

Development of the Soul in the Crucible of Middle Senses

Kiranmayi S. Bapi^{1 2}

TABLE OF CONTENTS

0. Preamble	21
1.0 Day 1.....	21
1.1 Lecture 1: Senses	21
1.1.1 Sense of vision.....	22
1.1.2 Exercises for Sense of Vision.....	23
1.2 Lecture 2: Introduction to Soul.....	24
1.2.1 Sentient soul.....	24
1.2.2 Exercise.....	25
1.2.3 Relationship between Sentient Soul and Sense of Vision/Sight.....	26
2.0 Day 2.....	26
2.1 Lecture 3: Sense of taste.....	26
2.1.1 Exercises for Sense of Taste.....	27
2.2 Lecture 4: Rational soul.....	27
2.2.1 Exercise	29
2.2.2 Relationship between Rational Soul and Sense of Taste.....	29
3.0 Day 3.....	29
3.1 Lecture 5: Sense of Smell.....	29
3.1.1 Exercise for the Sense of Smell.....	30
3.2 Sense of temperature.....	30
3.2.1 Exercise for Sense of Temperature.....	31
3.3 Lecture: Consciousness soul development.....	31
3.3.1 Exercise.....	34
3.3.2 Relationship between Consciousness Soul and the Senses of Smell and Temperature.....	34
4.0 References.....	35

¹ Participant Train the Trainers I (2014), II (2016), and III (2018)² Affiliated to AANTARYA, Hyderabad, India

Appendix 1: Time table for the Middle Senses Module.....	36
Appendix 2: Nature and Text Studies.....	37
Appendix 3: Art Activities.....	37
Appendix 4: Experiential Exercises for Senses.....	38
Appendix 5: Experiential Exercises for Soul.....	39
Appendix 6: Pictures from our workshops.....	40

0. Preamble

I taught this topic as part of a three-day Workshop in the Anthroposophic Psychotherapy Course conducted by Aantarya, India during June 2017. The report draws primarily from the content developed for and experience gained from this Workshop. The Time Table of the Workshop is given in Appendix. Each day starts with an Echo, Nature Study, followed by a Lecture on a particular Sense and the morning session ends with Text study. The post-Lunch session starts with either an Art Exercise or a Movement Exercise, followed by a Lecture and Q&A on the corresponding Soul component. This template is followed for all the days. This report is intended to give a comprehensive account of how *Middle Senses and the associated Soul components* could be taught in a three-day workshop format. Although I realize that giving such detailed account makes the report bulky and somewhat laborious to read, I thought this would serve as a teaching guide as well as a planning manual for teaching various topics in the Psychotherapy Course.

Planning of the Module includes planning of the Exercises that give experiential knowledge of the content of Lectures. Planning appropriate Nature Study, Text Study and Art/Movement Exercises makes the Module well-rounded. Indications for all these components are also included in the report for completeness. These indications should be taken as examples and one should understand that there is scope for improvisation.

The report is divided into three main sections corresponding to the delivery components of the three days. Section 1 focuses on the *Sense of Vision* and the *Sentient Soul*. Section 2 elaborates the *Sense of Taste* and the *Rational Soul*. Section 3 details the *Sense of Smell, Temperature* and the *Consciousness Soul*. The description of the senses and the associated soul component are given under the Lecture subsections. The experiential exercises that go along with the Lectures are given in a separate subsection. As mentioned above, the other components such as the Nature Study, etc are detailed in the Appendix. In order to keep the reading smooth, these other components as well as additional details and typical responses from the participants are included in the Appendix.

1.0 Day 1

The emphasis in Day 1 is on learning about Middle senses and their differences as compared to the lower and higher senses. The link to Soul Development is introduced.

1.1 Lecture 1: Senses

All the sensory perceptions and sense organs belong to the realm of astral world. The main characteristic of astral or soul is dwelling in *polarity* that is *antipathy* and *sympathy*. Each sense is associated with certain sentient component (sentient meaning the sensory impressions which are present during the perception of the stimulus and feelings arise out of these sentient experiences. Feelings can be recalled even in the absence of sensory stimulation) and hence all the senses belong to the realm of ***astral***.

According to Rudolf Steiner, a human being possesses 12 senses. Of these 12 senses, the four lower senses (*sense of touch, life, movement and balance*) are considered the will senses or the senses that give us information about our own body. The next four senses (*sense of vision, sense of taste, sense of smell and the sense of temperature*) are known as the middle senses or the soul senses. These senses give us information about the world around us. Most of the conventional senses fall in this realm. The next four senses are the higher senses (*sense of hearing, word, thought and ego*) or spiritual senses. They give us information about the other human beings that we come in contact with and at the same time through them they allow us to know our self. The focus of this workshop is on the middle senses.

Middle senses give us an opportunity to perceive what the nature and the world around us wish to reveal to us. We experience the world around us with the sense organs of light and darkness, colours, smells, flavors, warmth and cold. The middle senses are especially considered as **soul senses** and they are in polarity within themselves. Generally in the anthroposophical paradigm, we see polarity with lower or higher members in a trinity. The same concept holds true for senses as well where the lower and higher senses are in polarity. However, in the case of middle senses, we see certain polarity and relationship among themselves. In the following, we shall discuss each middle sense and relate it to the respective soul component.

1.1.1 Sense of vision

If we closely observe the structure and origin of sense organs, a part of the surface of the sense organ becomes sensitive and gets connected to the brain and is molded into a sense organ. However, in the case of the eye, a part of the brain protrudes out and forms the eye! Part of the brain tissue protrudes out of the skull and forms two tiny balls that become the light-receiving organs, the eyes.

