

# The Twelve Senses

## And Their Transformation to Higher Faculties



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The Twelve Senses and Their Transformation to Higher Faculties .....	3
The Senses and their Many Correspondences .....	6
The Twelve Main Senses in Detail .....	7
First 7-year Period ~ Birth of the Physical Body and the Physical Senses of Will ....	7
The Sense of Touch .....	8
The Sense of Life .....	9
The Sense of Movement .....	10
The Sense of Balance.....	13
Second 7-year Period ~ Birth of the Etheric Body and the Soul Senses of Feeling .	20
Sense of Smell.....	21
Sense of Taste .....	22
Sense of Sight .....	23
Sense of Warmth.....	27
Third 7-year Period ~ Birth of the Astral Body and Spiritual Senses of Thinking ..	30
Sense of Hearing .....	31
Sense of Language .....	32
Sense of Concept/Thought .....	33
Sense of “Thou” (“I” in others) .....	35
Concluding Remarks and Future Trends .....	37
Appendix A.....	43

## The Twelve Senses and Their Transformation to Higher Faculties

"Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters, it must have lost the power to wound..." ([The Light on the Path](#))

Our being emerged *out of the cosmos*...out of all the impulses and energies of the great cosmic Beings that created this vast universe. The human being was shaped over eons of time by all the energies and substances out of which the universe was created—this is how we are a microcosm of the macrocosm. '*As above so below*' holds true within the human being that is a sublime feat of creation.

And in creating the human being, the cosmic Beings impressed themselves upon the substances out of which we were shaped, continuously...painstakingly...and devotionally...in order that we could know 'our makers'. And out of this emerged our sensory faculties. The senses are the faculties with which to cognize the world of their making and ourselves within it, and they are also faculties of *conception*—powers with which to imagine, envision, and create in the world.

Goethe said that the eye was formed to behold the light—it formed *because* of the light. Clearly, without light the eye could not see, but more importantly, without the light there would be no eye. The light bore the rudiments of the eye in man, and man's *longing to behold the light* evolved the organ. As we developed out of the cosmos, all of our sensory organs emerged in rudimentary form as a process of the macrocosm impressing itself upon us. These organs evolve from our longing to behold spiritual reality in all its aspects. In other words, through our longing for greater spiritual connection and depth, our sensory organs will evolve in ways to fulfil those longings.

We are in the process of *becoming* aware of *what we are*. *Becoming* is the process of *knowing consciously* and then *expressing* that in life. We are the full potential of what we may become aware of over our evolution. Just as the acorn holds within it the potential for the oak, so too do we hold the potential of our Higher Self and beyond still...the potential to know God in fullness and be in His likeness. What we become aware of is what we have realized in ourselves...it is what we *are* in the present moment.

We become aware through interaction with the world around us, much as the acorn realizes the oak through interaction with the physical, etheric, and spiritual elements of moisture, sunlight, air, the sacrifice of other plants through decomposition in the earth, the elementals, etc. In the case of the human being, through deeper engagement of the senses whereby we seek to open to the world and know our being spiritually, a whole cascade of physiologic and psychospiritual interactions unfold.

Using the acorn analogy further, the acorn allows interaction through its surrender to the elements—it allows itself to break open ...it dies to itself so that something higher may emerge. As you read and contemplate on the senses, you will understand that these will develop into higher powers and faculties through surrender of their use for the lower indulgences or illusions of the false self in order to allow a subtler higher sensibility to emerge.

For example, overeating dulls taste whereas fasting sharpens it considerably. When we hold back from indulgence, which is a sort of egotism, we allow a subtler sensitivity to develop. We then become conscious on the subtler levels of the subconscious mind that has access to far vaster knowledge. And being able to taste acutely develops the power to discern what is healthy or unhealthy and in what quantity. We will discuss this in more detail, below. All the senses develop higher sensitivity by a type of *holding back*, which may be considered an activity of selflessness: we withdraw the sense from the lower in order to serve the higher self.

In the more immediate, activating and engaging the senses more deeply causes hormonal *cocktails*, neurotransmitters and quantum energies to be unleashed through our system to support our evolution. They cause electromagnetic changes to our aura, rewiring in the brain circuitry, and they expand the delicate crystalline glands of the endocrine to operate as cosmic communication portals. **Working with the senses is very simple, yet profound and far-reaching in effect.**

The realization of these potentials within us is the path of personal evolution as well as the evolution of the human body into which souls may incarnate and experience life into the future. Our interaction with the world is a cosmic concern because it impacts directly on evolution. There is an evolutionary plan that depends on our keeping up with the needs for its proper unfoldment.

We are a microcosm of the entire macrocosm, and everything in the macrocosm is reflected or exists in some manner at the micro level of our being. *The universe is within us as much as we are within it.* We allow the universe to impress itself upon us through taking in the world and cognizing ourselves within it through the senses. The senses are the faculties of interaction with the world around us as well as with ourselves and others, and these interactions encompass all levels, not just the physical.

The sensory faculties are there for us to be able to cognize all aspects of the macrocosm on all dimensions, microcosmically. So just as the light bore the eye to behold it, and without the light there would be no eye, so too the spirits of movement impressed the sensory faculty of movement so that the human being could behold their activity and come to know and commune with them. Eventually as we embody the faculties to such a degree we move into deeper knowing of our nature and the powers within that we may wield to co-create.

We have twelve senses and each one is a great gift to behold that imparts to us a deeper sense of who we are in creation. They are faculties to behold, commune with, and learn to

wield power from some aspect of the macrocosm. Rudolf Steiner described the senses from his spiritual investigative work, and as you learn about them according to his teachings, you will be amazed at how little we know about being human. When I first learned about the senses I was truly shocked at my ignorance about the powers we have within. As you work with them, you will find that you enter into life much more conscientiously and deeply. You will find that **the mystery of creation is your self** that is awaiting your discovery!

Through the twelve senses, we may know our destiny to become creators outside of time...creators of what is eternal. Recall that the occult significance of twelve takes us beyond the ephemeral world of time and into immortality. Our senses offer another way to access deeper consciousness outside of time. The senses allow us to understand far more about who we are and about life...discern, assess, evolve, unravel the mysteries, etc. Yet most people are quite deadened in their senses and even unaware of many of them. As you learn about the twelve senses, you will have a new expanded understanding of your being.

We unfold according to how we may be impressed and that is how we are revealed to ourselves and how the world reveals itself to us. You cannot know the light without the eye apparatus onto which the light may impress itself, for example, and through sight another aspect of self is revealed—through having outer sight we may imagine without outer stimulus and enter a world of inner imagination that is a portal to astral consciousness.

Each of the twelve senses becomes a portal to deeper consciousness in later life when we enter into the soul and spirit phases of life. And through the senses we may unite deeply with the present moment in full communion with All That Is. (Refer to the audio Guy Finley, the **Crucible of the Present Moment** to understand how our presence in the senses brings us deeply into presence in the moment).

When a sense organ is shut down in a person, a whole aspect of the world is shut out to them. Sadly, many human senses are endangered from overstimulation and the overuse of technology, especially at the impressionable ages where the foundational senses become established. And dulled senses allow for intellectual abstraction that is far removed from the truth. But in children, use of technology is devastating, because before the change of teeth (around age 7) a child is almost entirely sense-organism. An infant tastes with its whole body, and you will certainly have noticed the movement of an infant at the breast—it wiggles its toes and moves its hands because it tastes with the whole body. Deadened senses make for human beings who can't take in the world's subtleties, which results in a soulless culture.

As we awaken and engage these senses more consciously, we become attuned to a much wider range of subtle impressions and can develop the sensitivity to goodness, beauty and truth at all levels. We move from being unconscious creators to becoming beings of multi-dimensional, multi-modal intelligence capable of assimilating much more

information and also of more powerful visioning that engages a richly textured reality, employing many creational aspects of the macrocosm, and tapping into all the genius that was, is and can be for anything that we can conceive.

Use of our sense organs imprints complex pathways in the brain, evolving its processing capacity and thus our intelligence and power. The senses rely on the nervous system, which is the bridge from head to body (astral body to etheric-physical). The head brings in spiritual reality, and by its translation via the senses that emerge and evolve through the formative years, we bring it to bear on our biology, which leads to our evolution as spiritual beings.

The more sensitivity that we develop in our senses, the greater the range and depth of communication that we may experience. When we use sensual experience to know spirit, we operate in an upright position in the sense of striving upward for greater wisdom, understanding, and human depth. On the other hand, indulging in sensual experience to satisfy compulsions of the lower nature moves us in a downward direction, where we become too bound to the body and its processes. So clearly we see in the senses the possibility of ascending or descending in consciousness.

## *The Senses and their Many Correspondences*<sup>1</sup>

The twelve senses evolve over the first three seven-year lifecycles associated with development of the physical, etheric, and astral bodies, respectively. During the course of these cycles, we become beings of will, feeling, and thinking, respectively—these are the three powers with which the soul operates through the indwelling consciousness. For each seven-year phase, four senses emerge and are most important to engage and cultivate rightly. (See figure 1 for a list of senses through the first 21 years of life.)

So we see that the first four, namely, **touch, life, movement, and balance**, have to do with our *will* faculty and give us a sense of self; the subsequent four, namely, **smell, taste, sight, and warmth**, have to do with our *feeling* nature and allow us to perceive the things of the world and engage ‘morally’ with the world; and the remaining four, **hearing, word, thought, and sense of I-Thou**, have to do with human *thinking* and give us the ability to truly know another being. Do not think for a moment that you understand these senses! Each one presents a deep mystery into our being and how we are meant to relate and engage in the world.

To read about the first four will-senses and their correspondences to the **extraordinary meridians** and the **four faces of God**, please refer to the Appendix.

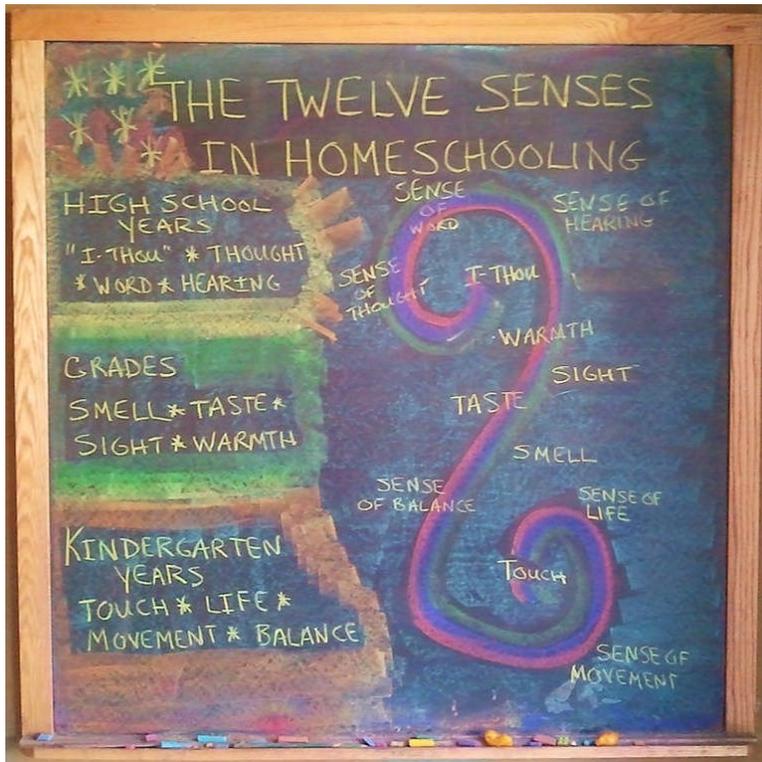


Figure 1: The Twelve Sense through the first three 7-year phases

## ***The Twelve Main Senses in Detail***

### **First 7-year Period ~ Birth of the Physical Body and the Physical Senses of Will**

The first four have a more inward quality, giving us an inward sense of our being in life. And each of these senses relates to a dimension of being that is associated with an aspect or *face* of God. **Touch** gives a sense of boundary and separation from the world and others (inner/outer sense); **life** is a sense of our constitutional health and pertains to pain and well-being that occurs from being in harmony with the world (as above/so below sense); **movement** relates to our self-willed or voluntary engagement in life that pertains to our destiny and biography (including karma) as well as our sense of freedom

(back/front or potential/realization); and **balance** relates to a sense of uprightness and being *in* the world as we fill the space around us with our aura (and arises from our left-right symmetry).

