careful, not too tight, but also not to build ideas that are too fragmented or piled up with intellectual ideas, so that finally one learns to think deeper and feel it more deeply in the further course of the exercise. Observations, concepts, and resulting imaginations are important for this first phase of consolidation.



The English doctor and spirit researcher Edward Bach (1886-1936) did the extensive work of a kind of soul therapy with plants. In every flower or plant lives at an elemental level a kind character trait. The human being develops this quality in their soul body while the plant carries it as a silent gesture as an apersonal way.

Pulsatilla wants, for example, to point out to people the purity of the angelic worlds of the higher hierarchies. As the practitioner handles this knowledge they develop a relationship to the plant and at the same time they promote their own soul life. Edward Bach suggested various preparations made from plants and flowers as a form of therapy, which the individual ingests and thus experiences a healing stimulus for their soul.

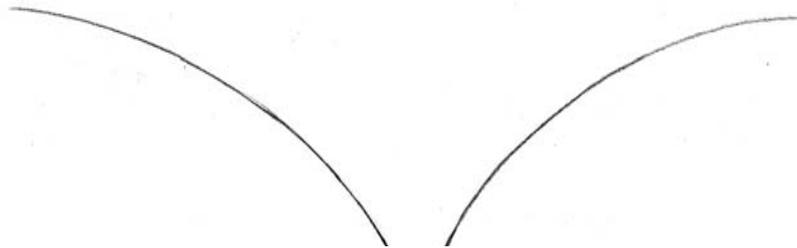


Your own research question and the addition of spiritual knowledge.

Finally, also belonging to the first phase of the exercise is the addition of a question: What or which mystery is to be discovered with sensory observation? If the student wants, for example, to see the being of a flower, so they must become conscious with a suitable question, that behind every picture of outer phenomena, that nature gives, an inner, spiritual being lives and weaves. Earlier one called this inner being the signature of the plants. One can incorporate into this exercise scheme an imagination and think it in terms of the overall view to the object. One can take insightful, spiritual knowledge from the spiritual scientific observations of Rudolf Steiner or from observations that come from another valuable script in which a wise character lives. Insightful, spiritual knowledge completes the picture and gives the question, which lies in the interest of research, a new and appropriate direction.

These spiritual views, which one incorporates into the exercise and in the imaginary view, in the development of the pictorial imagination, are very different in all areas of spiritual research. If the naturopath, for example, wants to explore nature and certain plants in their inner context and their importance for well-being, so it is favorable if they become conscious that each plant has a spiritual image, a beingness belonging to the whole of being human, and is born out of the human-being or spirit-being, as an independent being. Nature in its plant diversity gives a being-like impression for the inner character life of the human being and gives an expression for the life-fabric of human existence. The great researcher Edward Bach, for example, miraculously carried out and published this work.

The consolidation phase of the exercise is a lively phase of expanding the consciousness, extending the thinking and subtle feeling and the firing of sensory existence. Sensitive expanse and subtle joy, resounding enthusiasm and an introverted fascination can now appear.



The light ether has an expansive effect and brings out nice shapes and at the same time promotes the relationship of the senses to the outside. It can be represented in a shell-shaped and sliding manner.

Releasing the light ethers

When considering the kind and way, in how the first steps in the exercise take place, it becomes clear, that with their practice the individual must work out a free and clear object relationship. The attentiveness of their work serves the world or serves a special statement and form, which once arose in the world. The practitioner turns away from themselves and directs their soul, with full power, to the meaning of a topic or a thing, that interests them in the development of insightful knowledge. As a rule, arising with this movement, which leads over from one's own 'I' to a thing, always gives joy, and this joy gives again a stimulus and a subtle feeling of calm and at the same time openness. The right openness is connected with joy and at the same time with the expansion of the inner experience. If one observes this openness and expansion from a spiritual point of view, so it becomes clear, that the innermost powers in the human being begin to stir. The activity in the soul and the expansion of the soul forces over to an object cause an increase in the so-called light ether. The light ether is the cause for the awakening of joy. An exercise should with this structuring, which already arises in the consolidation phase, create joy and expansion. When the light ether is animated, an elevated and pleasant subtle feeling is noticeable for the first time.

The emergence of the fire ethers.