When light overcomes darkness, we perceive the colors red, orange and yellow and when darkness prevails we perceive the colors blue and violet. This can be easily understood when we observe the rainbow: sky is darker above the rainbow than below (When there is a double rainbow, these colors may appear reversed we might see the sky to be brighter over the Red). Colors are intimately related to the inner nature of a being and hence through color one can get in touch with ones inner nature. We are always locked in our soul and seek expression through color and hence we could heal ourselves in the presence of nature. Soul moods are expressed in colors. When we experience sadness, we would naturally express our mood in shades of blue. When we are joyous, we tend to express ourselves in vibrant colors such as shades of yellow, orange and Red. We also speak of warm and cold colors and the same is attributed to human qualities in a person. We can perceive the presence or absence of warmth in our interactions with fellow humans. When we are welcomed with warmth, we tend to develop a relationship. We do not fall in love with an ear or a nose alone but with the entire face! In fact, all our emotions are mirrored through our eyes and eyes can tell us what emotions the other person is going through. So we can say **I** is looking through **eyes** into the world!

1.1.2 Exercises for Sense of Vision

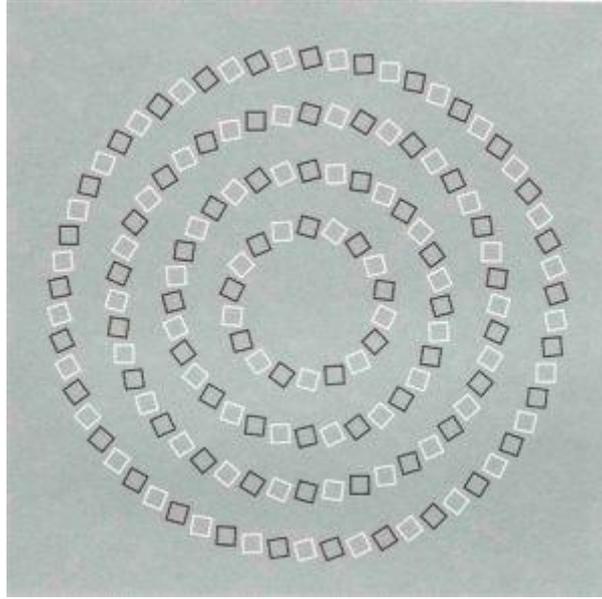


Fig 1

Instructions: One of the participants volunteers for the exercise. The volunteer is asked to look at the picture carefully and narrate what she saw. [Typical experiences and their interpretation are given in Appendix]



Fig 2

Instructions: While the volunteer is focusing on figure 2, ask a simple question, for example, ask what she had for breakfast, or to calculate 13×13 (multiplication of two

numbers). The remaining participants are asked to observe the eyes of the person when answering the simple question. What happens when they attempt to answer? (Ref. Appendix 1 for typical responses)

1.2 Lecture 2: Introduction to Soul

Soul is the super-sensible organization of the human being that is not palpable in the visible realm to describe its development. However, Steiner, with his clairvoyance, has given certain indications to experience the soul development through three stages. In other words, soul is further divided into three components, *Sentient Soul*, *Rational Soul* and *Consciousness Soul*. The nature and quality of all the three souls is very different and at the same time they operate together, making it a bit difficult for us to differentiate them. According to Steiner, every seven-year-phase signifies the development of one of the sheaths such as the physical, etheric, astral, ego as in the case of the development of body. Similarly, in further phases after the 21st year, he describes the development of soul and the development of spirit. In this Module, we shall discuss the development of soul through different stages and their relationship with the middle senses.

1.2.1 Sentient soul

When we look at the beauty of the flowers, or wonder at the colours of rainbow, visual perception exerts an enlivening effect upon the process of seeing. This in turn brings out interest and curiosity in the individual which is related to the *sentient soul*. Typically, *sentient soul* is responsible for the interest we have in our self as well as in the world. We are curious and interested in interpersonal relationships because of sentient soul. It gathers all impressions from the outer world and takes them in and presents them to *ego* for further action. Without this component, we would not be interested in social life or about ourselves. Each of us has certain needs and certain abilities. Sentient soul helps us in perceiving these needs and enables human interaction. One may attend to the needs of the other person, thereby, creating a possibility for us to be a human. In our present times, we need to consciously exercise our sentient soul, because most of us are so self-absorbed that we are hardly present to the needs of others.

Sentient soul develops between the ages 21 and 28 years. *Sentient soul* is also born along with the *ego* around the age of 21 and thus marks the birth of two important sheaths. Ego forces become body-free around 21 and at the same time the astral forces that are already body-free form the *sentient soul*. From this point of time, one can face the world as an independent and free individual. Around this age formal education comes to an end and one is free to choose what he or she would like to do with life.

At this stage the ego forces develop the individual through interaction with the world. However, one does not react to the external world immediately and impulsively as he was in puberty, where the astral forces become body-free during the second seven-year phase. In the first three phases of development, ego prepares ground for the soul

development in the physical body. Preparation for the birth of sentient soul begins in the third seven-year period. Part of the *sentient body* is transformed into *sentient soul* and this forms the first component of soul. The sentient body reacts to sensory stimuli and we have this in common with animals. However, sentient soul operates in a balanced way. In this phase desire and judgment unite with sensory perception to form *sentience*. Sentience along with all the memories is presented to the ego for it to act upon. In other words, sentient body was more stimulated by the sensory impressions from the outer world, while sentient soul acts on the sensory impressions made by the ego from within. Sentient soul is related to the *air element*.

During the sentient soul phase one occasionally gives the power to decide on behalf of them to other individuals only to develop their own judgment. This helps them develop and confirm their own judgment. He interacts directly with the world through feelings and sentient responses. At this stage feeling becomes destiny. Everything that is experienced by the soul through direct stimuli in the form of sensory perceptions arouses desires, passion, drives, pleasures, pain etc. These bring turmoil to the soul and the ego has to work through these experiences. The ego is not strong enough to calm the swelling sentient responses and hence they continue to bring movement in the soul and thereby keeping all the sentient responses alive.