Boundary and separation, necessary for individuation, instils a longing to find union (**touch**); the ability to experience pain develops compassion for all life, a discernment for what is a true path that enlivens being, and subsequent impulse control (**life**); volition to act gives us our freedom, and effects give us the experience so that we may learn how to direct/conduct life rightly through time (**movement**); and the ability to lift ourselves up out of earthly to the spiritual gives us moral weight and this supports our presence of self among other beings (**balance**).

### *The Sense of Touch*

The sense of touch is an inner experience that imparts a sense of boundary of our **physical** body. The sense of touch makes us aware that we are separate and cannot merge with the outer world. At birth, we come from being merged in *All That Is* into a body that is separate. The infant is in deep delta, in the ocean of Oneness, and as it begins to explore the world, it becomes increasingly aware of separation from it. Touch is an inner experience of our physicality as separation, and through this separation there arises within us a deep longing to merge back into God. That is why touch is the most intimate of our senses; with it we long to merge with another. All of our lives we seek the touch that allows us to merge with others—touch is a comfort from the feeling of aloneness in the boundary or confines of our physicality.

In touch we do not enter the world, but rather we confront it from a sense of being closed or walled up. This is a necessary perspective if we are to develop individuation. But also, it is necessary in order to see through the “I” of others because we could not do this from a ‘void’. Touch focuses us inwardly and fills that void with a sense of our being (starting from separation).

Interestingly from occult understanding, Steiner reveals that a child has ‘separated’ from its mother only when it is able to touch itself all over the body, which happens when the child’s arms are of a certain length (around age 6). In Waldorf schools, length of arms in relation to the body is a sign of school-readiness, and children will only be recommended for kindergarten when their arms are long enough—before such time, the separation from the mother would be unhealthy and needlessly traumatic.

In touch we develop our armour, and when we have appropriate and ample touch from loving caregivers in the early years, this armour serves to protect us without making us closed off and untouchable by others in life. But everyone has an ‘original’ wound of aloneness from this separation out of which originates a longing for God and other. And thusly are we set on the quest for the Holy Grail that ensures our soul evolution. The

Holy Grail is the human body in its full capacity and power, and our ability to succeed in this quest is boosted or hindered through the establishment of these four fundamental senses in early childhood. Further discussion on this appears after all four foundational senses are presented.

**Touch is not an outer experience**, and this may seem strange to many. Touch brings separation and the filling up of a sense of self in a separated body and as an individuated center point. Here is a wonderful little exercise. Stand up and turn around 360 degrees. What do you notice? Go to another setting and do it. Go to another country and do it...and you will get the same thing. *YOU are the center of the world around you.* And you can only make sense of things on the outside *because* of this; otherwise you would be merged in everything around you. Only because you have a sense of separateness are you able to know ‘other’ without losing consciousness of yourself. As you will see with the higher senses, the highest sense is the sense of “Thou” or the “I” of another, and you can only do that without loss of self through having established a sense of separateness that is possible through the skin’s sense of touch.

When we speak of texture we must bring movement to touch, when we register warmth or cold we are using the sense of temperature. Touch in its essence is an inner experience of our separation and boundaries of being. Even physically, the tactile corpuscles that allow this sense to arise are well *below* the surface of the skin rather than at the surface—so we don’t register touch with the surface.

### *The Sense of Life*

The life sense is attuned to our **etheric** body—the body of vital life force energy. Pain, illness and death were ‘gifted’ to man after the “Fall” as a means to reprioritize and go back to Source periodically in order to remember our spiritual nature. Without pain we would not grow. How many people are transformed through serious illness? And without pain we would not have **compassion** for others, as we would not have the capacity for empathy or understanding. The etheric body is the body through which we may know **love**.

Even learning or putting effort into something is ‘painful’ because it requires exertion. And we do it to be more, which in its ideal essence is an impulse of devotional love. It is good for us to exert ourselves, as this builds stamina, stick-to-it-ness, and the capacity to get over oneself and not look for the easy way that eventually stifles evolution. And this sense also relates to an inner connection to well-being and to our constitution. When we live in a manner that keeps all aspects of our being in a state of well-being, we walk the narrow path of rightness and are able to maintain balance and harmony with the world. The senses play into one another, as they express the four aspects of the One. All that relates to pain brings us to love.

People have said that it is noble to suffer, but that is not true. It is noble to accept and overcome what life brings our way without complaint and in humility and a desire to grow; but the suffering is not the point, rather is the learning the purpose of the suffering. And please do not surmise that those who suffer need to learn a lot! Those who wallow in pain are not learning and just spinning their wheels; those who are bearing pain nobly and being transformed by it are undergoing *initiation*.

Life imparts regeneration or ever newness into greater complexity and beauty, while lack of life leads to entropy and death. The sense of life attunes you to the flows of regeneration or entropy, and at a higher level, this becomes a **sense of meaning or conceptual sense of the truth or falsehood** of thought (of another person, teachings, etc.) ***Truth is life expressed on a higher conceptual plane. And inversely, life is truth identified in the body.***

### ***The Sense of Movement***

The dynamic principle of movement comes from the **astral** body. Movement arises from a hidden inner process. You may want a glass of water, but you do not will your arm to move; that part of things is hidden from you. You focus on the glass of water and then you find yourself executing the movements towards it. Steiner has revealed something remarkable about this. While it looks as though your arm moves to the glass of water, to a clairvoyant, one would observe that your hand goes from the glass of water to you. “*An invisible hand goes from there to here.*” All movement arises from the astral body, and so it occurs astrally *before* it can transpire on the physical plane.

If you will ponder on the statements by Gerald O’Donnell in the RI-2 audio, about the *Father* working from *effect* to *cause*, which is the mirror process of what the Son experiences, you will understand that **all movement has already taken place on the astral plane before it occurs physically**. Athletes who have psychic ability claim that their ‘edge’ comes from the fact that they see the movement in players a split second before it is carried out physically.

This may be understandable in the following broad sense. When you undertake a task that involves movement, you always have a clear objective before executing the movement. For example, if you want to pick up the glass of water, you already see where it is and have already picked it up in your mind before it occurs physically—thought precedes the action, and so it has already occurred astrally. And from this, you then set yourself in motion. On the astral plane it is already done at a subtle (mental/emotional) level, and it comes to meet you on the physical plane.

Movement is related to **destiny**, and in this regard, this sense also relates to the etheric body. Inspiration, which gives us the impulses to be a certain way and do certain things, is spiritually related to the muscles. Inspiration and soul stirrings are crystallized in our

muscles as subtle energy imprints. Ailments such as fibromyalgia or chronic fatigue are often related in some measure to moving in the wrong direction to one's true destiny (so swimming upstream).

This may seem strange to many reading this for the first time, but even unfortunate events that transpire are willed at a deeper level of destiny. We may not want certain things to happen in our life consciously, but as discussed throughout the program, the deeper higher mind orchestrates it from higher wisdom. But also certain karmic events or soul challenges that may appear as tragedies at first, are really pre-incarnational choices. It is said that most souls wish to clear all their karma in a single lifetime; but through the wisdom of higher beings, only so much is given to deal with in any one lifetime. An exercise in esoteric training is to look at all seeming tragedies and hardships and feel into each one as being consciously willed by you. If you will go by the premise that you willed everything in your life at a deeper level, the wisdom of situations will be revealed and the learning had much more easily.

And so anchoring into that deeper level will result in life going more smoothly because we can be engaged with those flows of wisdom and destiny at some level before they occur, and then have options to expand in consciousness and move in other directions. When you are connected deeply in the course of daily life, you will hear the thoughts of the small self and can clear them on the spot, often avoiding the harsher lessons that might have come your way otherwise. I have sensed this in my own life time and time again!

You can look back upon your life and categorize things into the more random things that were 'noise', and the synchronistic situations and meetings that left an impression on you and were meaningful. In the latter you will find your destiny coming to meet you. These are the things in your life that you will meet no matter how far you stray from your intended path. But you can still choose to not cooperate with these destiny meetings, and then you continue to stray.

But destiny is also associated with groups. The family you belong to, the race and nationality are part of a more general destiny. Movement's polarized sense is the **sense of language or speech**, which defines the character of large groups through which the destiny of humanity unfolds.

In language, we can only indicate or point to meaning...we can give a direction for others to follow us in meaning...we can never truly describe the conceptual idea precisely. This is because concept or idea is at a higher level than is language. You see, in direction and indications for others to follow, we have movement in thought. So physical movement as *will*-sense has its correspondence in the thought-sense of language. And similarly is our movement in life an expression of the conceptual ideals at the higher soul level. Our movement in life...our meeting with destiny is the script or language that our being inscribes in the great Akasha—the living records of creation.

Another aspect of movement relating to understanding speech is revealed in how we understand another through time. A young infant does not yet understand language because it is engaged in movement. It imitates mother in movement and understands her from imitation. The child is wholly imitative and does not learn through what we say, but rather through what we are. The child mimics its caregivers with its sense of movement, and thereby 'learns' how to be. And as the child grows up, he is able to understand language through stilling the impulse to mimic...stilling movement. In holding back movement, the higher faculty of understanding language is made possible. In the sense of movement we have the basis for the sense of language that develops later on.

Interestingly, our life seems to unfold from cause to effect, but we speak of destiny *meeting* us...coming to us, and in that we see the movement of destiny as reversed. This reveals precisely the fact that things exist on the inner planes before they materialize, and that the Father works from effect to cause (and that there is really only *cause*).

Your future exists as many threads of possibility, and it is your consciousness that chooses among those threads and makes one more probable over the others. Future is not a linear path forward, but rather a field of possibilities. Even with destiny, there are endless possibilities to play out its general themes. (As discussed with preparing for sleep, your Higher Self orchestrates the next day based on what you bring to it as consciousness each night.) So you see that time spent clarifying purpose and alignment and then imagining the future now prepares you vibrationally for the matching thread.

Voluntary movement in life allows a sense of freedom within an undercurrent of wisdom from the Higher Self. If we approach life with careful deliberation and understand what we must encounter through it...how we must expand consciousness in order to meet the highest potentials, we can transcend illusory time and enter into a more profound partnership with life as our Higher Self.

As you bring the senses to their higher transformation, movement becomes pure inspiration, and then life becomes synchronistic and destined. In fact, it is said that when you embark upon your destiny path, everything (people, situations, resources) that can support it must and will transpire. On your destiny path you've cracked the combination to the safe, and the treasure that lies within becomes yours without a doubt.

In the young child, movement to explore the world is critical; we do great harm with use of playpens and other restrictions on the child's movement. The best thing for the child is to be given the freedom to explore its world, while the parent is unobtrusively watchful. If you will observe the very young child who is starting to be aware of the world around it, you notice that it wants to take everything into itself...it tries to draw it all to itself. The child is not yet grounded in this realm, and often seems surprised when reaching its arms out toward something does not immediately draw the object to it! This is very easy to observe.

