



Manas Transformation of Human Sensuality into Spirit

Yehuda Tagar

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The beauty of people's soul is shining forth for me when they are looking passionately towards the rest of humanity, or some of humanity, or at least one other person, with love. Then these people are becoming really visible for me and I can see who they really are. When they focus on their own pleasure, they are animated, alive and very busy, but I cannot see their spirit shining forth. I cannot see them. I may want something from them, I may want something to give them, but I cannot really see their essential nature, as it does not shine. I then lose interest in growing forward and travelling with them.

What I can see in people when they shine is their essential spirit, forged from their existential nature, is *inner gold* that must be forged by fire from the rock, before it shines. It is there, in the rocks of the soul, potentially, in every human being. It can stay as potential until it purged into this shining metal by actual work and fire. A violin is made of wood, but violins don't grow on trees in the forest. People make violins out of wood and then they can be the instrument of heavenly music, like Beethoven's violin concerto in the hands of [Anna Sophie Mute](#)¹ playing her precious Stradivarius violin, which touches the depth of my own soul—to shine.

Our essential basic nature, that we share with the animals—shines our inner soul-life into the world—when we transform it into an instrument for playing our essential music, passionately, awakening potential spirit into life, here on earth. For this we came, all of us, of that, I am sure.

The human being can become master of the soul by working on it through the power of the 'I' (individual spirit): He can extend it to the astral body. The 'I' thus takes possession of this astral body by uniting itself with the latter's hidden nature. This astral body, overcome and transformed by the ego ['I'], may be called the spirit-self. (This is what, in connection with oriental wisdom, is called 'manas'). In the spirit self we have a higher member of man's being, one which, so to speak, exists within it as a germ and which emerges more and more as it actively works upon itself²

¹ Ann-Sophie Mutter performed at a benefit for Ukraine a month ago and here is her performance of the Beethoven Violin Concerto with the Munich Symphony Orchestra at the Isarphilharmonie.

² Rudolf Steiner (1908). Esoteric Science. Chpt. 2.

The human constitution, in light of Anthroposophy, combines participation in four dimensions of reality: the world of matter as the source of our physical body; the ocean of life as the source of our Life-Body (Chi, Prana), which we have in common with all of the plant kingdom; the world of animated beings, animals, as the source of our personal soul, our astral body, the foundation of experience, inwardness, consciousness, being awake on the basic level.

Originally, the human astral being is made of the stars, that is the origin of its name: astral, 'the starry one'. In its raw existence in the depth of our body-soul reality, we see no stars. The stars are both the origin and the future destination of the deepest, raw, most dense, most untransformed layer of our soul—only through our conscious cultivation of it, like gold, like violins. Like the passionate soul of Beethoven himself, transforming his rough, raw, passionate soul into one of the greatest gifts for humanity, through his intense musical compositions, inspiring us long after his death.

Our lives are full of contradictions, internal and external conflicts, difficult choices and accumulating stresses. We wanted to be individuals, so we are progressively doing it and now there is no stopping the process of increasing individualization, but we have to manage the complexity of being an individual. It seems to me that the only real resolution for the constant conflicts of our lives is constant personal development: a new self-creation:

Within us lives the source of our creation. We can re-create ourselves from within³

Out of the raw material of our unconscious, untransformed, primitive soul life, we are destined to create a new individual spiritual reality, or get stuck, or worse, regress. The spiritual dimension of being a human being no longer comes to us from the outside, only from the inside, through internal autonomy and self-authority.

I don't believe we have emerged from the animal kingdom as in a traditional Darwinian evolutionary theory. The human essential element cannot be derived from animal consciousness. It has its own origin, as *Idealistic Philosophy* with all its variations claimed axiomatically for the past 200 years, alongside the spread of materialism/positivism. For an idealist philosopher like me, the human 'I' is not a product of biology and biography, but rather is the source of both of them. Our conscious life originated in a world of consciousness, the Spiritual World, in the same way and with the same logic that our physical life originated in the world of matter, the Physical World. They both meet in the stormy place called The Human Soul'. We humans were never a part of the animal world, but there is no doubt that the animal world was always a part of us.