Sentient soul uses the *urogenital system* as an organic base. Part of the astral body from this system reaches the middle region of feeling system to the lung and heart during the second septennial. Ego, during soul development phase, works on sentient soul in the urogenital system. Despite the development and ego working to some extent on sentient soul, soul goes through its principle of sympathy and antipathy to a significant extent. It appears to be stronger than the ego which was just born. However, these feelings do not seem to be as impulsive and polar as it was during the second septennial. This can also be compared to the organ-based incretion and excretion of the kidney. Typical question one deals during this phase is: "*how do I find the world and through the world myself?*"

Sentient soul lives or is present in the eyes; and through eyes, it looks out into the world. During the third phase, sentient body develops vision towards the outer world. Sentient soul directs the vision of the individual through the struggle of the ego towards the outer world. The sentient response is directly related to the world unlike in the case of second seven-year period where the emotional life is mostly hidden. Ego is much more aware of the sentient responses and enables the feelings of love to become creative. Judgment leads to the formation of mental images that might become the goal of the ego. These mental images in the form of goals are acted upon by the ego. The experiences out of these actions form a framework for one to work with.

1.2.2 Exercise

Instructions: Please think of a movie that you watched when you were around 18-20-22 years old and liked it very much. Please note down the main impressions you

gathered from the movie and share it in small groups. Then one from each group presents the gist to the plenum. (Refer Appendix for responses).

1.2.3 Relationship between Sentient Soul and Sense of Vision/Sight

Eyes are the only sense organs that are protruding and are in the periphery of the body. Whatever eyes see, we tend to make a meaning out of it. They form the most important sense organ that without them, most of the experiences remain hidden – for example, not having an ear probably is different as compared to not having an eye. Because ears can only hear when there is sound but eyes constantly receive impressions from the world around and provide food to our soul.

Similarly, *kidneys* are the only organs that are outside the peritoneal cavity and are in the periphery of our body. Kidney is the organic basis for sentient soul. Sentient soul stirs curiosity and interest in us and enables us to socialize. Without socialization one cannot fulfill the soul needs and develop as an individual. Just like how we try to make meaning out of what we see, we tend to react to all that we come across in our human interactions with our sentient soul.

2.0 Day 2

The main theme of the second day is to elaborate on the sense of taste and its relation to the rational soul.

2.1 Lecture 3: Sense of taste

The organ for *sense of taste* is the *tongue*. It is located in the oral cavity and is constantly supplied by the salivary glands to keep it moist. Tongue has distinct zones that mediate perception of different tastes. For example, we can taste sour at the tip and bitter at the back of our tongue. To taste something, the first step for us is to take something from the world into our system and mix it with the saliva. In other words, the sense of taste involves a great amount of *volition* on the part of individual. What we take into our mouth becomes a part of us unlike in the case of sense of smell where smell is only momentary. The moment we come in contact with smell we perceive it. Thus in the case of smell perception, volition is not required. When we take something to taste we need to work on it in order to make it our own. In other words, we are taking a small part of macrocosm and making it a part of our instrument or our body which has to work in cosmos. Through the sense of taste we need to ascertain whether this food is compatible with our body for the kind of work that we are engaged in. In the current times, we are experiencing a fall from the *Paradise!* We are no longer able to judge the wholeness of food, i.e., whether it is right kind of food or not for our body. For example after two or three days of starving, when we eat for the first time, we taste something beyond the mere taste of food (i.e., beyond judgments like good or delicious). Sense of taste should tell whether the food that we are eating is nutritious and would nurture our body rather than simply informing us about the taste (sweet, sour etc).

Intelligence is the capacity to discriminate if something has meaning or not. This is also known as common sense and this develops between the dreaming and waking

stage, facilitating the discrimination capacity - enabling us to discriminate health from disease. With our intellect, we consider the facts in arriving at a judgment.

Sense of taste is in the realm of rational soul. For example, cooks know exactly how much salt to be put in the dish such that the taste concealed in the dish is revealed. In the sense of taste, cultural experiences come together: For our body from the past in the preparation of food, for our soul, in the form of clothes, arrangement of the room and light etc., and for spirit, fructifying the conversations about our experiences.

2.1.1 Exercises for Sense of Taste

1. Ask the participants to close eyes and stick out their tongue. Place a small pinch of sugar on their tongue. Ask them to indicate if they can perceive any taste. Then ask them to take it into mouth and report what they taste.
2. Ask the participants to close eyes and stick out their tongue. Place a small piece of frozen spicy patty. Ask if they experience any taste.
3. Now heat up or cook the patty and place it on the tongue. Ask them to narrate the taste experience.

(Ref. Appendix for typical responses)

2.2 Lecture 4: Rational Soul (Mind Soul)

Rational soul facilitates the possibility to understand other human beings and be compassionate with them. When we want to understand the other person, we should consciously think about that person - involves firstly the sentient soul, where in we become curious and become interested in that person. Since the feelings of others are very subjective and cannot be felt by us, we need to engage with that person continuously and consciously understand them to feel their joy or pain. Animals do not have this component of the soul.

Around the age of 28 years, the character of the soul life tends to change once again and this marks the birth of the *rational soul*. The antipathy and sympathy become more self-contained at this age and actions are more thought-out and decisive. Ego becomes more active and is strong enough to keep the sentient perceptions alive in the soul and allowing them to transform into feelings. In majority of the cases the actual life-long occupation is chosen around this phase. Relationships also change both out in the world as well as within oneself. This fifth seven-year period is also known as the *organizational phase*. People become serious about their life goals and determine a path to achieve them. Through marriage and other human relationships one begins to focus on the inner development. One tries to go beyond the mere sympathy and antipathy and examine the essential nature of thoughts and feelings of the other person. More of ego- based inner development leads to equilibrium from within. Both mind and heart radiate warmth and the rational mind throws light on the inner life where one becomes consciously aware of oneself.