The child orients itself to life in the activity of movement. It learns that it is the center of its world, and is capable of engaging with it. Healthy movement in the child helps the child to reach out to its destiny later in life. Restricting movement and instilling fear in the child or excessive boundaries in what it may explore for the sake of convenience to the parent is unfortunate, because it hinders freedom to move on our destiny path in later life.

After physical restraint in movement comes behavioural restraint, if you will. And this falls under the general theme of morality (religious, social, familial codes of behavior). Moral restraint through teaching external codes of behavior is a next level of damage. The child who is not allowed to find his own moral code from within because that has all been laid out dogmatically is robbed of developing true inner conscience. The child may act within the moral boundaries, or may go the other way and rebel against them, but either way is unfree to explore morality as an *inner power*. True morality arises from within, and will happen in a child through observing wise authority in teen years. When a child is taught an external morality that he must adhere to lest he be shamed, he is robbed of the ability to have true conscience. As an adult he will live in *shoulds* and judge others who fall short of these external standards, and never become inwardly free.

Something similar occurs with behavior that is not about morality, but more to do with culture or standards within the family. Anything that robs a child of exploring his true nature is a hindrance to movement and to its ability to meet with destiny. The child then learns what it *should* do according to the standards of others, moves under the influence of others, and never really finds himself. Freedom is absolutely necessary for us to meet our highest destiny!

We have strong cultural ‘shoulds’ about life in general that run counter to who we are. Many of us choose careers based on status and earning power rather than on true passion, for example. We enter into our spiritual maturity in our fifties and sixties, and yet that is the age that many people are seeking to retire! In general, it is only in spiritual maturity that we are in state to impart true wisdom to the world and flow powerfully and creatively in it.

### ***The Sense of Balance***

The sense of balance arises in relation to something, and so this brings us in the outer world. But in order to relate we must have a point of reference; in this aspect balance is related to the ego or “I” principle. There is no balance if you are in nothing. We find our balance within the gravitational pull and the environment. We actually have an organ of balance within the ear, and that is why an earache can cause a loss of balance. (And we will see that balance relates to the sense of hearing—the first of the four spiritual senses—which becomes inspiration as a higher faculty).

*“Just as with touch we leave the world, so by means of balance we re-enter the world.”<sup>2</sup>*

Balance is necessary to become erect, and erectness is enabled through the symmetry in us. We have a left and right side of the body, a feminine/masculine principle, etc. Steiner has stated that in the left and right crossing over in the field of vision, our sense of “I” may emerge. And that we could not know ourselves as “I” if we did not achieve erectness. We must overcome the gravity to stand upright, and in that act of freedom can the “I” incarnate. **Balance is the foundation for the “I”.**

Balance starts to emerge through all left/right activity in the infant. Nursing from one breast to another (versus being bottle-fed when the mother usually holds the child on the same side) and crawling are the two most important formative activities in attaining to balance in walking.

Steiner described how we keep our balance by means of our environment. We actually fill the entire room with our being and that is how we can keep ourselves upright! This explains why we may feel vertigo when suddenly we find ourselves looking to the ground far below; we must adjust our balance by filling the space to the ground below before we can feel comfortable again. In *Our Twelve Senses*<sup>3</sup> is described an interesting ‘ride’ at fairs of old, where you enter a room with benches to sit on. The music starts and the room begins to move around you a bit, then more and more until the room swings and revolves. People hold on the benches for dear life, but when they close their eyes they realize that all is still and they are stationary. Something similar is experienced when you awaken in sleep with a start and feel you are losing balance—what happens is that you have been jolted out of sleep and have not yet got your bearings or filled the space in which you find yourself. Clearly, our balance is in relation to the perceived world around us. When out of balance, we feel we have to recover something that we have lost to the world and we do this by pulling inward.

Our sense of balance or uprightness also allows us to relate to others. I will leave out a discussion of how animals cannot do this (you can refer the book referred to above if you are interested in knowing more). But if we were not upright, we would have no interest or ability to relate to one another except by instinct. It is our freedom in balance that allows this. So only in establishing our own standpoint are we able to relate to others. So through the sense of balance that forces us into relation with the outer world as an “I”, we may also relate to and take interest in others as “I”-beings. When you contemplate on the senses deeply, you will begin to see all sorts of correspondences and synergies so that you will come to see how they truly form a ‘cosmos’.

\* \* \* \* \*

Touch separates us and creates a longing to return Home to the *Father*, while balance helps us to find a temporary home within the realm of the *Mother*. With balance, we fill

ourselves out into the outer world.<sup>1</sup> As well, touch makes us feel inwardly separate while balance helps us to become oriented to a community of souls. And yet touch is the most intimate of connections in uniting with another. All the early senses are foundational to the later ones, and then out of the many correspondences and through spiritual maturity they transform into the higher psychic faculties of imagination, inspiration, and intuition.

Now in childhood when the environment is hostile and people in it are ‘unsafe’, the child fills the space in a guarded manner, and learns to have a standpoint that is far too skewed toward others. This does not allow for a healthy standpoint centered in the self, and this distortion will carry over in life. The person may become a people pleaser, or be hypersensitive to others, and so on. This is a form of imbalance that will translate in being unable to be free in life and truly capable of meeting another in freedom.

And just as in the example of the crazy room at the fair where you can close your eyes and be balanced again, if you have developed a good sense of balance and centeredness in the I, then when you are around people who impose themselves through moods or aggressive personality, or those who are energy-sucking, you can consciously center in the self and regain a sense of balance.

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These four foundational senses are established when we are still very connected to mother, and so our early relationship to mother has a tremendous impact on our sensitivity and health in these sense faculties. If you were neglected, you will be needy of touch and connection. If you were touched inappropriately you will pull inwardly far too much than is for your good, and there will be disharmony between inner and outer life...you will not be able to establish yourself in the world and may be mistrustful of it to the point even of physical allergies. You will have mistrust for others and experience yourself on the outside...left out...misunderstood, etc. will lack a sense of belonging and being able to connect, and your whole life will be affected by this to some degree until the early wounding is healed.

Consider being born deaf, for example, and how you are then cut off from a whole level of input of reality. A damaged sense of touch is no different, and though it falls under psychological damage, is just as hindering as not being able to hear. We do all that we can to restore hearing or compensate for the loss, but we neglect the other senses because they are not widely understood.

If you were exposed to a dysfunctional home life, you will feel cut off from ‘above’ and may experience chronic lack of wellbeing as well as an inability to understand cause and

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<sup>1</sup> The video on the download page for this section is about ‘filling out’ with greater presence, and is precisely about the sense of balance.

effect and interpret reality effectively and truthfully (sense of life). If you were separated from mother too early and in the care of those who did not love you particularly, you will feel unsafe for the rest of your life. If you were restricted in movement, you may find it hard to initiate things, may hold back in life, and will be hindered in finding your way. If mother was lifeless and depressed, you may well be prone to that too.

If you were further restricted in behavior and robbed of the ability to explore yourself safely, you will be imprisoned in shoulds and doing what others expect of you. In time, you will lack a sense of purpose and direction in life, as important opportunities of destiny will have passed you by. If there were undesirable or unsafe people or elements in your environment at an early age, you will not feel in balance or harmony with the world, as you would have learned to make yourself invisible or to move out of your center point of reference to try to gauge the mood in others. And finally, if you grew up with a purely materialistic outlook and were not brought up in way that promoted balance, reciprocity, and symbiosis with life, you will feel estranged from yourself, will not easily find a spiritual orientation, and may become closed off from that aspect of reality and thus unable to find true meaning in life.

Your early development results in how you feel yourself within the world and how you engage in it. If you had unhealthy influences, you will have power distortions that will play out as fear, insecurity, and power plays (control, manipulation, agendas, attachment)—you will allow others to assume power over you, you will have hidden agendas in all that you do (even hidden to you) and you will allow yourself to be manipulated and held in the clutches of power plays. And importantly, you will serve several masters no matter how hard you try to serve the One, and thus will be out of step with true abundance that emerges from your connection to self within. (This will be discussed in greater detail in the exercises manual, where I present the resolution to the issue money and serving two masters.)

**The lower four senses establish you in the Mother power as you orient your being in the Father. And until you are oriented in the Father, you will serve false masters in life and will not establish the inner freedom necessary to wield the power of Mother.**

**The key competencies in the four lower senses is freedom to be and engage as true self in the world,** and you will do that when you feel secure within it—when you know you are an integral and important part of the whole, yet also a drop in this vast ocean of God consciousness. Without the ‘ocean’ the drop is nothing; with the ocean the drop experiences the mighty currents, participates in the tides and waves, and experiences all the creatures and life forms of the ocean. Within the ocean the drop is secure and carried along by something far mightier and greater than itself. Yet its importance is unmistakable, for the ocean could not be actualized in form without the drops of water. **God is in you and you are in God.** This is a profound mystery that can take you deeper and deeper into your true nature.

In the distortions of these four foundational senses, we feel ourselves under the power of others and in various levels of insecurity, self-doubt, and uncertainty. We develop armour to keep ourselves from being hurt, but this also keeps us removed from life. We create a prison for ourselves that prevents our unfoldment into inner freedom in later life. And then we choose partners and friends that will validate our prisons....who will make us feel secure in our delusion. When we will compromise ourselves for our delusions of security, we lose touch with who we are. Moreover, our family of origin will then provide our 'safe haven' that is also our prison—and in this manner we learn distortions of love that imprison rather than impel to greatness in freedom.

And though the prison door is always open to us since we hold the key, most of us are afraid to even acknowledge this fact and will resist anything that nudges us to that realization. In other words, we resist life, since life, in its continual search for increase in complexity and expression, is always nudging you. We are at that time in evolution where the nudges are no longer going to be gentle.

Every person who courageously steps out of their prison must leave their family of origin to some degree—if only temporarily. This is because they have never really emancipated from ties to the 'earthly mother' and established themselves firmly within the reality of the *Great Cosmic Mother*. When you begin to seek the freedom that is not only your birthright but also your responsibility, those who colluded with you into thinking that there is no key to the prison door will present you with fearful thoughts in moving forward.

You know you are in distortion if you feel stifled, depressed, in lack, unclear on money, in compromise in what you do or in relationships, etc. If any of this exists for you, you are not in a healthy reciprocal relationship with the world, and are not unleashing the power of the Mother through your being. It is our evolutionary task to restore the presence of the Great Mother in this realm—we must spiritualize the realm of matter if we are to save it from further degradation. If we fail to do this, this realm will no longer be vibrationally suitable for our soul evolution, and only the least evolved souls will be able to come into these bodies. We must restore the Great Mother in us, and we do that through finding new ways to engage the world out of the powers of the Trinity. You will learn about one way in more detail as it relates to money (in the exercises manual).

A healthy mother influence and good environment in early years thus imparts the following:

- (Touch) Healthy sense of boundaries and ability to be comforted by appropriate connection to others without loss of self; sense of belonging; healthy sense of connection to Source; balance in strong boundaries without guardedness that creates isolation; healthy quest for true connection with Source;

- (Life) Vitality, wellbeing, and a strong constitution; sense of meaning and understanding of cause and effect, engagement in and taste for life that mobilizes the universal energies of creation;
- (Movement) Ease in initiating things; sense of freedom in movement and freedom in being; ability to realize potential and meet with destiny; sense of purpose in life, intuitive sense of direction;
- (Balance) Strongly centered and in harmony and balance with the outer world; sense of I and ability to maintain that around others (confident presence); healthy interest and openness with others; sense of meaning as a spiritual being; ability to be upright and transcend what is purely earthly; sense of being in reciprocal, symbiotic, and cooperative engagement with the world.