If the practitioner then adds a very specific question and becomes aware of the spiritual meaning of the question, or they incorporate spiritual knowledge to the pre-formed image, an inner, sensitive feeling awakens, which can eventually be felt with a certain reverence or also with a form of open-mindedness and inner contact with the invisible spiritual worlds. The subtle feelings, which arise from a suitable question or from the addition of a scripture in which an insight to knowledge can be found, are something like this, as if a sensitive flame of spirit fire was felt in the sphere. In regard to spiritual science, one can speak of a growth of the so-called fire ether. This fire ether arises due to the placing of the question and becoming conscious, that with each exercise for insightful knowledge it's about a true touching and experiencing of the spiritual realities. The reverence and devotion, the sensitive kindling of the consciousness in the sphere of the spirit leads to the awakening of the fire ethers. The fire ether forms a part of the inner human soul life.

Although the fire ether and the light ether work independently and are free aspects or entities of the whole of creation, they are nevertheless shaped through a precisely chosen formation of thoughts and consciousness. They are developed by humans and brought to a right formation, to a better assignment or to an intensive intervention in the earthly sphere of human-beingness. Fire and light ether are entities, which live in the light and in the worlds space and provide an expression by the thought forms. The inner attitude and the carefully chosen work of ideas brings the right intervention of these subtle entities, and so it brings joy and reverence, or light-filled openness and devoted expectation within the exercise. The practitioner gains, at the same time, a sense of inner calmness and alertness, as well as natural order and inner relaxation. They feel as though a light of contemplation and a warm shaping power weaves and lives in creation, and to a certain extent look down upon them. They feel the openness as a kind of release from feelings of heaviness; the structuring in the consciousness and the purification comes in out of the spatial. They feel a sun-like light and warm power within their own thoughts, which seems to be poured out around them and clothes them like a sphere.



A fire burns from the object upwards and outwards.
The flame is lost in the air-space
The path of material fire works from the earth going out to
the cosmos.



The fire or warmth ether, on the other hand, centers the eye and the forms-life inwards, to a center.

It develops a sculpted dimensional form.

The columned hall of the Karnak temple in Luxor Egypt shows how the cosmos is led to earthly centering.

At the same time, the light falls exactly into the columned hall so that the plasticity of matter is expressed.

The perspective of the passage, chosen from the rhythmically regular arrangement of the columns, gives furthermore an effect of depth.

The fire or warmth ether shows by its depth effectiveness, therefore, a contrast to the normal combustion process

The social meaning of the exercise

To understand this first phase of the exercise, it is useful if one acquires consciousness again and again in the image of being human, that all life, as it is in conventions and in conventional procedures, describes a certain disorder and constant entanglement. The first phase of consolidation is like an ordering phase and an image phase, in which the thinking and also the feeling life bring about a first, one might say, spiritual cultivation process. The consciousness becomes more and more conscious of the inner questions and the exercise places the will in a clear opposition to the world. The objects of the world appear tangible and knowable, thematizable and experienceable. The right preparatory work is, therefore, a purely collecting, observing and thinking work, which also has a cultivating effect on the psychic life. It's not just the nervous system, which receives through these preparatory exercise activities a pleasant, regenerative relaxation, but also the inner organs and the entire vital, physical being can gain new powers of life.

The preparation phase ultimately also contributes to an overall cultural expansion of consciousness and spiritual life. The practitioner enters into a relationship with the world and they enter into an opposition. If an aspirant on the spiritual path, with soul exercises, can meet these first preparations meaningfully and has not yet gained any further results in the development of knowledge, so they still contribute with their efforts to the overall development of culture in the world.

Their work to consolidate the exercise is a kind of sacrificial contribution to the world. They give time, patience, attentiveness and sympathy towards a phenomenon in the world. The exercise is a gift to the whole of creation. With this work, and this is important for becoming conscious, is the leaving of a self-serving and egotistical standpoint, which to a certain extent is necessary. The exercise takes on, for this reason, a first cultivating, social significance.