Rational soul is also known as the *mind soul* or the *rational soul* implicating that soul is uniting with the mind to become one. The rational aspect of mind needs warmth of

the heart if it has to relate to life. Thinking that leading to judgment in the sentient soul is guided by sympathy and antipathy in its search for the truth. In order to obtain the objective truth, the rational soul needs to go beyond subjective attitudes. Even in this phase, sympathy and antipathy influence the rational soul. But in order to reflect and realize the spiritual truth, the rational soul has to allow the experience from an encounter or an external stimulus to be alive in one's inner life. If we can reflect on these experiences instead of merely reacting out of sentient soul, we gain new experiences that can change the content of mind and heart.

The thinking aspects of mind and heart do not find themselves related only to the soul but also to the capacities of the etheric body. This forms the capacity for independent thinking, also to take things to one's heart and to come up with new thoughts and ideas. Thus, we can say that rational soul arises out of the *work of ego on the etheric body*. This also establishes the connection to the second seven-year phase where the etheric body develops. During that time the loving authority would be seen as the vehicle of truth as children cannot find truth for themselves. Later, the same capacity is transformed into an organ of perception of truth during the phase of intellectual soul.

Relationship to the physical body

During this stage of soul development, relationship to the world as well as to one's own body changes. Ego also withdraws from the external world and becomes more inward along with the withdrawal of the etheric body from physical. This also marks the end of the *youth phase* and the vital forces begin to deplete. The vitality in the body declines as most of the etheric forces begin to develop into rational soul. Hence we also see a slight separation of the ether body from the physical body during this phase. In other words, we can say that the ether body and its creative forces serve the soul. Externally we can see that the individual has lot more will power during this phase as compared to other developmental phases. This is also because of the ego forces entering all the vital organic functions through *liver* and *biliary system* and thereby developing the *will power*. The *choleric temperament* has its roots in the biliary processes. In the earlier years, the ether forces could have given a basis for developing *phlegmatic temperament* which later might turn into a choleric temperament with *will-dominated processes*.

Compared to the *sanguine* or *emotional-kidney person*, the *liver-person* with *phlegmatic temperament* and warmth has quite a marked will element. Apart from entering liver and other vital functions, ego forces also enter the ether processes and thereby resulting in an inward pondering in mind and heart. In other words, we can say that the ether forces or the *water element* provides a reflective space for the ego to reflect. Hence we can say that the liver and biliary system form the organic base for rational or the mind soul during this phase. The question that one carries during this phase of development is: "*how can I perceive order in the world, see my own life as part of that order?*"

2.2.1 Exercise

Instructions: Describe an experience where you got attracted to something or you fantasized something and wanted to indulge in it. But finally you made a choice not to indulge in it. “What was the process involved in it and how did you arrive at the decision?” (Ref. Appendix for responses)

2.2.2 Relationship between Rational Soul and Sense of Taste

In order to taste something, we need to take it into our oral cavity and chew it. So the process involves certain amount of will power or *volition*. Taste is not an automatic process unlike the sense of vision or smell.

Remember that the sentient soul gathers sensory impressions from all that it comes across. But when we would like to analyze or reflect upon something and to come up with a decision, then our will is involved in the process. Moreover, it is an internal process where rational soul along with the ego forces works on the task. Just like the tongue is an internal organ, liver is also inside the *peritoneal cavity*. During the rational phase, the ego forces move from kidney to liver – from the periphery to inward. Just as the sense of taste allows us to judge foods, the rational soul enables us to judge our decisions.

3.0 Day 3

Day 3 starts with the sense of smell and the sense of temperature. Later half of the day focuses on the development of consciousness soul.

3.1 Lecture 5: Sense of Smell

Sense of smell is one of the primitive senses and the organ is *nose*. This sense is poorly developed in human beings when compared to animals. For example, in the case of dogs major portion of their brain serves the sense organ of smell. In case of animals, instinct specifically utilizes the sense of smell. So animals cannot be fooled as they judge by smell. We developed *intellect* at the cost of smell, so to speak! In animals nose knows everything that the animal needs to know! In our brain the nose area is very small, so consequently we lost the ability to know. Instead we developed intellect. It means that we cannot take it for granted that knowledge comes to us if we have brain or intelligence. This is not the case with most of the animals. Animals instinctively know the nature of what is good and what is bad. In contrast, humans need to learn to develop the sense of judgment over a period of time.

Sense of smell is related to the *mineral world*. We may perceive smell initially, but we get used to the smell slowly and become oblivious to it. Sense of smell does not have any boundary and whenever we smell we are overpowered or overwhelmed with the strong inner feeling that one is losing oneself! If we closely observe, it is very difficult to describe smell. We do not have distinct names for different smells and hence we take the names of things/objects that smell similar, objectifying the smell! In the process it compels us to make a judgment. We see nose as a prominent organ only in

the case of human face. When we cover the nose it is difficult to identify the person. Nose has a unique quality that its shape keeps changing from birth to death.

Human soul is capable of judging good from evil and this capacity is given to us by the consciousness soul. Just as the sense of smell has a judging-quality, consciousness soul also gives us the capacity to discriminate the good from evil, becoming *objective*! One may have to distinguish good and bad at the moment it is experienced. One needs to go beyond morality and logical reasoning as the percept goes away and does not linger on for conscious reflection (compare from the rational soul activity). In these aspects we see that the sense of smell is quite related to the consciousness soul. With the advent of consciousness soul we stage a battle between morality and immortality.