In addition to these sense-related characteristics, strong and appropriate mother influence in the early years also imparts **a general sense of abiding joy, interest in life, and hope and expectancy that all is okay**. There are certainly other factors that may play into whether or not the child has these characteristics; but by and large the mother relationship is key, and hindrances and trauma in early years will always have a negative affect on these capacities.

As the wounds of early life are healed, these healthy senses clear the ‘gut’ to operate effectively as inner guidance. You will sense when you are out of touch with your core self, when something increases life or drains it from you, what pathways and opportunities are being highlighted, and when you are present to life and a presence within it or when you are holding back and feeling uneasy. All these senses provide crucial feedback to you on navigating through life.

### ***Hope as a Power of the Physical Body***

**Hope is the power of a healthy mother influence.** Hope imparts the power to persevere. We can count on the sun rising every morning, on an eventual harvest after seed planting, on better times after hard ones, etc. This expectation is the basic hope that enables life in a body that is freed up of mortal concerns. And as man emancipated from direct control by the gods to the point of not hearing spirit guidance anymore, the power of hope took on greater significance. Many have lost their connection to this power and have placed all stock in materialism. Without hope, we either succumb to hopelessness and despair or we continually scramble for surrogates of security.

Hope is different from faith. Whereas faith is a power to transcend illusion and conditions, hope is trust in the foundational support of God as Mother. Faith leads to certainty in spirit and devotion to it, whereas hope imparts a sense of security in life. We trust that hardships will pass, that the cycles of life will bring new opportunities, that the calm will be here once the storm passes. Our biology runs without our intervention, for

example, and our trust in this is an aspect of hope. We hope for our ‘daily bread’, that our needs will be met, and so forth. Hope imparts power to the physical body; without it we attach ourselves to the material and the body succumbs to the forces of mortality.

If the will-senses related to the physical body (touch, life, movement and balance) are blocked or have lost their sensitivity then you will be hindered in your ability to wield the **power of the Mother that supports strong will, centeredness and freedom, cooperation in relationship to others and the world, hope for life, and all-sufficiency** (all themes of the lower three chakras). It may sound strange, but developing a good sense of balance and openness to life (touch), for example, will open you to receiving from the universe and achieving all-sufficiency. You cannot live in guardedness that repels the world and also be in the flow of receiving the bounty of the Mother, nor can you easily *receive* if there is lacking 1- a strong centering perspective of self that creates the magnetic attraction, 2- commanding presence that is in symbiosis with the world. Every level of our being plays into all aspects to which there are correspondences, and we operate as an integrated whole. The activations in this program will work to clear blocks and restore health to the senses, but you are encouraged to magnify this through the suggested exercises in the accompanying manual.

<i>Will-Sense</i>	<i>Polarity (Thinking-Sense)</i>	<i>Themes</i>	<i>Higher Psychic Sense</i>
Touch	“I” in another	Longing to Commune Oneness (Alone = All One)	Intuition Spirit Man (Atma)
Life	Sense of Thought/Concept	Attunement to Truth, discernment, pain as feedback on inner alignment. Meaning and evolution	Imagination Spirit Self (Manas)
Movement	Language, Word	Destiny, freedom, purpose, engagement, taking up one’s task in life, incarnating ideals in deliberate activity and word.	Inspiration tinged with inner experience
Balance	Hearing	Uprightness, orienting to world as a free spiritual being, ability to transcend the material, belonging in this world and in harmony, reciprocity and symbiosis, command over this world	Inspiration (Life Spirit or Buddhi)

**Table 1: Will Senses**

## **Second 7-year Period ~ Birth of the Etheric Body and the Soul Senses of Feeling**

The middle four senses—smell, taste, sight and warmth—connect us with the *things* of the world, giving us an opportunity to explore them in a feeling sense. These senses have both an inner and outer quality and connect us inwardly with the objective outer world. They have a qualitative aspect that brings us into the realm of feeling of the soul, which experiences antipathy or sympathy with what it encounters. We react with *like* or *dislike* with our senses of smell or taste, for example. **These reactions of like and dislike are the seeds of discernment and moral judgment or evaluation.**

These senses evolve into powers of morality. Interestingly each one relates to a different kind of ‘ether’: the light ether, warmth ether, life ether (smell), and chemical ether (taste), which occultly are associated with the *Tree of Knowledge of good and evil*. We will go no further with this, but to say that the ‘tasting’ of the Tree of Knowledge has given man the possibility of having a faculty of moral judgment and conscience, and these emerge from the middle soul-senses.

Middle senses are on the threshold of unconsciousness and consciousness, whereas the will-senses tend to be unconscious and the thinking-senses conscious. And it is on this threshold where a sense of morality and conscience arise. Conscience arises through a process of making conscious what was unconscious. Conscience is the ‘light’ that turns on within our being, which makes us ‘human’, i.e. able to make choices that will shape our destiny.

The middle senses are not intended for our indulgence in earthly sensual pleasure, but rather to behold and partake of the wonders of the whole creational realm; and we do this as *sensual* beings. Through them we can take in light and darkness, warmth and cold, color, flavours, and smells. The proper development of these senses occurs when a child is exposed to a wholesome and natural world of beauty in all arenas of life—beauty in stories, character of authority figures, nature, surroundings, quality of foods, beauty and simplicity in toys that do not stifle the imagination nor overstimulate, etc.

Another element that is upbuilding to these senses is a sense of reverence. When the soul is steeped in beauty, wonder and reverence, then it will develop a healthy discernment for what is not wholesome and good as well as for what is untrue. The senses are spoiled when the world presented to the child is ugly, irreverent, jarring, hardened, mechanical, or unhealthy. We enter into an exchange with the world in these middle senses. So much can be explored in the senses in terms of how best to cultivate their healthy unfoldment in the growing child, but I will leave it to those interested to explore suggested references on their own.<sup>4</sup>

We are not meant to be hedonistic nor ascetics; neither extreme is appropriate. When children enter into these senses in a healthy way, they will find a balanced middle ground in adulthood. The middle path, where we take in all that we can in the senses and have those impressions serve the deeper mind is the one that leads us to becoming truly human. In the RI-8 audio, for example, you learn about how flowers, with color and fragrance, act as vibrational portals to the non-physical realm of divine light, and bring love to expression on earth. Nature conceals the spiritual wisdom of the Divine Feminine spirit, and it is through the middle senses that we connect with this the most.

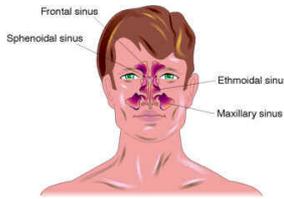
**When we hold back indulgence in these senses, they develop inward qualities of greater discernment.** And these inward qualities of discernment can impart a *feeling evaluation* to thinking, which serves to free thinking from error. Just as feeling is the bridge between will and thinking, so too are the feeling senses able to bring the lower *will* senses to support the development of the higher *thinking*-senses.

### *Sense of Smell*

**Smell** overpowers and we lose ourselves temporarily. In this sense we experience non-boundary the most. We do not really voluntarily smell—the world comes at us and we cannot stop ourselves from smelling it (short of stopping breathing).

Smell is part of instinct. Our sense of smell is actually part of our forebrain that has become an offshoot or has isolated from it to some degree—in animals, it is completely in the forebrain. We truly can be overwhelmed as when a foul smell makes us vomit. But interestingly, our sense of smell will neutralize the overpowering effect, and in a few minutes of being exposed to an unpleasant odour we no longer notice it. This is because man has control over his instinct, and so is able to neutralize ‘loss of self’ from smell (whereas a dog cannot do this and is wholly given up to its sense of smell). A salmon returns to the stream in which it was born, but if smell has been turned off (this has been done in experiments) it will not find its way. Homing pigeons rely entirely on their sense of smell to find their way. Animals are tied to their environment only by instinct, whereas man is not driven by instinct. We classify people as kinaesthetic, auditory, or visual in learning style, but never in terms of their sense of smell. As an animal evolves, the sense of smell separates from the brain and becomes smaller.

We distinguish pleasant from unpleasant and in this valuation we move into conscious assessment, which is the basis of human morality. We say something ‘stinks’ when it displeases, and we ‘smell a rat’ when someone in our midst is immoral. This is no mere coincidence, as immorality is malodorous on the inner planes. And an immoral person is repulsive to spiritual beings because of the odour that they exude. In the *Egyptian Book of the Dead*, when the person enters the spirit world the first thing that occurs is that he is sniffed by the gods. His moral qualities are evaluated through the sense of smell. Our human smell has not come to this level of sensitivity yet, so please don’t draw wrong conclusions about people! And the foul or unpleasant smell of a person of bad character is an *inner* smell.



We have four pairs of sinuses that are each associated with a different aspect of instinct. You can read more details about this in the appendix of this manual, but I will simply include the table here. This information is from my studies in *biological decoding*.

<b>Sinus</b>	<b>Aspect of Instinct</b>
<b>Maxillary</b>	~ Being (or not being) at ease in one's space
<b>Frontal</b>	~ Anticipating danger – (worry about the future)
<b>Ethmoid</b>	~ Finding someone offensive
<b>Sphenoid bone</b>	~ Ability (or inability) to position oneself in relation to our world or others

**Table 2:** *Emotional/mental patterns of the sinuses*

Our instinctual nature must transform completely as we awaken to our spiritual nature—so our instinctual reactions to unease and danger as described in the four aspects of instinct in the table, above, must be consciously understood and appropriate resolution taken in full awareness. When this is done, where our olfactory sense is located now there will appear a two-petalled lotus or chakra related to judgment (discernment). Smell is the most ‘hard-wired’ of the middle senses to react to ‘good’ and ‘evil’.

### ***Sense of Taste***

With taste we have more control than we do with smell because we must *let* the world in. Also we taste by dissolving something and ingesting it. With taste and ingesting, we take something in to shape who we are. As food nourishes our body, likewise the impressions that we ingest through words, culture, and external influences nourish our soul.

Our sense of taste is the most selfish, indulged, and ruined at present. We hardly discern the nourishing quality of what we ingest; rather we primarily look for pleasure or compulsive gratification. We indulge in food because of the taste, for example, and not because we have discerned the nourishing quality of the food or whether the body has been sated already. We develop taste rightly when we use it to evaluate whether something is healthy or unhealthy and in what quantity that valuation holds up.

Through taste, *we ingest into ourselves an experience that we become*. If we consume from the dark side of life through movies, Internet sites, music, etc., over time we will be very different than if we take in spiritually rich experiences. If we indulge in experiences beyond the level that is healthy for us, we become imbalanced and depleted.

Overindulgence depletes, while healthy ingestion nourishes. In taste we must become conscientious as well as mindful of balance.

Through healthy use of our sense of taste, we may develop sensitivity to what should be ingested for greatest healing and vitality to the body. The Chinese knew this well, and Chinese medicine uses foods as constitutional remedies. When we hold back from indulgence, taste becomes a faculty allowing us to interact with the realms of nature on a much deeper level. Through tasting the life-giving quality of our crops, for example, we could gauge our success in interacting with the plant world. Our active communication with the plant world about our needs also supports their evolution to greater purpose and cosmic service.<sup>2</sup>

A similar thing occurs on a mental level, whereby taste becomes discernment for what is healthy or not. Taste also reflects an attunement or sensibility to beauty, which moves the soul. We say a person has good taste when they dress or decorate with a flair for beauty. It also relates to refinement, and a person has 'taste' means that their affinity in a certain area (food, music, wine) tends to what has quality. The sense of taste is an organ of discernment for what brings refinement to the soul. When it is indulged, it loses discernment and gravitates toward coarser influences that harden the soul.