The phase of concentration or intensification

The preparatory work, which can generally be called consolidation, and which arises under very natural conditions, is now followed by the next phase in the exercise, which can be called "intensification". While the first phase of consolidation involves more of a kind of gathering and a drawing up of a first, clear imaginative picture, so this intensification phase is now accompanied by an additional soul power. It is also the phase of practice that can best be characterized by the term *dhāraṇa* or concentration. Now everything that is insignificant should fall away from the essential and only the image that was created in the first phase should remain. The mental image with various ideas and terms should radiate a lively effect through sustained concentration. It should gain life from the thought itself, or in other words, it should be given the right to free and conscious expression. Concentration is the gathering of the entire power of thought within the theme or within the educated imagination and the sustained thinking of this. The power no longer resides in the bodily, or if you put it in simpler words, in the corporality of the person, in that one belonging to mine-and-your-thinking, in body-related feelings, but it rests entirely and exclusively in the imagination, in the picture of observation. The soul with the attentiveness and thought power, with simultaneous awakensness and calm, now lives completely in the drawn up and raised image for concentration.

In this phase the exercise needs a very special liveliness and dynamic and it requires from the practitioner a high degree of an inner, discerning ability and a power to gather. It should, however, take place with an uplifting feeling and, if possible, as if the consciousness were traveling to a foreign country with new conditions and requirements. The lively feelings arising from the impression of the picture, which is held in concentration, are consciously registered. Here in this phase a true, living stream of images arises from the thoughts. Not from the body does expansive knowledge arise, but from the concentrated thoughts, which reveal themselves like beings out of themselves. The soul, therefore, no longer experiences itself in the body, but rather experiences itself in the thought structure that weaves and flows in the sphere, as it were, over the head. It might be that many disruptive factors flow in, and perhaps the practice needs some inner forgiveness and forbearance against the rising, restlessness of the mind, but then, when the powers of concentration occur through repetition and rhythm, the individual should become completely conscious of the igniting, subtle feelings.



In everyday life the feelings that arise from the body are called emotions and in psychology the fears that also arise from the body are called intrusions. In concentration, the practitioner has to reject the feelings of the body and, to a certain extent, they have to renounce feelings of sympathy and antipathy. A result of the exercise never arises out of the body.

Every true result of the exercise comes towards the body from a soul-spiritual free space, it does not come, however, from the body. The practitioner must make this distinction in the soul exercise to an increasing extent.



Perseverance in the exercise

At first, the sensitive phase of concentration is almost painful and, like a sore openness. But if the thoughts always again return to a clear picture and this picture is conceived, a certain firmness arises in the mind in a relatively short time, and the individual notices their real connection with the spiritual world. The thought structure of the imagination experiences itself again and again in new, light possibilities and flows back again on one's own bodily organization. Concentration is in this sense not a rigid process, but also not a physical-emotional process. It is rather a living weaving, allowing and listening in the learned world of spiritual thoughts. Concentration is also not a silence of all thoughts, but a preservation and more intensive thinking within the imagination.

In the chosen thought picture or in the imagination the 'I' becomes active. The experience of the active, becoming 'I' is a great creative, strengthening process within the exercise. But it is an I-becoming in the spirit and thus a living, transcendent process of being, which, as it were, no longer has any connection with the body. The Sanskrit word for faith, which is called *śraddhā*, is characteristic of the living process of concentration. *Śraddhā* is derived from the root *dhā* and means something like placing. After the first phase of consolidation has been completed and a clear idea-picture with a question or imagination has arisen, the whole power of the soul and, above all, the power of thinking can be placed in the picture. As the picture is independently thought, and this independent or a lively, direct thinking of the picture must be emphasized, the entire attention and with it the entire soul power is placed in this one picture. The soul is then no longer in the body or no longer tries to get over from the body to an object, but it actually places itself in the specific, chosen thoughts.

The word imagination does not mean illusion, nor has it very much to do with fantasy. Rudolf Steiner coined the term for a form of thinking, which is pictorial and stands in a lively soul-like context. This pictorial thinking is not just typically intellectual, but relationship friendly and includes soul-like and spiritual truths in the observation. Imaginations, therefore, provide real soul-like, content-related representations.

The beginning of transcendence – from concentration to meditation

Just as a the late, summertime plant concentrates on forming fruits and the whole power of its metabolism is completely in the forming of sugar in the fruit, so it is also within the forming of concentration, that all attention, all thinking and all subtle feeling is placed in the preformed thought. All other circumstances can only be noted on the periphery, but they should not influence the exercise itself. Additional ideas or chance intuitions should not influence the concentration phase of intensified thinking. It should, however, be added to the practical course of the exercise, that those random intuitions or additional influences may be noticed on the periphery. You should, however, not disturb the course of the intensive thought concentration. Only when the exercise is finished can those additional, whispering impressions and random intuitions in the overall picture be taken in for further processing and also receive a comparative evaluation.