Example: Stories from the *Bible*: Once when Jesus was walking along with his disciples, came across a strong bad smell of a dead dog. All the disciples found it very difficult to tolerate the overpowering smell. However, Jesus does not get disturbed by this smell and remarks, "look at the magnificent teeth the canine has!" From this small anecdote we understand that one has to go beyond the immediate sensory impressions in order to perceive the true nature of things. This is one of the essential qualities of consciousness soul where the human being can go beyond the immediate sensory impressions that are gathered by the sentient soul and work towards unfolding the truth.

3.1.1 Exercise for the Sense of Smell

Rosemary oil was given to smell and participants were asked to observe where the smell was experienced initially.

Similarly, Apple and Bitter Gourd were given to smell and they were asked to notice where they experienced the smell. (Refer Appendix for responses).

3.2 Sense of temperature

Sense of temperature is usually mistaken to be associated with the sense of touch. But both senses give us different experiences. Sense of temperature is an *archetypal sense* and is present almost in all the senses. When we feel warm we would like to go out into the world and experience it. When we give something to the world and receive something in return, we feel warm! When we do not receive any response or when we receive an unexpected response either from people or from the environment, we experience cold! Curiosity, intention, attention are some of the attributes for warmth in human beings.

The *third eye* or the *pineal gland* is supposed to be the organ for temperature. This is located deep in the brain. Sense of temperature is evolutionarily old and a primitive sense that is present in animals also. In lower animals the cycle of hibernation and activity primarily depend on the external temperature. Their bodies do not maintain a constant temperature but change as per the environmental temperature. However, in the higher animals the temperature has become more or less constant with active

maintenance and does not change with the ambient temperature. In the human being, sense of temperature has gone beyond the mere sense of warmth and cold. We apply this attribute in many of our interactions and many of our sensory experiences. These experiences become the soul experiences and reach permanence. As we have already seen in colours, we have cold colours and warm colours. Similarly, taste of food is enhanced by warmth and sense of smell also functions in the presence of warmth. Likewise, all the other senses also have very close relationship with the sense of warmth or temperature.

All the middle senses and the three components of soul are related especially to the sense of temperature. In other words, we can say that the sense of warmth or temperature pervades all the senses and soul.

Taste – we cannot taste cooked food if it is not warm. In other words, warmth enhances the taste.

Smell – when comes in contact with warmth, the chemicals evaporate and mix in the air and thereby the scent is perceived.

Vision – when we have warmth in us (curiosity or interest) the nature and its colors reveal the beauty to us. Otherwise we may not be able to enjoy them. Similarly, we have colors that are of warm and cold nature. Plants do need warmth to show up their colors.

Similarly, Ego represented in warmth, works on the lower members i.e., astral, etheric and physical and transforms them into the soul components – sentient soul, rational soul and consciousness soul, respectively.

3.2.1 Exercise for Sense of Temperature

Two tubs are filled with cold and hot water. The third tub is filled with lukewarm water and is placed in between the other two tubs. Participants keep their hands for a short while in the two outer tubs simultaneously. They experience the cold water in one hand and hot water in the other. Now they are asked to place both the hands together in the middle lukewarm water tub. They are asked to narrate the experience. (Ref. Appendix for responses).

3.3 Lecture: Consciousness soul development

Consciousness soul is the highest form of soul development and *spirit is manifested through our consciousness soul*. Whenever we consciously act on the decisions we have taken, it means that we are exercising our consciousness soul. Consciousness soul develops social responsibility, morality and enables us to act in accordance with the decisions derived out of these principles. This is achieved by consciously being active in the *sentient soul, rational soul* and engaging in the world. Hence, keeping sentient

soul alive throughout our life is essential. Otherwise, we may lose touch with reality and thereby with our inner being.

This phase of *consciousness soul development* is popularly known as the *middle life*. People typically reaching around 40-42 years of age go through *midlife crisis* and this forms an important milestone in everyone's life. Human beings reach a peak of development between 30 and 40 years of age. Along with the capabilities developed during their 30's and achievements, they attain a status in the world and gain increased confidence with conscious experience of having gotten there. We experience similar kind of excitement when we reach the top of the mountain and take a panoramic view from the top. While doing our own biography or reading a biography, we typically experience this joy of reaching certain position in life. In a similar way an individual reaching this phase of life looks at the whole life that she has lived till then and looks at it with a reflective mood - whether she had achieved what she intended to or she should have taken some other path and so on. Around this time the meaning for life changes from just doing the right things to adding value to whatever one does in life. As an individual, one might ask, "*what is the meaning of life?*" but the question changes for an adult in this stage and one might ask, "*was my life meaningful or does my life have any value?*" Reduced vitality also awakens the individual to perceive the death forces, resulting in another question, "*how many years do I have?*" These questions in turn lead to new goals, the paths for achieving them and also propel one to optimize the remaining life. Some people achieve great clarity around this time of development about the mission of their life. The peak reached also marks the end. Ego reaches the centre of the soul and influences the world around it. From this position during this stage, the ego becomes free of the living body and experiences a direct confrontation with the spirit and the higher ego. Human beings become more awake and develop greater awareness in all directions and attain inner maturity and hence the name *awareness soul*.

We achieve awareness till now through the senses and from now on ego perceives the world of senses in a new way. Through sentient soul human being unites with the word, but they do not limit the answer to the superficial perception of the world instead deepen this perception to understand the world beyond the mere sensory perception. During the thirties, human beings reflectively move within the value system that had been adopted by them as well as the world. Each experience is analyzed carefully against higher principles such as truth, beauty and values, which are preferences at this stage. In the wake of the developing consciousness soul one would ask questions about the reasons behind their values and preferences and would like to go beyond these values to perceive the real truth! Ego engages in the questions of finding the essential nature of the world and also explores the questions of one's own essential nature. *Ego perceives the sentient response, reflects in thought, ponders in the heart and shines forth through the soul's center*. In fact, Ego is the only spiritual principle in us that *bridges our earthly life and the super-sensible spiritual world*. Whenever the essential nature of something is recognized, the higher ego unites more

closely with the lower ego in the soul. In this process the higher ego shines light through the lower ego, thus revealing the essential nature of the object to the lower ego. Such recognition of the real nature is the outcome of the development of awareness soul. From this time onward, a new relationship to the world is developed - the ego does not depend anymore on the soul's responses from the periphery but on following the higher ego from the center of the soul to develop a new spiritual relationship to the world. This also marks the process of turning inward and hence we can see that human being becomes a bit withdrawn during this stage.