We become 'selfless' in our taste when we decide to serve our highest good in terms of what we will 'ingest'. This develops acute judgment of what is healthy and unhealthy for our development. When we allow our 'taste' to guide us in terms of what we will admit as influence, we hone the ability to sense the beautiful spiritually. So this subtler power of taste is also the ability to value truth over mere opinion. In time, we will develop distaste for opinion and the empty superfluous thoughts that many people indulge in.

In using taste as intended, we become increasingly refined in character and develop a rich feeling-evaluation of influences in the world. We have far more words for taste than we do for smell, and this is because taste is more intimate and more deliberate than is the sense of smell.

### *Sense of Sight*

There is so much mystery to explore in sight that we can only touch on a few things here. The eye represents the *brain's longing* to behold the light, and is evolving as a sense organ. Embryology shows that the eye emerges from the middle of the brain...it protrudes

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<sup>2</sup> The Anastasia series of books discusses this symbiotic relationship of man and nature, and how the plant realm is awaiting the direction of man for its evolution. Cosmic service is how to derive greatest fulfilment and joy, and the entire creational realm will be uplifted vibrationally by our awakening to true service, which will enable all lower realms to participate in this too.

from the brain in order to behold the light. It is central to our being and represents the longing of the soul to behold the spirit...to behold and become the 'light of the world'.

In sight, we have the most 'free' of the middle senses, in that we perceive according to our conscious intention. If we are looking for beauty and goodness, we will see it in many things, and conversely, if we want to see negatively we will find plenty to support that view.

That the eyes are located precisely in the middle of the face and are referred to as the 'windows to the soul' is very revealing. In French, the word for face is *visage*—this word captures the fact that the entire face is characterized by the organ of vision.

It should come as no surprise then, that our *perception* of the world is central to our moral/soul development. While all four middle soul-senses are tied into moral understanding of the world, sight is the most free and potent in ordering the world around us. We can be a 'light unto the world' through how we perceive. While the other senses can help us discern morally, it is only in how we *actively* perceive that we can *change* the world.

Sight has something comparable to breathing. In breathing we take in oxygen-rich air and we exhale carbon-rich air. We exhale the counterpart to what was breathed in. Something similar occurs in perception. We take in an impression and we 'exhale out' the after-image. We see a red dot and create the inner counterpart of a green dot. The green dot or after-image gets imprinted in the 'universal ether'. This is an objective process—unconscious in us— that represents the activity of the light, which seeks to **bring to wholeness**.

Another objective activity of light is that it *reveals* spiritual reality. This is tied in with color (a colorless world is one in which spiritual in-sight is missing; while one filled with color is the result of nature being revealed). There are two possibilities in the realm of duality where light and dark interact: *either light overcomes darkness, or darkness overcomes light*.

Goethe studied color with this understanding, and from his extensive experiments with color and light, a truer understanding of color than the Newtonian perspective has arisen. In one experiment, you have three panels side by side, the outer two are bright orange and the middle one is grey. After looking at it for a minute and then looking at a neutral wall, you will see the outer two panels as blue, while the inner panel that was grey will now be orange! This is one of hundreds of experiments that demonstrate how **the activity of light fills out the darkness when it predominates** (in this case through more orange than grey). It is fascinating and many books are available on Goethe's theories of color for those who are interested. We cannot go into greater detail on all of this here, but will point out that eyes are the only part of our body that have 'color' (rainbow coloring at that, in the various tones near the pupil (dark) and iris (light)) **because they are the organs to reveal spirit**.

**As we continue the unconscious activity of the light and make it a *conscious* activity of sight, we develop moral strength and far greater *in-sight*, and through *that* become an ordering power in the world. Through our insight, we become ‘*the light of the world*’. When we seek to behold interpretation of our world through eyes of light, **we become a moral ordering power and bring light into the darkness and also complete what is missing**. Our impact is then twofold:**

- We create a strong *interactional* field where light predominates and ‘colors’ the darkness, and
- We inscribe consciously into the universal ether, the vibrations that will bring things to order, wholeness, and greater light.

The above is worth taking time to ponder on. Our perception is a tremendous power to reorder our reality!

Bringing the unconscious activities of the light that work in our eyes into full consciousness will evolve sight/perception into a faculty for the moral sphere of life. The term that captures perceiving with light is ***Innocent Perception***,<sup>5</sup> which perceives everything through eyes of love that are free of judgment, preference or agenda and seek to behold the deeper spiritual reality.

In *Innocent Perception* we do not see others’ faults, but rather we perceive the wounds or misguided understandings out of which they are operating, and we flow that to them vibrationally (and also give it to ourselves at the same time). We become a gentle blessings and safe haven for the world. Our gaze becomes light-filled and blesses all that it falls upon. *Innocent Perception* fulfils both functions of the light 1- it completes what is missing, and 2- the light overtakes the darkness. Through continual practice we increase in our in-sight and wisdom, and become a true moral being. I have written extensively on *Innocent Perception* and more active perception that seeks spiritual in-sight, and this will be further elaborated in Part II of the program. A simple exercise to begin more conscious activity in perception appears in the manual of exercises.

*Innocent Perception* lights up our “I” within our Heart, which then transforms our energy body.<sup>3</sup> The light-filled “I” on the soul-level is what the eye is at the level of the physical body. And when the “I” lights up, it activates the *third eye*, the pineal gland, which then supports us to a higher order of spiritual perception.

Steiner tells us that we see with our eyes because the eye sacrifices its cognition. That is, the physical eye allows light to pass through it. If the eye becomes selfish we are not able to see at all because the eye takes all the light into itself and passes none to the optic

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<sup>3</sup> The energy body is the astral or emotional body. Transforming the energy body is the focus of the audio RI-11.

nerve and to our brain – this is the cause of illness. A similar process must occur consciously if we are to see spirit—that is, we must sacrifice our quick interpretation and judgment, and allow what we perceive to pass through to the Heart (which is like spiritual ‘nerve’). In *Innocent Perception*, we are not seeking to serve the small self, but to see through eyes of God, and thusly does the soul become able to ‘see’ spirit.

Master Jesus told us to ‘love our neighbour as ourselves’ (2<sup>nd</sup> commandment). The mystical power behind this is not about being ‘good’; rather it is about being *inclusive*. Our neighbour is not apart from us, and when we love our neighbour we love an aspect of ourselves. We love the person and not the behavior necessarily; and in doing so we see past behavior to a deeper reality within the other and within ourselves. Judgment of another forces us into the delusion of perfection of the small self. When we withhold love from another and judge, we withhold from our Self and become fragmented. Innocent Perception entrains the imperfect aspects to a higher order of being, where perfection is innate. Rooted in higher love, IP unifies our being into a higher harmonized whole.

Another example of how we enter into relationship with the physical outer world with sight is through *what* we focus on. For example, watching television takes away life force from the eyes—it deadens and if we watch for several hours and step out in nature, we are somewhat estranged from it. Painting on the other hand, can give us ‘new eyes’ to see nature in more vibrancy. Objective nature has not changed by these activities, but our perception of it has because our sight has been dulled or awakened, as the case may be.

When we choose activities that deaden the eyes, we lose our ability to perceive or cognize spirit. We then hinder the evolution of this faculty into the higher faculty of Imagination. Recall that awakens in the alpha state leads to Imagination cognition, where we perceive a deeper reality behind the physical.

And in this we may find the mystical power of the first commandment, which is to love God with all of our heart, mind, and soul. In terms of sight, this means to focus on all that emanates from God only. When we devote all of our attention energy in praise of the Divine, we immerse our being in divine Presence.

And just as the outer world can have an enlivening or deadening effect on our eye, so too can our inner world enliven or deaden our “I”. Again, we are led back to how we choose to perceive. When we perceive ‘gladly’, with eyes of love that seek for spirit, our “I” is continually illuminated. On the other hand, when we perceive ‘badly’, our “I” falls into the delusional world of the false self. And remember, the key is to have greater light than darkness, because that causes momentum toward greater light—the light will then ‘color’ the dark places.

Perceiving ‘gladly’ is not only achieved by perceiving innocently; we also attain this by perceiving the *wonderful becoming* in things. In perceiving the wonderful becoming, we create pathways of transformation based on what we see in the outer world, and this creates those pathways in the astral realm, making them stronger potentials for all

involved. The exercise, *Enlightening the Stories you Tell Yourself* (week 5), is an application of the activity of seeing the wonderful becoming in all ways. Both *Innocent Perception* and *Seeing the Wonderful Becoming* are such simple ideas that are incredibly potent forces in life. (Both these practices are discussed in the exercise manual for part IV.)

As we become increasingly light-filled and radiant in life as a result of how we *choose* to see, we may truly be *‘the light of world’*—each and every human being has this potential. As we freely choose the moral path that makes the world a better place, we become the light-filled and selfless “I” that is the eye of the soul, whose radiance shines through the physical eyes.

### *Sense of Warmth*

Warmth always entails an exchange with something outside of us. If we are at the same temperature as another object, we will not feel the level of warmth in that object. We feel warmed by a warm bath because our body is colder. If we have a fever, that same bathwater may feel cold to us. In warmth, we have exchange between two bodies until they are at the same temperature.

The sense of warmth emerges from being ‘interested in’. When we have interest, we come close and wish to ‘ensoul’ something...we are *warm to* the object of interest, and conversely, when we have no interest we are ‘cold’ to it, and pay it no attention. The child’s game of hot and cold demonstrates this to some degree, as when we are ‘close’ we’re hot, and far away we are ‘cold’.

Further, when we get something from what we are interested in, we are warmed; otherwise we are left cold from the experience. Our language captures this; for example, someone is warm-hearted or is easy to warm up to, an act of violence is done in cold blood, hot on the trail, giving the cold-shoulder, the heat of passion, he warms my heart, etc. Passion and fiery enthusiasm are also terms to express keen interest and devotion to something. You can’t be ‘cold’ about something or someone you love, nor can you be genuinely ‘warm’ to something or someone you have no interest in.

Steiner describes how the sense of warmth evolved in man: it started as an organ on the top of the head that then receded into the head as the pineal gland (third eye). You can observe this in embryology—the pineal gland starts out at the top of the head and then recedes and is high up under the fontanel for some time before it settles in its present location. Some lower animals still have this ‘eye’ on the top the head that can perceive infrared (which is warmth). From the act of ‘sacrifice’ that caused the pineal to recede, nerves emerged all over the organism (these are ‘unexplained’ nerve endings just below the skin). Modern science has not figured these out, but according to Steiner these nerves are what give us the sense of warmth. **The nature of nerves is that they ‘radiate interest’. Nerves relate to feeling, and feeling also is an expression of interest.**

The sense of warmth is the oldest in man, and we were ‘warmth’ airy beings in ancient times. The pineal was *the* organ of perception of this warmth being. In sacrificing itself, it allowed differentiation into all the other senses—twelve new versions appeared, as it were, including the original sense.

Steiner has pointed to the importance of the pineal gland in many ways. He has further revealed that **everything that comes into the senses comes together in the pineal gland**. Everything is gathered up in the pineal. This certainly makes sense, considering that the pineal is the gateway to the higher psychic faculties, and that enlivening the senses leads to opening of these higher faculties.

Furthermore, we know that everything that sacrifices itself moves to a higher order of being--so not only did the pineal birth the twelve senses, but in giving itself up it took up a higher function as portal to higher cognitive powers. The body truly is a marvel to explore.