This form of concentration exercise is a very particular inner requirement for the nervous system and for recording relationship with an exclusive and chosen object, thought or topic. It places a mental form-forming power ahead and requires a high level of discipline and alertness. With its very clear and intensive thought-orientation it contributes to the expansion of the ability to relate in the soul. This relationship ability, which is recorded and promoted with the exercise in a particular way, can usually strengthen the soul in a universal way in its power. Soul forces arise, lively etheric forces gain a higher load-carrying capacity in the body, and the astral body becomes active, more orderly and takes on new relationships. The ability to relate is directly ensured by the kind of elevated thought activity. By establishing a deep, objective relationship with the outside world or in the form of specific questions about the nature of creation, which one directs into the world, a power soon arises that works like a translucent streaming through of earthly, solid, material existence. Especially in the purified and advanced stage of the exercise, it can penetrate into the creation of the world like a fine dynamic. It can even, measured according to exact conditions, become a sovereign movement of the light itself and spiritualize the fixed circumstances of material existence. The thoughts that appear with this exercise do not appear like wave movements on the surface of the water, but rather as deep spiritual currents they begin to flood the room in its entire sphere. In this phase the practitioner is already creating and changing, giving birth and transcending, dissolving and regenerating, cleansing and healing.



If someone does an exercise and, for example, focuses on a room with attention and targeted mental observation, they gain a relationship with it. If they then make a pause and goes back into the room and look at it again, they notice a sympathetic change. The room, the object of observation, gains a sensitive structure, radiating towards the senses with colours and forms, and in general it feels nicer.

The light surrounding the object of observation changes positively and sympathetic with the soul exercise.



Concentration, in this phase of practicing, becomes what is known as meditation. Meditation is, however, a difficult word, because it is loaded with many forms of experience. Most particular to this type of practice, the thinking, feeling and willing, which work into the world, start and go out from the spiritual and penetrate into the world in an organizing and transcending manner, it becomes once again important to distinguish the concentration described here from ascetic and more inwardly withdrawn forms of concentration. With this soul constitution, in which thoughts are intensified, the recording relationship with the outside world is, so to speak, the most important step in the sacrifice. If the concentration exercise is carefully developed in the exactly mentioned steps, in retrospect and over time, it leads to a more fulfilled experience that is directed into the world. Concentration leads, in this sense, also to the forming of an inner character and the development of virtuous values, which especially leads into the feeling region of empathic compassion.

It is, however, good to mention the difference, that there are many other forms of exercise and meditation, which are not so carefully attuned in this sense, and where the goal lies in a certain gathering and withdrawal into the so-called mystical experience. Many forms of Zen Buddhist meditation lead to a great gathering, in the sense of a great gain of will, but they do not really lead over to the object and not really over to a greater relationship in thoughts, subtle feeling and impressions in the world. A great strength, however, is nethertheless achieved by the Buddhist meditations. The strength, however, relates more to the inner power and to the sometimes more ascetic will, while the power that grows through objective, mental and moved subtle feelings accompanies meditation, which the practitioner practices through the training of thinking, feeling and willing, leads more into a togetherness and a fine mutual feeling. The individual learns to appreciate more and more the societal, mental, social and worldly togetherness and will experience their character in the mutuality of areas of interest and in dialogue.

This objective meditation, held in thought and carried by imaginative pictures, also works against the hardening processes of time. For those hardenings and desolate feelings of emptiness in the soul, that are so common today, the conscious development of thoughts and subtle feelings can be beneficial in every way.