Figure 3 gives a summary view of all the soul components. Figure 4 contains a drawing used to understand the process of knowing the essential nature of the world.

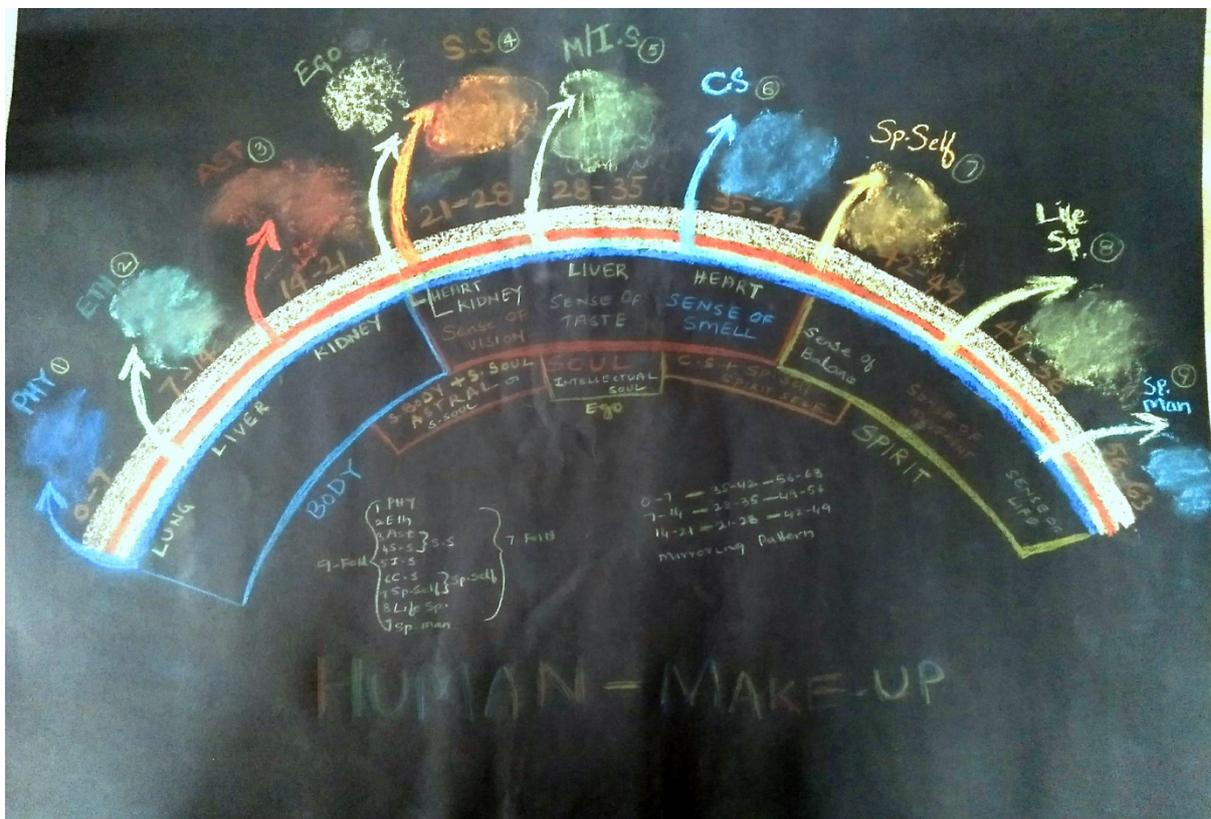


Figure 3. Drawing used to Summarize the Human Make-up

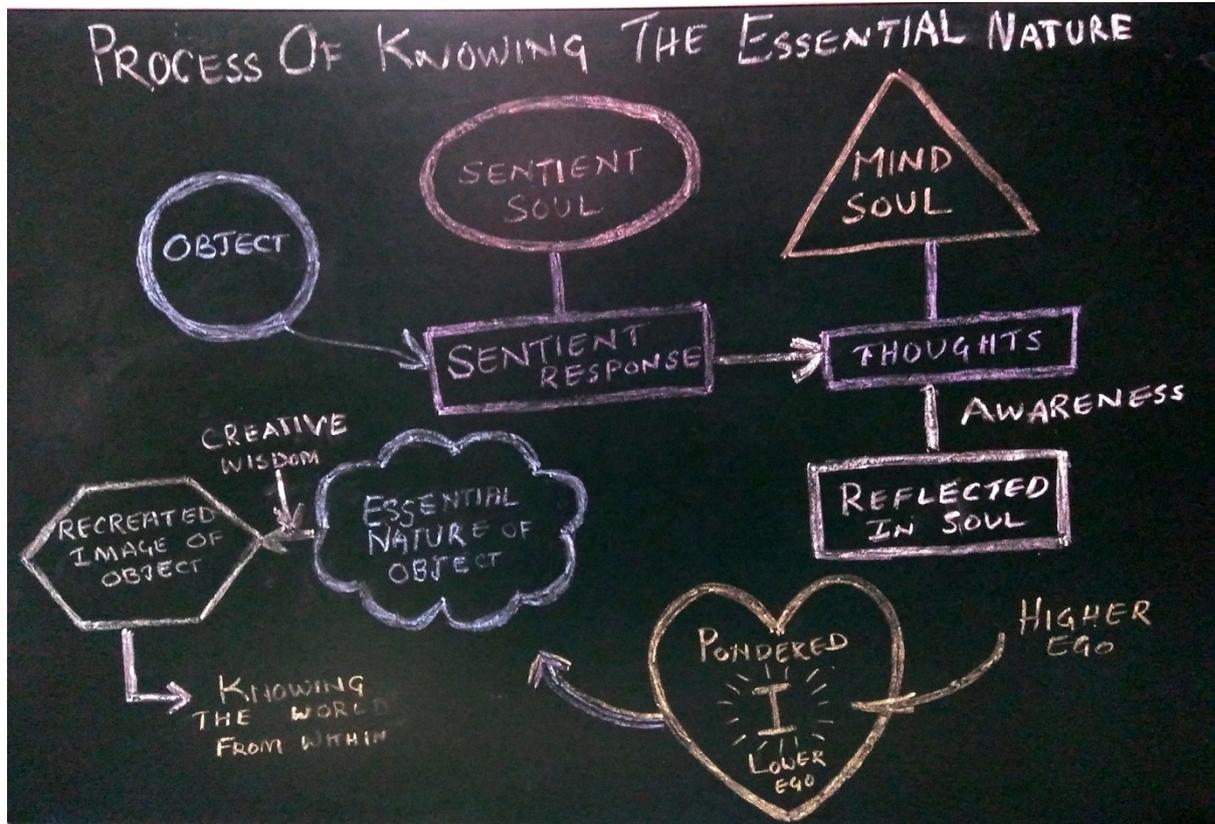


Figure 4. Drawing used to understand the process of knowing the essential nature

3.3.1 Exercise

Instructions: Please think of a movie that you watched when you were in your late 30's and liked it very much. Please note down the main impressions you gathered from the movie and share it in small groups. They were asked to reflect on the following question, "How is this experience different from that you had when watching movies during your early 20's?" Then one participant from each presents the gist to the plenum. (Ref. Appendix for responses).

3.3.2 Relationship between Consciousness Soul and the Sense of Smell

Smell is one sense that has no boundaries and overwhelms the organism. But at the same time, one gets used to the smell in a very short time. Smell is very personal and we relate to smell very intimately, even though our sense of smell does not play as important a role as in the case of animals. When smell overpowers us, we tend to withdraw into ourselves – become *antisocial* in certain sense. In a similar way, when we are completely conscious, we become self-reflective and self-absorbed making us one-sided. With the help of sentient soul and rational soul we can reconnect with the world around us – making us *social* again. Unless one overcomes the power of smell, one cannot see the true nature of the substance. Similarly, one has to surpass the

sentient soul and rational soul to realize the truth. This truth is eternal and universal – reveals itself to all those who can go beyond the sentient and rational soul experiences.

4.0 References

Albert Soesman (1999). *Our Twelve Senses: How Healthy Senses Refresh the Soul*. Hawthorn Press

Rudolf Steiner. *Theosophy (GA 9)*. Translated by Henry B. Monges (1971), The Anthroposophic Press.

Rudolf Steiner (1916). *The Riddle of Humanity (GA 170)*. The Rudolf Steiner Press (1990).

Rudolf Steiner. Translated by: Nancy Parsons Whittaker, Robert F. Lathe (1996). *The Anthroposophic Press*.