\* \* \* \* \*

The middle senses are tied in with the ego. The Heart center is hindered to the extent that you dwell in your lower ego, and is opened as you surrender the lower and allow yourself to become ‘enchristed’ and in the higher ego. As the middle senses give up their selfish pursuit of comfort, gratification, indulgence and desire and the ego is slowly purified and trained to stop imposing its own perspective and meaning on things, you open yourself up to spiritual revelation and can truly have understanding of the world, and eventually have significance in creation.

Until then, you are continually ‘wounding’ things by layering illusion upon them that conceals their meaning—you live in a world of pale images that conceal what is real. You will continually interact with a false layer of illusion rather than with divine reality. You will live in the image of things and never in the reality. Living in images leads to corruption and decay. Have you ever known a person that always has something to say about everything? That always interrupts and is unable to receive anything that anyone has to offer? That person is fearfully defending an image they believe themselves to be. There is no possibility of relationship or synergy with such a person. Taking this to extremes and we have the Tower of Babel scenario—a world where there is no possibility of meeting of souls and nothing of the spirit may enter.

**It is evident that when there is fear in the foundational senses, there will be a tendency to create and defend a false image (false ego), and there will be deceit and delusion in the higher senses** (see table 5). Furthermore, the psychic senses will then perceive the false astral realm rather than the higher realms of the living Light.

Reread the quote at the beginning of this chapter. The eyes become 'incapable of tears' when you are no longer emotionally stirred up by personal likes and dislikes. When you surrender or sacrifice the lower wants, preferences, personal likes/dislikes, biases, defensive opinions, and compulsions, you will allow the soul to feel deeply without getting tripped by its distortions. This leads to purification as well as evolves new organs of cognition within the senses that can perceive into deeper reality and support the higher psychic faculties.

Simply put, the more wounded in early years the less of a sound foundation we have for being, the more we live in fear, unable to find our true self and unfold our true path in life. And this leads to a strong lower ego and fragmented psyche that keeps us stuck in selfish middle senses—the eyes impose their meaning and take everything personally, the

It is ironic because when wounded, we take everything personally, are self-absorbed, and think that life happens 'to' us— yet we feel helpless within it even when we are at its center. We are the *negative* center of everything and become a black hole that sucks all energy into it. It is only with a strong foundation for reciprocity and harmony with all of creation, understanding that we are the drop in the ocean—an infinitesimal part of the whole, and yet indispensable to the ocean at the same time—, and when we no longer take anything personally, that we can even begin to dwell as center of the universe and experience self as *creator consciousness* of all that is around you. As *positive* center of the universe we become a portal to the macrocosm and a light in the world that radiates out like the Sun.

Feeling-Sense	Polarity	Themes	Higher Psychic Sense
Smell	Warmth	Instinct about good or bad Judgment; ability to know good from evil <b>Being filled (materially)</b>	Moral discernment (new 2-petalled chakra)
Taste	Sight	Basis for judgment of what is healthy and unhealthy through inner experience of the outer world <b>Controlling the ponderable</b> (choice of influences) Refinement in character and attunement to goodness, beauty, and truth Rich feeling-evaluation of outer influences	Inner guidance with moral overtone Imagination tinged with materiality
Sight	Taste	Perceiving the outer world through light Ordering power through loving intentional perception <b>Experiencing the imponderable</b> (light)	Imagination Becoming the light of the world
Warmth	Smell	<b>Pouring out via interest into the world</b> (non-material sense)	Imagination tinged with soul-effects

**Table 3:** *Feeling Senses*

## Third 7-year Period ~ Birth of the Astral Body and Spiritual Senses of Thinking

“Only through the dawn of beauty canst thou penetrate into the land of knowledge.”  
*Schiller*

The thinking, spiritual senses are the highest attainments and portals to our infinite power. They lead us into the higher faculties of Imagination, Inspiration, and Intuition. These senses are not wholly under our agency—the higher realms support them in us. We are *not* awake in these senses by our conscious effort alone, but also by the grace and support of spirit. The occult reasons for this are given briefly at the end of this section.

The thinking senses are built up from the first four foundational senses. In the *will*-senses we have a sense of self, whereas the *thinking*-senses enable us to have a sense of another. The middle senses are both inward and outward senses, and they transition us from self to other and bridge will to thinking through the power of feeling. With the thinking senses we enter into true interest and relationship with others.

As we bring aesthetic feeling into thinking, we are able to enter into this higher spiritual realm actively. And when we further bring will into thinking, we engage even more directly with the cosmic beings and enter into *living* thought.

Imagine someone is talking to you and you are receptive. You listen attentively to their voice, hear the words, and understand their meaning. The speaker is active in his own thinking and expressing his “I”, while you are (ideally) holding back your own thoughts and opinions. In a sense the speaker is ‘selfish’ while the listener is selfless and ‘given up’ to being *impressed* by the other. If you are thinking and forming opinions while the other is speaking to you, you will be unable to perceive his thoughts to any depth if at all. Perception arises from allowing oneself to be ‘impressed’ upon. And the more you get yourself ‘out of the way’, the more deeply will you hear spirit through these impressions.

You will no doubt know people who never listen and are always ready with their own experiences and opinions. These are people who are unable to grow; they have nothing new to say and what they express has little depth—and they will be worse in ten years’ time if nothing changes for them. We accelerate our growth when we develop ourselves in the ‘art of listening’.

When you listen attentively, even voice and use of language, though they mediate thought or concept, also can reveal something of the “I” of the other. But when you go even beyond that—stilling everything in you and no longer focusing on the thought but taking the other in deeply...allowing yourself to be merged into—, you will behold their “I”. That is the ultimate ability to realize Oneness of being, and it is a distinct sense within each human being.

The common factor uniting these four thinking-senses is that they allow us to perceive the higher nature of another human being. These senses allow us to unite with others, and as they are further raised into the higher supersensible faculties, we may attain to a true experience of unity. We could not move toward Oneness without these higher faculties as basis. This may be strange to say of hearing, but as you will see from further discussion, sound takes us into a higher realm. In these four senses, we unfold as *spiritual* beings.

### *Sense of Hearing*

The miracle of sound is that something earthly is brought into a ‘super-movement’ that reorients itself to the universe. In balance, we orient ourselves to the universe, away from the earthly. We overcome the earthly and reorient ourselves (this first occurs in the child learning to stand/walk and overcome gravity). Animals have horizontal spines, oriented to the earth, whereas man has overcome the earthly forces and is following a spiritual orientation (upright spine). We can be upright because something within us has been stilled, allowing us to orient to the universe. What is ‘stilled’ is overcome...something is held in to allow something higher, and the ‘holding back’ happens through longing—we long for our spiritual origin. And this ‘something’ that gives us balance is to be found in the ear. With an earache, we can feel off-balance, and so the connection is between balance and hearing is clearly evident.

But the actual sense of hearing carries this still further. Within our ear, something has developed even *beyond stillness* and owing to this, we can attune even more deeply with the universe. Steiner has stated that sound is not earthly but rather is from the cosmos. And the ear is formed in such a way that a part of it is in *hyper stillness*. Through embryology, it has been observed that the ear forms on the outside of the body and then moves inwardly (inner ear apparatus), and that at some point, a ‘living’ bone of the inner ear is ‘deadened’ through the hollowing out of its marrow so that it can reverberate to cosmic sound vibrations. **In the ear development, something oriented to the earthly realm withdraws and allows itself to ‘die’ so that it can behold something ‘higher’, something supra earthly.**

We can hear vibrations from the macrocosm because a part of the ear has entered into hyper stillness that transcends the earthly entirely. (The ear is the most still of our external body parts and cannot be moved by us.) In this regard, **the ear apparatus is a supersensible organ.**

Steiner further reveals that **we do not hear ourselves; it is the souls of the angels that allow us to hear sound.** And the reason is that we are too egotistical at present (to put it crudely). We ‘see’ what we are looking for to large degree; two people can see the same event transpiring and can recount it in very different ways. But we cannot alter what we hear in that same way. In sight or perception, we have far greater freedom and thus greater creational/ordering power in our reality; whereas we have not yet attained to that

with hearing. We can already see how we have debased thinking to serve the lower ego through the separated thinking mind—thinking is not intended to serve the endless negative and nonsensical delusions of the lower self.

Unlike sight that is semblance, sound is a reality. Sound is also a paradox because our hearing existed even before creation. Sound is a dynamic power that makes us move. It enters into our muscles and bones and bypasses our filters. In this manner, sound can be most effective in healing, and inspired musical composition can impart great healing and quickening within us. But it works the other way too, that is, sound can be used to harm. Higher powers move through music, for example, and these higher powers can come from the light or from the realm of chaos.

### *Sense of Language*

Language sense takes us into deep mystery. Language itself takes us into the realm of feeling. **Language is not man-made; it is inspired into man from a higher realm** (archangelic realm) that is concerned with groups rather than individual evolution. Language captures the character of Beings, the archangels, who *direct* whole groups of people in distinct ways. It is interesting to note that *Esperanto*, which was developed as a universal language under the premise of uniting the world, has never taken, because it is was man-made and created out of logic. Language reflects the soul of mighty Beings whose task it is to incarnate certain impulses within a group of people.

Language shapes us according to the impulses and nature of the spiritual Being that expresses through it. Language imparts propensities and sensibilities to its people. Eurythmy, which is a form of movement that imparts wholeness and harmony to our being, is referred to as *visible speech*. Language truly is inner movement that shapes a person's etheric body, and therefore affects character, moral sensibilities, etc. The mother tongue shapes us deeply and though a person may have emigrated and learned another language fluently, as they age they will start reverting back to the mother tongue, if only in dreaming. A person who learns many languages enriches their experience in life through being able to feel into the different characters of groups of people. They increase their range of expression and feeling.

In language we have consonants and vowels. The consonants are likened to instruments of music, while the vowels are the tones from those instruments. Consonants are more or less the same across languages, while the vowels change—vowels are the expressive emotional movements, the feelings, while the consonants make up the structural element of the language. Some languages are more *head* languages than *heart* ones. And this fact will shape the character of a whole group of people, who will be more rational or more emotive, as the case may be.

In language or speech we are working with tones that express intention, mood, and feeling. You can observe in a person who is chronically angry, for example, harsh body

movements that can also be heard in the tone of speech. While a person whose heart continually smiles will have a gentle quality and grace to how they move and how they intone in speech.

Steiner stated “*We could not understand any words if we did not have in us a movement apparatus...Our entire movement organism is sense organ for the word-perception.*” And how is our movement apparatus the basis for understanding language? His answer is profound and speaks to the concept of ‘sacrifice’ and ‘holding back’ that has been discussed many times in this program. “*...in perceiving the words we keep this movement organism at rest. It is just because we keep it at rest, that we perceive and understand the words.*” “*I arouse in myself the movement organism...but restrain the movement, keep it back, constrain it. In constricting the movement I understand what is spoken.*” This is an unconscious renunciation or ‘sacrifice’, but one nonetheless. In a sense, we hold back our personal self-willed movement and can then receive the will impulses of the archangelic realm through language.

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*While some of these ideas may be challenging to grasp, contemplating on the interworkings of the human being and how our senses come about is an important spiritual practice. When we acknowledge to an increasing degree the tireless work of the spiritual realms within every aspect of our being, we will hold greater reverence and feel greater accountability in how we engage these amazing faculties that we have been gifted with.*

\* \* \* \* \*

### ***Sense of Concept/Thought***

Words are also used to convey meaning or concept. While the sense of language involves more a *feeling intention* through tone, words used to convey thought relates more to *meaning* rather than intention...to concept or idea. And though a concept may be more difficult to express in one language over another (and this further reflects the *shaping* effect language has on people), concepts are universal and *objective* for the most part.