The phase of further spiritualization

The last part of the exercise is the most difficult, and it can be described by the term “transformation” or “spiritualization”. This third part is above the physical dimension of consolidation and above the soul phase of intensification, it is the actual spiritual content of the exercise. Here the ‘I’ has to kindle a great force and become the thinking within the content itself. Independent thinking or pure thinking, a thinking that is founded in the light of the sun, in the light itself, on this level of the spirit, becomes the actual source of power. Thinking in free or self-acting thought is bound to the so-called grace of the spiritual worlds. While the practitioner educates the first two phases through a lively, topic-related and concentrated activity, they can no longer bring about this phase of transformation from an independent will, from an independent wish. Nonetheless it is, however, the ‘I’, which here on this level must come to a total and sovereign intervention. But this ‘I’ is spirit and it is not a restricted, petty will of the body. It's not just wishing for the sake of the result, but it is the deity itself, it is the universal master, who lives in thoughts and in creation. This ‘I’ is love that presents itself, self-opening within concentration. The endurance and wisdom in the exercise are now important.

Already during concentration, the difficulties in the existing body-soul relationship show, because the aspirant can usually not yet keep apart the will-desire-stream, which ascends from organic life, from the free thought or the thought of a free consciousness. The aspirant is not yet able to distinguish between the energy qualities of the upper and lower worlds. Furthermore, a second difficulty shows, that the formation of thoughts in free disposal is still not possible enough and thus the experience of free thinking is still completely lacking. The thought is not yet free to move, not free for modulation, it is mostly more like a restless and yet immobile mass of undifferentiated beings. It is also often rigidly bound by physical tension and shows itself to be strained, held, fixed within the nervous life. At first it has no light in itself, then it may feel more like an uncomfortable, intellectual heaviness or it is in an unattainable dimension that deprives all real life and spirit. These difficulties, which exist in thinking and in the existential situation of the consciousness of the individual, must be resolved through prolonged practice, only then over time and through rhythmic disciplining of the whole of life, arises an impression of that, what the thought decrees in a free spiritual power and love.

The guardian of the threshold

Finally, after a few months or years of practice, the so-called “guardian of the threshold” or the *karma* in the astral body awakens as a third difficulty. This guardian of the threshold watches over the freedom of the individual and holds back further results in the forming of knowledge and liberating revelation. The result, which the practitioner wants for the sake of their liberation and their own love integration in the world, must not be given to the aspirant at an early stage. The individual must still remain in the worlds of seeking and the ignorance of *avidyā*, they must still be bound within temptation and must not yet catch sight of the pure light of knowledge and the liberating world of creative thought. These difficulties, which in sum are weighty and reflect a true forlornness of the human being-in-matter, are wanted directly by the spiritual worlds, because they give the human being the possibility of real sacrifice and the resulting integration of their ‘I’ in the world. The ‘I’ must first be watered in the innermost part of the soul and through practice come to intervene. The aspirant may not yet step through the gate of development and so the individual may not yet live the experience of the paradisiacal ground of a free *brahman*, a free consciousness. With this existence, however, the real possibility of sacrifice is reflected in initially unconscious participation in the higher worlds and the possibility of greater responsibility. Although insightful knowledge is not yet granted, the ‘I’ and soul mature.

In considering this third point, which corresponds to transformation, it becomes evident, that the difficulties, as they exist, requires that consistency, which calls the individual to a greater and enduring task. Spiritual realization is bound to endless effort, patience and work: *Samsthiti* is effort and perseverance, *ksamā* is patience and the ability to endure, and *vyavasthā*, is the wise overview, which is required in the exercise and orientation of the exercise by the ‘I’. These are the necessary basics, which the individual needs on their path and also learns to expand to a greater spanning-width. The human being cannot really develop freedom of knowledge, if they have not developed his inner ‘I’-power to a wise overview of the ordering principles of creation. The practice should first of all educate order and the right sense. A careful handling of the exercises forms and creates a certain order in the outer world, which leads to a building up of the etheric sphere of life. The richness of practice must first flow to others, for example, to the atmosphere of nature, the village, the community, the friends, before it is granted its own gain in insightful-knowledge, in the sense of

enlightenment. The environment should receive healing powers from the discipline of practice, which are enriching, invigorating and strengthening. For this reason, everyone must make the sacrifice of work and endure a freedom that is still far from enjoyment. In each phase, practice is a path that leads the human being to earth and to the death of trying and a bound willing. The practice is a yoga of devotion and sacrifice. Nevertheless, a spark of love breathes in the practice. As the mountaineer drags themselves up the mountain in the sweat of their brow and yet feels a joy in doing so, the practitioner also experiences with every mastered receptive-relationship and confrontation in the practice, a satisfying feeling-mood.