Rudolf Steiner. *An Outline of Esoteric Science*. Translated by Catherine E. Creeger (1997), The Anthroposophic Press.

Rudolf Treichler. *Soulways*. (1990). Hawthorn Press.

Appendices

Appendix 1

Appendix 1: Time table for the Middle Senses Module:

Aantarya

Association of Anthroposophic Psychotherapy

Anthroposophic Psychotherapy – Foundation Course Training – Module 4: Sentient, Intellectual & Consciousness Soul

Day	9–10am	10:00 – 11:15 am	11:15 – 11:45 am	11:45 – 1:00 pm	1–2pm	2:00 – 2:30pm	2:30 – 3:30pm	3:30 – 4:00pm	4:00 – 5:30pm
1	Echo / Nature Study	Lecture 1 Sense of Vision	Tea-break	Text Study	Lunch	Art/ Movement	Lecture 2 Sentient Soul	Tea-break	Sentient Soul Q&A
2	Echo / Nature study	Lecture 3 Sense of Taste	Tea-break	Text Study	Lunch	Art/ Movement	Lecture 4 Intellectual soul	Tea-break	Intellectual Soul Q&A
3	Echo/Nature study	Lecture 5 Sense of Smell	Tea-break	Text Study	Lunch	Art/ Movement	Lecture 6 Consciousness Soul	Tea-break	Consciousness Soul Q&A

www.aantarya-sapt.in

Appendix 2: Nature and Text Studies

A2.1 Nature Study

Group was presented with a non-flowering plant and a flowering plant with bright flowers. A comparative study was made with a focus on gathering sensory impressions and the feelings evoked by the plant (eg: Basil and Chrysanthemum)

A2.2 Text Study

A part of the text from *The Make-up of Human Being*, Chapter 2 of *An Outline of Esoteric Science* is considered for the study (paras 1-20).

Appendix 3: Art Activities

A3.1 Merging colors (Day 1: Sense of Vision and Sentient Soul): Asked the participants to pair up. One starts to paint blue from her side of the paper and reaches the middle of the page. Then the second person starts to paint yellow from his side of the page and reaches the center of the page. Participants were told to keep the colors separate. Once they have two clear sections of Blue and Yellow they were asked to merge them in the center by adding some blue to yellow and yellow to blue, bringing out some form.

Feedback: Participants reported that they experienced some kind of resistance from outside and held themselves back, even though inwardly, they wanted to move with their color into the other half of the paper. They felt very happy and enjoyed making a gentle entry into the other creating a form without disturbing the harmony of colors, indicating the sentient soul activity.