Words can only point to a concept, can only invite another to understanding the concept. In order to truly understand the concept out of which a person speaks, you must learn to listen clearly...erasing yourself to an increasing degree, erasing the words...until you enter into the perception of another. When you strive to do this, many things happen. You can direct conversations to truthful exchange and clarity—often not answering what is asked through words but rather addressing the true intentions, assumptions, and misperceptions of the other person. You will find that so often people misrepresent their intentions and perceptions in their words—engaging with the words in this case just

exacerbates the misunderstanding. Whereas when you speak to the meaning behind the words, you cut to the quick and bring things to clarity and truth.

Another effect of striving to merge in the perception of another or of teachings is that you can grasp the whole, rather than just the snippets hinted at in words. When you contemplate or meditate on teachings, you can enter into the ideas and concepts being hinted at...words are mere indications or pointers to the deeper reality of the idea. I often ask in meditation, to merge into the imaginations and ideas out of which Steiner speaks. The material in this program comes from years of study, contemplation and synthesis, which get energetically woven into the words.

A person who quotes a great truth and knows it inwardly wields power of meaning through their words, whereas another who only has a mental grasp of it will not convey its meaning. Have you ever cringed at hearing a quote spoken in a context that made clear that it was not understood? Though the words may be beautiful, the distorted meaning by the speaker comes out loud and clear. This is the sense of meaning at work.

It takes effort to pierce through to the concept or idea behind words. And this effort is similar to the effort related to the life sense, when we must face illness or pain in order to correct misalignment. In well-being, we have a truthful relationship to life and who we are, and similarly, the sense of concept brings us to truth and discernment. As we develop this discernment and attunement to truth increasingly, we will feel pain when we hear untruth. I don't mean the moral indignation of hearing lies, but rather an inner cringing in discomfort or pain in response to the deadening effect of untruth in ideas being put forth in life. This is becoming increasingly so for more and more people as the veils of illusion are thinning.

With the sense of life we are drawn into the *subjective*, while the sense of concept brings us completely into the *objective*—but both are related to truth. As stated above, *truth (or light) is life* expressed on a higher conceptual plane.

And just as our sense of language is possible by stimulating the movement apparatus and holding back the movement, the sense of thought/meaning is possible by stimulating the inner sense of life and holding it back to serve a higher function.

Steiner states that just as the Archangels stand behind language, so the Spirit of Humanity, the Christ, stands behind *meaning*. In the world of ideas, “*we are connected with each other through that which is universally human*”. **As we strive to know idea in truth, we are seeking for what may unite us.**

Next time that you engage in lively inspiring conversation, take notice at how enlivening it is to your being...how it renews your spirit, and know that you are striving to know the Christ (Living Love and Spirit of Humanity) through the meaning behind what is expressed.

### *Sense of “Thou” (“I” in others)*

This is the highest attainment, which pertains to sensing the ego-I in the other. This has nothing to do with sensing your own ego-I, although you need to have that in order to be able to sense it in another.

Think about someone having an idea for some project and your reaction being “no way”, whereas another person may have a similar idea and you are quite eager to join in. Imagine that you are not friends with either person, but know them nonetheless. Another example, a course is offered and you have little interest in it the first time, then it is offered again and you have interest because of the person giving it—same course, different people. Again, imagine you have no prejudices against the one. You may be responding based on your sense of the power of the ego-I in the person—one person may not be fully backing up what they offer, while another may have embodied it deeply.

When we hear someone speak, we not only hear the words and sense the meaning of their words, but we also get a sense of the speaker as a being. This may seem like a rather mundane observation, but what needs to take place for this to happen is rather startling.

If we subdue the words and the meaning, and just focus on the speaker, we will have a better sense of whether or not he or she stands behind what they say. We must also subdue our personal reactions that do not pertain to the person. Do they speak truth or opinion, do they regurgitate popular thought as though their own, do they believe in what they say or do? You will get a sense from this whether a person betrays or support their ‘cause’. You will sense the integrity and authenticity, the beauty and grace, as well as the self-mastery of the ego that stands before you (or lack thereof).

It takes effort to sense the ego-I of another to any real depth. Recall that in touch we close ourselves off to the world—we separate from it as we confront it. We need this sense of separateness in order that we not meet another from a ‘void’. The sense of ego-I of another is possible on this sense of separation that comes up against something outside of it. How touch emerged is of great significance to how we can meet the ego-I of another, and the more a child has natural things around it as it confronts the world, the more he will have the intelligence and discernment to meet the ego-I of another. This may sound strange, but an artificial world of plastic and synthetic to the infant will hinder this higher sense.

Steiner describes that when we meet another, we actually feel confronted by them inwardly, even if we are not conscious of this. We must continually *sacrifice* our sense of ego-I in order to truly behold another’s, and this is going against the natural instinct to aggressively ward them off. Our soul becomes defensive, and then must yield to the other, then it is defensive again, and then it yields. This is how we have the sense of coming up against another, just as we had a sense of coming up against the world as an infant. And with a healthy sense of individuation through the foundation of initial

separation, we will allow ourselves to break through the boundaries with another. If we can lay aside all personal antipathy or sympathy and be fully attentive to the impressions another makes upon us, then we will get a better sense of their ego-I. Sensing another's ego-I and pouring ourselves out so that others can do the same with us is like a higher faculty of the intimacy.

With long-time relationships that are enmeshed and unexamined, we relate to an 'image' of the person and never get a true sense of the other's ego-I. We may then be surprised by the other's behavior one day—perhaps a betrayal or some action that we think is totally out of character. We might expect this phenomenon increasingly as the veils thin over the next few years, that is, that we will look to people around us and think to ourselves, "*who is this person that I thought I knew?*"

Those who try to persuade others (cult/religious leaders, media, political groups, etc.) weaken the defences in followers and eventually they can penetrate into others without this defensiveness, causing them to 'lose themselves'. But this often happens with power plays in partner relationships or enmeshed families.

The abuses to the ego-I are allowing oneself to be seduced (by advertising, group-think, a negatively charismatic person, idolizing another, etc.) or trying to impose opinion on or seduce another. When a person has 'lost themselves', they really are unable to connect with the true self within, and only as free beings may we know ourselves.

The most sacrifice as well as the most wakefulness is necessary to meet another ego-I in a healthy manner. As well, the more that you are able to engage the true self and attain to self-mastery through seeking deepest truth and developing all the sense capacities, the more you will be able to sense the ego-I of another. This higher sense will lead you to impeccable discernment—something that will become increasingly necessary as we move into the transitional years to come.

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The upper spiritual cognitive senses each arise from holding back the lower will-senses, and in this regard, they stand in a polarized relationship to them. The process of holding back is unconscious, however it becomes somewhat conscious with the sense of ego-I, where we must become still and attentive in order to take the other in.

In addition, these higher senses evolve from the work we do in the middle senses to some degree, as we strive for moral sensibility and balance through right living. What we develop as capacity to sense good and evil (smell), sense and favor what is good for us (taste), develop openness and affirmation (through perception) and interest in others (warmth) will also serve us in our acuity in the higher spiritual senses. The higher spiritual senses represent the highest striving of the human being at present.

As we develop the foundational will-senses that establish who we are in the world, we take hold of the physical vehicle and our aura/interactional field and develop a certain level of aliveness, engagement and readiness, presence, and energy for life.

With the middle feeling soul senses, we embody morality as a living power for our evolution upon which may emerge our true self—we create the space for our soul to participate deeply in experience. With these eight senses, we fully engage the etheric body and master the gifts of the *Tree of Knowledge* (see below).

We first learn to be in the world in a physical body, and then our soul takes up the task of evolving through unfolding its life plan within the physical vehicle. But it is only in the thinking senses that we truly become a being within the context of the whole of humanity and the cosmos. We move into higher service only as we allow our thinking to be in partnership with spirit. Only in spiritual thinking can we truly experience oneness of Being. And it is not a hierarchy; as we engage in spiritual thinking and truly meeting the spirit in others, our Heart forces become stronger, our radiation of love intensifies (middle senses), and we also become greater presence in our bodies (lower senses).

## Concluding Remarks and Future Trends

### *Tree of Knowledge and Tree of Life*

The following discussion is somewhat esoteric in nature. You may skip over it if you wish.

Thought and meaning are ‘ethers’ related to the *Tree of Life*. Occultly speaking, at the time of the “Fall”, the Tree of Life was withheld from us in order to safeguard our future. We were ‘given’ (too early) agency over the ethers of the Tree of Knowledge (good and evil), and from this, free will entered into mankind too early than was the original divine plan. Had we been allowed agency over thought and meaning too, we would have isolated ourselves from one another far too much, and spirit would not have had a way to reach us without violating free will.

We have a taste of what would have happened through looking at the separated thinking mind and what it does with ‘thought’. It has debased thinking to serve the endless negative and insane delusions of the lower self. We have this incredible soul power that can behold the creative impulses and ideas of Spirit...that can partake of divine reality.... and instead, we fill up the space with nonsensical *noise* that keeps us in illusion and false images of who we are. Had we received this power too early, we would be so inaccessible to spirit that there could be no evolution.

But we also see the wide misuse of thought when it is taken out of the spiritual realm and into the dead prosaic intellectual realm. For example, we have educational policy that does not serve children at all! How is that even possible? We have medical practices that

do not take patients into account, and so we need patient advocates who are also bound by non-serving policy. Food stores are stocked with toxic substances. We have abstracted all arenas of life and have no understanding of how to gauge what we do based on real impact in the world. It is becoming more nonsensical by the day. A recent example: we have such unhealthy diets and lifestyles including widespread use of anti-depressants, while obesity is at epidemic levels—seems a pretty reasonable general cause and effect. Yet a recent scientific finding attributed obesity entirely to the use of plastic containers for food—at least that is the media's take on it. So now plastic is the blame and everyone is touting this discovery as *the* breakthrough. And stomach stapling is always an option, which is now being offered to obese *teens*. Anywhere you look in the world, you can find similar absurdities. (*The movie Brazil by Terry Gilliam of Monty Python fame comes to mind.*)

So presently, 'alive' thought comes to us from spirit; **language** is directed by spirit and contains the evolutionary impulses for the various nations; **meaning** comes from the Christ and is universal across all of humanity (enabling true brotherhood), and the sense of **ego-I** comes from being in the true self. So there are 'safeguards' in place, to some degree, for these higher spiritual senses.

With the first eight senses evolved, we are then ready to reach up toward the transcendent self that can meet with the higher cosmic Beings in full consciousness. And this is how the spiritual thinking senses may develop. In time, mankind will have agency over the *Tree of Life*.

We start out with starving all dead thought of the separated thinking mind—not because thought is of no use, but rather because through our ignorance and selfishness (lack of moral power) we have debased it. As we move into greater selflessness and experience the power of spirit in us, we will surrender ever more deeply and have the maturity to work with thought conscientiously, and thus more 'independently'—that is the path of future evolution.

For now, we must reach up spiritually in order to think *correctly*. And when we do, we welcome the higher realms to partake of human evolution from a place of inner freedom. As we engage the cosmic Beings in our lives, we accelerate our evolution, and act as an agent of evolution for all of humanity. That is what being an *agent of conscious evolution* really means. It's not about joining movements to change the world 'out there', but rather is something that must happen within each individual. Without the inner transformation, our lofty objectives are just another form of escapism. We each must forge the path to spirit within our own being, and only through that can spirit effectively direct humanity as a whole. We each have a unique perspective that will harmonize with the whole movement of awakening; the movement does not and *must not* be directed from an outside authority. *We must each become our own authority*, and this is possible through continual surrender of the lower and orientation to spirit in order to incarnate the higher.