The first phase of the exercise, which in these terms is the consolidation phase, is possible for each person, and it is also possible without special attention to further study goals and spiritual ideals. For the successful completion of the second phase of the exercise, the intensification or concentration, it is already necessary to cultivate a certain inner turn to high ideals and wisdom-filled writings. The turn to a so-called divine personal source or to a personally chosen example and ideal, to the *iṣṭa devata*, as it is called in Sanskrit, is necessary here. The concentration leads to an increasing structure of thinking, feeling and will into their unique, self-existent forms of unity and reality. The concentration is also developing with an increasing order of consciousness and the body, to bring the upper limbs, those of consciousness, to the lower limbs, those of the body, into harmonious relationship. The third dimension of transformation, which describes the actual spiritual sphere of the exercise, is for people mostly only slowly brought into the experience. There are usually times, when this level is able to open a little further, and there are times when this level seems as if sealed and closed, resting.

The expression of soul-richness and morality

In general, two different bases must come to expression, so that the insights into higher worlds take place better and more surely. The first base, which is necessary for this, can be named as a technical sense. Inside the etheric configuration of the body, inner sensory organs are formed, which give the subtle-feeling richness that is necessary for higher looking, higher feeling, higher perceiving. With the path into the world and with the conscious seeking of knowledge of various spiritual secrets, a deeper inner experience arises, which opens up the basis for the possibility of spiritual perception. Spiritual seeing means inner experience, increased experience, refined experience, differentiated experience and, above all, consciously formed experience. It is not by chance that knowledge enters the soul, but through very conscious steps of will, thought and subtle feeling are they developed to the extent and style of the soul experience. Just as a masseur can develop a subtle-feeling-sense for healthy and over-acidic tissue and just as a doctor learns to judge a sense of a good organic disposition in comparison to a bad constitution, so the seeker of knowledge can emboss a sense of the spiritual worlds, for spiritual beings and for the right feelings within the spiritual world. This inner subtle-feeling-sense, which in the ether represents a predisposition of strength and natural stability, can be called the technical sense.

The other basis, which should accompany and expand life in the widest and best possible way, is a moral sense. The purity of one's own consciousness and one's own behavior gives a right to the healing of others and it enables progressiveness in the entire development of the soul. If this moral sense with a high ethos did not come into humanity properly, so the spiritual development from an exercise structure and an inner experience would lead to power-feelings and would eventually turn the results and successes into a magical reversal and transgression. This moral sense gives the connection, the feeling of a unity, the being in relation to others and the experience of responsibility towards all forms of being in the creation of the world.

These two basic systems of a technical sense, an inner, rich subtle feeling sense and a moral, responsible sense of the world and world ethos are essentially embossed on this path of spiritual training. To begin the practice, one does not require a very specific attitude of character and a very special moral attitude to life, it does not yet require the completion of those stages, that in yoga, are known as *brahmacarya*, with the classical chastity and desirelessness, but it requires at least an honest mind and a basic constitution of temperament that strives for truth. In the course of the development of spiritual striving, the *sādhana*, with various kinds of exercises, those obstacles that result from mistakes in one's own character life can finally be canceled, and in the place of previous behavioral patterns, new, deeper perception and subtle feelings can be reached.

In general, the preparatory phases, which prepare an inner technical sense of experience and build up a suitable etheric construct in the inner, requires a workload lasting several years to the task, and likewise requires the development of a moral, expansive and elevated sense, which opens up the right to healing and gives a feeling of connectedness and unity with the spirit, represents a long-term, yes one might say, a life-long discipline and effort. If those bases are, however, constantly expanded, refined and shaped out, so on the one hand it gives a preservation to those life forces and on the other hand it gives a stability in character. They give an inner satisfaction and a successful unified existence.

The three phases of the exercise are arranged according to the structuring scheme of body, soul and spirit. The first step in the exercise forms the consolidation phase, the second step develops intensification or concentration, and the third step is the transformation, which, however, cannot be carried out from one's own wishes and will and also not from direct efforts of the body. The third phase of practice happens bit by bit with increasing love, perseverance and patience through the grace and self-acting power of the Spirit. In general, this sequence requires a very secure possibility within the development of the exercise, as the soul life can gain strength in thinking, feeling and will. The soul life is led deeper into the worlds-context and deeper into the experience of the spiritual original ground.