A3.2. Rainbow painting (Day 2: Sense of Taste and Rational Soul): Participants are given three primary colours –red, blue and yellow. Using these three colors, mixing them in the right proportion, they are asked to paint a rainbow. Feedback is taken on what and how was their experience in creating 7 colors out of the three primary colors. They were asked to dwell on the process of creation and how this was different from the first day's exercise of merging colors.

Feedback: Upon comparative reflection of the first and second day's experiences, some participants who never created colors before by mixing colors (blue and yellow giving rise to green) reported now that they could use the knowledge of creating colors from the first day's exercise for the rainbow exercise. With that knowledge they experimented making the rainbow colors. This reflective thought is an indication of the activity of the *rational soul*. Other general feedback was that they had to be very careful while mixing the colors in order to get the right shade. At the same time some

had difficulty in merging colors in equal proportions. Later, they reflected that they could have done better in terms of distributing colors.

Bringing out all the seven colors from three primary colors involves some intuition, conscious thinking and reflection – while combining colors to create a required color. The whole process involved here indicates the functioning of the *rational soul*.

A3.3 Clay Modeling (Day 3: Sense of Smell and Consciousness Soul): All the participants were given a blob of clay. They were instructed to make a small ball. Later they were asked to add clay bit-by-bit to the ball without losing the centre to make it bigger. Later they were asked for feedback.

Feedback: Participants experienced as if they were drawn into the activity and had great focus. Their *will forces* were completely engaged with the activity. Few found it difficult to leave the task when they were asked to stop. The centering activity and the exercise of will are indications of the *consciousness soul* activity.

Appendix 4: Experiential Exercises for Senses

A4.1 Sense of Sight

Fig. 1 (on page 5): Typical answer is that the figure 1 is a spiral. Though it appears like a spiral, it is not! It actually consists of concentric circles of decreasing diameter! The way the small squares are organized in the circles gives an illusory effect and we perceive it as a spiral. Later, you can ask the participants to trace the picture with their finger to understand that it is composed of concentric circles and not a spiral.

Eye is the only sense organ that can be fooled or deceived. Said another way, eyes always try to make meaning out of what they see. This meaning would depend on one's own experiences and beliefs.

Fig 2 (on page 5) When asked a question while the eyes are focusing on the ambiguous figure, eyes roll up to think and give an answer.

We think with our eyes unlike animals and that is why animals never make a mistake about their prey or enemy, but our thinking gets affected by what we see. We always color our thinking with what we expect to see.

Example: If a blind man is asked to walk across a balancing beam he cannot and needs training before he could do that, but a blind cat can! We also balance with our eyes hence we need some training.

A4.2 Sense of Taste

Even though, we place food on the tongue, the organ for taste, we cannot feel the taste. However, when we take it in, moisten it and process it we can taste it - hence the delayed response for sugar.

Participants could only taste salt in the frozen food and the texture appeared to be rubbery. Interestingly, participants have responded saying some bread or something leathery in the piece that they tasted.

Later when they were given the hot, cooked patty, they could come up with all the spices added to it. They could also identify that the patty had potato and cheese which were the leathery ingredients in the patty!

The exercise highlights how we experience taste and the importance of warmth in enhancing the taste – interaction of sense of temperature and taste. Another analogy to bring here is how warmth of the heart brings roundedness (human quality) to the rational reflections of the intellect.

A4.3 Sense of Smell

Smell of rosemary is experienced deeper inside the head. Whereas Apple is smelled at the nose and is not as intense as it was with rosemary.

When bitter gourd is smelled, the smell initially goes into the throat, and then it slowly takes over the whole body.

These were some of the responses received as to how smell overpowered and took over the whole being.

A4.4 Sense of Temperature

The hand that was previously in cold water experiences the water to be warmer when both hands were placed in the lukewarm water-tub. The other hand that was in hot water tub feels the lukewarm water to be colder. Though the middle tub has the same temperature, because of differing prior experiences both the hands experience the same lukewarm water differently.

Appendix 5: Experiential Exercises for Soul

A5.1 Sentient Soul

Interestingly, all the participants in our workshops held at Mumbai and Hyderabad had focused on the sentient experience of the movie – Colors, Outfits worn by the main characters of the movie, accessories and jewelry used by the heroine, the locations where the songs were filmed, the music and the emotions. Not much attention was paid to the theme of the movie as most of the movies they chose had a simple romantic theme. Couple of participants also expressed fond nostalgia for the life and times of their teenage years!

We can understand how each one of us completely lives in the realm of sentient soul during this period of development. This exercise and the discussion in plenum facilitated participants to understand how sentient soul influences our immediate, quick reactions, how we jump to conclusions and form opinions based on our reactions.

A5.2 Rational Soul

Participants came up with their personal experiences where they fancied something in life – for example, the kind of house they would have liked to build or the kind of person they wanted to marry or the kind of lifestyle they wanted to have. Although these were initial fancy thoughts, when they analyzed in terms of reality-check, they made amendments to their fantasies. They made them more realistic and doable. They also realized that fantasy cannot always become reality. One needs to be in touch with the reality and be practical for fulfilling their dreams.

This exercise also typically brought about the experiences from the *rational soul realm* where it is primarily involved in analyzing and organizing our thoughts within us; as well as in relation to the world around us.

A5.3 Consciousness Soul

Participants reported that the movie they watched and liked during this period had a strong message either to the society or to the individuals. Though they liked the colors, background, locations and outfits, their focus was more on the message or the character of the lead role. They could identify and contrast the difference between the first movie in Exercise A5.1 and this one. They reported that they were mature now and outlook toward life is changed. They commented on how they were more in touch with the reality as compared to the previous one where they were dreamier, indication of the *activity of the consciousness soul*.

Appendix 6

Pictures from our workshops!