### *Engaging Cosmic Beings in our Thinking*

Every night, I bring all my projects and questions to spirit for clarity and inspiration before falling asleep. Some nights I do this with much more conscientiousness and clear questing than others, and I am always amazed at the new insights that pour in on a regular basis—especially when I do it with a sense of great inner questing. Allowing spirit to ‘think’ *with* us according to our chosen focus is the appropriate manner to engage thought at this present time. We are free to choose what we will devote our focus and attention to, but **‘genius’ resides in spirit.**

As I was writing up this part of the program I was in quite high excitement all the way through, until the ending. It felt flat and I had to force myself to put in the hours. I questioned this, and then wondered ‘*what am I missing?*’. I carried this over into sleep for a few nights and was led to a video by Dr. Amy Cuddy (suggested viewing in the exercises manual for part IV). It was such timely ‘proof’ for the exercise that I *just developed the day before* to strengthen the sense of balance, as she demonstrates that **hormone levels change when we ‘fill up our space’ in life.** That was quite exciting for me, but there is much more to it, and the clarity poured in the next morning.

The excitement for her is that she has demonstrated that the body affects the mind too; but from my perspective, her research reveals that **the senses affect the hormones!** I knew there were correspondences between the sense faculties and the endocrine glands as spiritual glands of cognition, but I never expected to find scientific proof that has just made a baby step. She does not have the framework of the human senses in her work. If I can share my understanding with her, it can give new direction to her research. Let me explain why this is so exciting.

*Just a quick background:* in 2009 I was ‘obsessed’ with exploring the endocrine system for a full year and found that it was a spiritual system of cognition, and that hormones are not ‘physical’ molecules but spiritual schemata that hold the plans for our evolution. My colleague and I were able to determine the ‘intelligences’ of the glands, and through clairvoyance, he saw them operating and evolving as a cosmos in the body from our activation work. Then in 2010-11 I was obsessed with the urgency to embody Christ Consciousness, and to find out how to bring that to people in a manner that would not require great esoteric understanding. And that led to the planetary exploration and finding out much more than we had bargained for.

Long story cut very short, the *vertical-awaring* program fulfills part one toward this objective. As I was working on the senses, I saw the correspondences to the endocrine system and the ethers of the *Tree of Knowledge* and the *Tree of Life*. And in the morning it struck me that with Dr. Cuddy’s finding, I was looking at another piece of the puzzle.

It is certainly satisfying to think that my research findings can be proven scientifically, but whether they are or not is not the point. Whether we find out all the different

hormones that are affected by evolving the senses is not so important as is *knowing that they are affected*. I would even venture to guess that hormones that have not yet been identified will appear as we evolve—there are many hormones whose functions remain a mystery to science. I now have the ‘proof’ that I need to know that evolving the senses consciously is the ‘in’ to evolving the endocrine system into the system of spiritual cognition that it is intended to be. Activations are wonderful, but I rather add focus on conscious understanding and engagement, as this puts the power in the hands of each person.

As we develop the senses, the hormonal ‘cocktails’ unleashed through the endocrine glands will ensure that all of our soul-spiritual attainments translate into evolution in our bodies! When we achieve **balance** and ‘fill the space’ around us, we have higher testosterone levels (power, confidence), and lower cortisol levels (decrease in stress reactivity). This is what Dr. Cuddy has proven (she does not relate it to the sense of balance, but that *is* what she studied in her experiments).

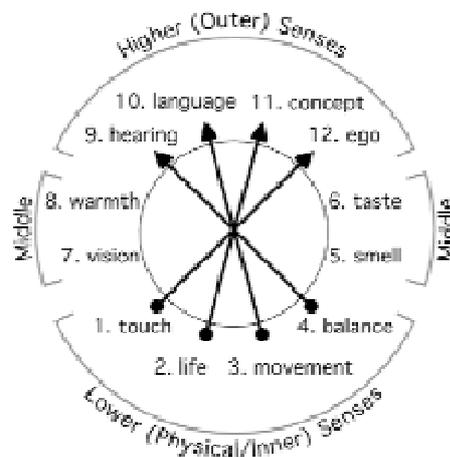
So what do you think might happen when you evolve all the senses consciously? It is my strong conjecture that our entire hormonal system will be impacted to optimal harmonious ‘cocktails’ that will evolve our being continuously. As we begin to smell with a striving for higher discernment, for example, the hormones will change so that we overcome instinct, and this will cause the evolution of this 2-petalled chakra, which will have a tremendous impact on purifying the astral/emotional body from attachment to what it thinks it needs for safety. This is just one small example of the effects of working consciously with the sense of smell. We have twelve senses—twelve portals to deeper spiritual cognition that will unleash higher capacities within us! So I am very excited with these new understandings.

\* \* \* \* \*

The more presence that we achieve within our being, the more we are able to in the present moment in full power, fully poised for deepest transformation as we allow life to speak to us in all possible ways. The senses reflect the macrocosmic Beings that created the universe, and in the senses we are given the capacities to penetrate into the secrets of their Being, that we may become spiritual giants. This material has presented the senses from a small perspective as though looking through a window—no doubt as we evolve into these capacities the vistas we behold will be far grander than we may imagine. I hope to revise this material in my eighties, after my own evolution!

Thinking-Sense	Polarity	Themes	Higher Psychic Sense
Hearing	Balance	Rising to the spirit of matter	Inspiration cognition Attunement to angelic realm
Language	Movement	How another expresses the spirit through speech.	Inspiration tinged with inward experience Attunement to archangelic realm
Meaning	Life	Truth/falsehood in spirit of another Power of truth and recognizing universal meaning	Intuition cognition Discernment of truth Attunement to the Spirit of Humanity (the Christ)
Ego-I of another	Touch	Breaking through another's boundaries Ability to merge into another—to meet at a soul level Possibility of true brotherhood	Intuition tinged with essential being Discernment of truthfulness of another

**Table 4:** *Thinking Senses*



**Figure 2:** *Senses and their polarities*

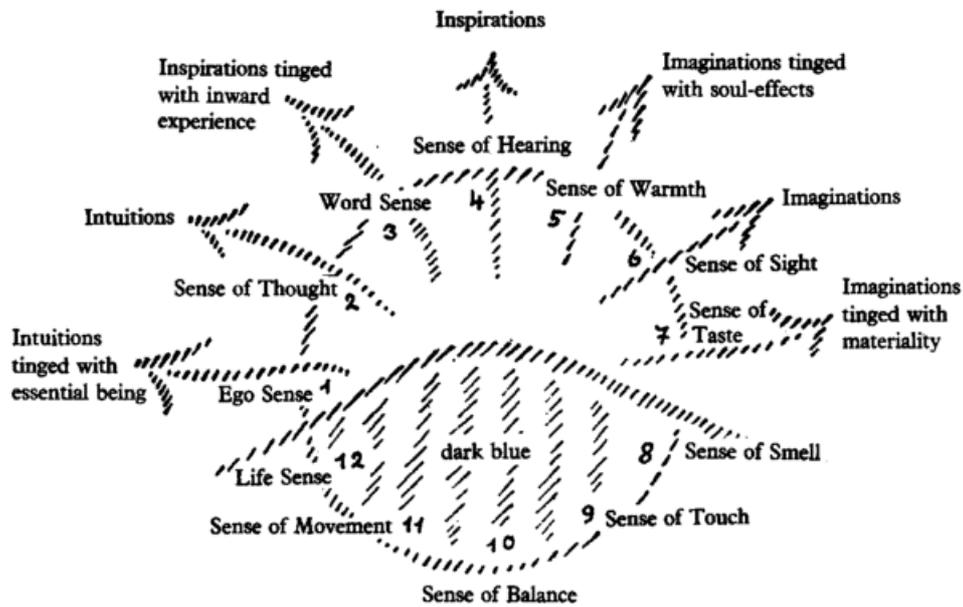


Figure 3: Sensory faculties and their transformations to higher cognition

Senses	Level of Being	Relationship to	Virtues/Higher Goals	‘Sin’
Thought	- Presence of Spirit nature - Transcendent Self versus mortal self	Transcendent Self (Spirit)	Truth, Wisdom, Higher Service Equality in spirit	Deceit, creating false, delusion Tower of Babel
Feeling-	- Soul presence - Higher Ego versus Lower Ego	Self (Soul)	Morality, Unconditionality, Love, Goodwill, selflessness Freedom in soul	False image of self, selfishness and defence - Cold presence
Will-	- Presence through the physical vehicle -- Interdependent self versus separated Self	World (Body)	Security, Hope, Trust, Interdependence, Reciprocity, Symbiosis Emancipation from material Restoration of Mother of Spirit in Matter Brotherhood in body	- Fear resulting in enslavement - Weak presence

Table 5: Sense categories in Becoming Human

## **Appendix A**

According to *Medicina Sagrada* (biological decoding), our sinuses are similar to the receptors that allow pigeons to find their way—these receptors being attuned to the Earth's magnetic fields. Sinuses acts like *barometric capsules* that receive the “exterior climates” rather than atmospheric pressures. We have four different types of sinuses, each type managing important data related to our relationship with the world.

### ***The Maxillary Sinus***

The maxillary sinus is related to being able to open up in one's space and to others. It is related to being able to feel safe opening to what comes. The infant learns to perceive his environment through the face. It's been shown by filming with a thermal camera, that a baby's face cools down or warms up by more than one degree, depending upon whether the mother is moving away or approaching, and this process is governed by the maxillary sinuses. When the mother moves away, there is loss of a sense of safety and a cooling down. On the other hand, when the mother approaches, there is an increased sense of safety and increasing warmth.

According to *Medicina Sagrada*, it is believed that maxillary sinusitis is related to a conflict of not being at ease in one's space, lacking open mindedness, being stubborn or wearing blinders, refusing to move with the change that is inevitable.

### ***The Frontal Sinus***

The frontal sinuses are related to anticipating danger. They are attuned to danger related to what one meets 'head on' or from 'the front'. Frontal sinusitis is thought to be caused by stress over being unable to anticipate the future—either a person has difficulty seeing a future, or is caught in obsessive worry over the future. An example of such a conflict is a person who is so worried about her future, which she obsessively tries to anticipate and control in order to create some sense of security. Over time, this person would develop a frontal sinusitis.

### ***The Ethmoid Bone Sinus***

The ethmoid bone sinuses detect things that smell wrong or have an offensive smell. They are the sinuses that collaborate directly with the sense of smell. In sensing the world, a person uses the ethmoid bone sinus to detect the 'smell' of a person. This is not to say that we literally 'smell' each other, but rather this occurs at an energetic level, below our conscious awareness. Emotionally and/or mentally, when a person is offensive to us and we must tolerate them for survival, we run the risk of developing an ethmoid bone sinusitis. If the condition is chronic, then likely this is someone who is in our life rather permanently and the underlying issues have not been dealt with consciously.

### ***The Sphenoid Bone Sinus***

The sphenoid bone sinuses collaborate with the pineal gland to give one a sense of positioning *vis à vis* the world at large. A poor sense of positioning invites poor integrity. Over time, a person who compromises integrity to secure a position or sense of safety is likely to develop a sphenoid bone sinusitis.

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<sup>1</sup> The main reference material used for the discussions of the senses include Steiner lectures and the book by Albert Soesman listed below in the references.

<sup>2</sup> Albert Soesman, Our Twelve Senses ~ How healthy senses refresh the Soul p. 99

<sup>3</sup> Albert Soesman, Our Twelve Senses ~ How healthy senses refresh the Soul. P. 48

<sup>4</sup> Willi Aeppli. The Care and Development of the Human Senses. This one is used in Waldorf pedagogy.

<sup>5</sup> This concept is described by Master Jeshua in Love Without End.