³ Yehuda Tagar, one of the mottos of Psychophonetics (*Foundation of Psychosophy*)

We want to be here, temporarily, to gain earthly experience as raw material for our spiritual life, as much as we need physical food for our physical life. Earthly experience is food for the human spirit, but like any food, it has to be digested first, or else it destroys us. We each came to create another Heaven on Earth, step by step, even if this project does not look like a great success most of the time. One of the greatest expositions of this approach to human life is beautifully expressed by the Swedish movie: *As it is in Heaven*⁴ (*Så som i himmelen*), through the medium of singing.

*Who looks outside, dreams; who looks inside, awakes.*⁵

*Whether our shadow becomes our friend or enemy depends largely upon ourselves.
The shadow becomes hostile only when he is ignored or misunderstood.*⁶

All our emotional chaos, our defensive reactions exploding from unhealed wounds of the past, our aggression, depression, anxieties, stubborn destructive patterns, self-fear, self-hatred, self-doubt, avoidance, destructiveness, darkness, and our bitterness—the whole internal jungle we carry inside and are controlled by—appear to surface into consciousness like so much pathology—as a long list of problems to solve. So much of the 20th century is pathology based on the background of some optimal normalcy that no-one is really excited and inspired by. From another point of view, all this is the raw material for our spiritual development, like the dark soil is for the roots of a tree, if we only face it.

There, on the threshold of facing our darkness, primitive being, internal jungle, our astrality, is a moment of freedom: to fall into it, identify it, become a part of it, or face it, own it, take responsibility for it, bring light into it, take care of it like we do to our garden, and transform it into our higher consciousness.

Recently, in a public zoom seminar about the *Psycho-Spiritual-Somatic Eco-System*, I kept saying to my demonstration client:

It is all part of you. Yes?

Client: Yes.

What is bigger, the part or the whole?

Client: The whole.

So, you are bigger than all of that: the fear, self-aggression, being stuck, being unwell. Let us do it: confront it, see it, own it, manage it. This is your internal community; this is your farm. Farm it. And she did and grew in front of our eyes, and became more and more visibly herself. This is what we do

⁴ Movie: [As it is in heaven](#) (2004)

⁵ *Jung Letters* Vol. 1, 1906-1950 (Letter to Fanny Bowditch, Oct 26, 1916)

⁶ Carl Jung. *Man & his symbols*. 1964, p.182

in Psychophonetics processes: transforming the raw material of our astrality into Manas, Spirit Self, our individual spirituality.

The human astral body, the one we have in common with all animals, was created, according to Rudolf Steiner's evolutionary theory, millions of years ago. At a much later stage, part of it was transformed into the first organ of the human soul from the outside of the primal human constitution by a pre-individualised consciousness. Only much later on, has our individual consciousness, the human individual spirit, the 'I', Ich, Ja, entered the individual constitution as is the situation now. But this is not the end of the human evolutionary process, only a new start⁷.

Only one part of the human astral body was transformed into the first organ of the soul: Sentient-Soul, where human individual consciousness starts. Most of our astral body is still untransformed, still exists on the animal level of astrality. Therefore, human astrality comprises two complimentary components:

- 1) *Sentient Soul*, the transformed part of the astrality which became the basic component of the human soul. It is independent of time, holding inside the human soul a resonance of impressions that took place in time, providing the foundation for all the soul functions of thinking, feeling, willing and action, and
- 2) *Sentient Body* (or astral body), the remaining untransformed part of human astrality, which lives in time, part of nature, mostly unconscious, active day and night⁸.

Sentient Soul receives impressions from the Sentient Body (astral Body), retaining them in the soul for further cultivation, reflection, motivation and memory. It is based on the brain and the Central Nervous system, which switches off when we sleep. Sentient Body (astral body) absorbs impressions from the outer world, including one's physical body, to Sentient Soul, being the link between the human soul and the outer world. It lives completely in time, intimately connected with the Life Body, the physical body, the life of the internal organs and the whole store of our memory. It is based on the autonomic nervous system: sympathetic, parasympathetic and enteric, not on the brain, and it is fully active day and night, controlling the activities of all our internal organs. This is the big subconscious, the living source of desires, sympathy and antipathy, and the powerful instinct of our survival.

Together, these two components form human astrality, the foundation of experience and consciousness. Understanding these two components of human astrality, their similarities, differences and intimate relationship, is essential for understanding human life, the human constitution, the

⁷ Rudolf Steiner. (1908). *Esoteric Science*. Chpt. 3: The evolution of the Earth and of Humanity.

⁸ Rudolf Steiner. (1904). *Theosophy*. Chpt. 4: The nature of Humanity.

differences between day and night, consciousness and subconsciousness, perception as well as the raw material for the present soul life and for its future evolution. This is what we call in Psychosophy, the theoretical background of Psychophonetics—*The Outer Boundary of the Soul*. More on Psychosophy in future articles.

We now live at a time when the human 'I', from the inside of the human soul, is working on the second level of transforming the raw material of astral body into the next level of the human constitution: *Spirit-Self*, Manas in Sanskrit—source of all intuitions, true spirituality and real empathy. Manas is the source of all true wisdom.

Our present state of human evolution, the one that originated in Western Europe and became world culture, was based on the formation of individuality, personality, independent of intellectual thinking, the origin of all our modern science, technology and the inevitable materialism and separation from cosmic intelligence that was essential condition for these developments. This culture will continue for a while still, but many parts of it are already in decay and degeneration. Continuing on that basis, leads to assured destruction of individuals, society and the Earth itself, as is becoming evident from the catastrophic man-made progressive destruction of nature. This has to stop. Another dimension must be added to the materialistic, egotistic, intellect-bound intelligence that resulted from the inevitable process of individuation. That balancing act can only come from people who are already developing the new dimension of human evolution: the creation of Manas, Spirit-Self, and the new culture of complete empathy that is the only possible future of humanity and the Earth, our home, if humanity and the Earth are going to have any future at all.

This new dimension, Manas, can only result from people who are busy developing their self-awareness, with which they can transform the lowest level of their existence, into the highest dimension of their consciousness. This is the big project in which we are all engaged, consciously or not, at this stage of our evolution.

If enough people will develop the next level of the human constitution by their own individual conscious effort, humanity as a whole will move to the next level of its evolution. All evolution is conscious now: evolution of consciousness. Otherwise, we humans will disappear, as the dinosaurs did before. There is no guarantee about our future any more. Only personal and collective choices.

The 'I' (individual spirit) has become master within the soul-life. This can be carried so far that no desire, no enjoyment can gain entrance into the soul without the I being the power that makes the entrance possible. In this way, the whole soul now becomes a manifestation of the 'I', in fact, all cultural life and all spiritual human endeavours consists in a work that has as its aim this rulership of

the 'I'. every human being living in the present age is engaged in this work whether he/she wants it or not, whether he/she is conscious of it or not". (Rudolf Steiner)⁹



Yehuda Tagar is an International Psychophonetics coach, counsellor/psychotherapist, consultant & trainer of Psychophonetics and Methodical Empathy, director of Psychophonetics Institute International and co-director of Skola Empatie, based in Slovakia. Skola Empatie offers a 3-year training program for consultancy in personal and professional diploma, Psychophonetics & Methodical Empathy
 Email: tagar.yehuda@gmail.com

Websites

International website: practitioners - www.psychophonetics.com.au

English: School of Empathy - www.psychophonetics.com

Slovak: School of Empathy - www.skolaempatie.sk

Yehuda Tagar - www.yehuda.tagar.com

Facebook

School of Empathy - www.facebook.com/skola.empatie

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⁹ Chapter 2: The Essential Nature of Mankind. In *Esoteric Science*, Rudolf Steiner, 1908