

# BODY SOUL & SPIRIT

## The three 'Ringing' of Bells of the Human Constitution

In light of Anthroposophy and Psychophonetics

By Yehuda Tagar

**"What a piece of work is man, How noble in reason, how infinite in faculty, In form and moving how expressed and admirable, In action how like an Angel, In apprehension how like a god".**

Hamlet, William Shakespeare

**"Nothing comes from Nothing"**

Parmenides, Aristotle, Lucretius, Shakespeare, Isaac Newton, Charles Darwin, Rudolf Steiner

A warning: this article is highly theoretical, intended for those who are interested in the theoretical background of Psychophonetics.

Understanding the fundamental structure of the human constitution is like having a map for the journey of individual life. Most of us travel without a map, or we are drawing the map as we travel. But consciously or not – everyone has to develop some basic approach to the structure of the human constitution as the basis of their conduct, choices, relationships and parenthood. There can be, of course many different approaches and theories about the human constitution, its origin and future development, but there are a few fundamental universal observations of the human phenomena that cannot be denied: at the very basic level we have a body, a psyche (soul) and consciousness, and, at the very least, all functioning human beings sense, think, feel, will/act, and relate to each other. On the basis of that unavoidable observation – various theories and approaches have and continue to evolve. I hereby wish to share the Anthroposophical (Rudolf Steiner's)<sup>1</sup> approach to the fundamental human constitution<sup>2</sup>, which is the theoretical basis for Psychophonetics<sup>3</sup>.

As a practitioner and teacher of Psychophonetics for many years I observed that a basic understanding of this 'map' of the human constitution is essential for being an effective Psychophonetics counsellor.

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For many years, since my youth, I have been constantly searching for an accurate understanding of the human constitution. I strove for clarity, reality and practicality of an understanding that can enable people's effective self-management and personal development. For the first 10 years of that search I did it for myself: for my awakening to my own humanity, the humanity of people around me, my family, community, friends, relationship and parenthood. For the second decade of this search I used my growing understanding in my transformative theatre work in England and Australia, alongside my study of the seed of Rudolf Steiner's Psychosophy<sup>4</sup>. I studied psychology, education, social science, social work, humanities, literature, history and traditional Anthroposophy in various universities and colleges in Israel, England and Australia – but none of it satisfied my search for a practicable understanding of the human soul. Then in the early 90's I realised the therapeutic potential of the combination of my research, the seed of Psychosophy and the experimental drama I was developing – to practical, effective psychotherapy and psycho-development. That became the foundation of Psychophonetics.

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<sup>1</sup> Anthroposophy, a philosophy and a form of 'Spiritual Anthroposophy' founded by the Austrian philosopher and pedagogue Rudolf Steiner, 1861-1925.

<sup>2</sup> Steiner, R: 'The essential Nature of Man', Theosophy (1904) Chapter 1  
[https://wn.rsarchive.org/Books/GA009/English/AP1971/GA009\\_c01.html](https://wn.rsarchive.org/Books/GA009/English/AP1971/GA009_c01.html)

<sup>3</sup> Psychophonetics - a method of coaching, counselling, psychotherapy, psychosomatic therapy and organisational development created and taught by Yehuda Tagar at the Psychophonetics Institute International in a few countries, through Skola Empatie in Slovakia and through the Czech branch of the institute in Czech Republic. <https://linktr.ee/yehudatagar>

<sup>4</sup> Psychosophy, Rudolf Steiner conception of future psychology, psychotherapy and psycho-somatic healing that is based on Anthroposophy, Berlin 1910. Cultivated further since the 80's of last century by Yehuda Tagar, founder of Psychophonetics, the first practical application of Rudolf Steiner's Psychosophy.

<https://rsarchive.org/Lectures/GA115/English/AP1971/19101101p01.html>

In this article I wish to focus on some elements of the theoretical background of Psychophonetics: the psychology of Body, Soul and Spirit, the Anthroposophical foundation of understanding the human constitution, the basis of Psychosophy and of Psychophonetics.

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There are many ways to describe the 3-Fold human constitution from the Anthroposophical point of view<sup>5</sup>. For this article I will describe the fundamental 3-Fold human being as 'The Ringing Bells System': each of the components of the human constitution 'rings' like the tongue of a bell inside the other; each of the components of the human constitution resonates with the 'ringing' of every other component like a bell. I will explain it soon.

### **The fundamental structure of the human constitution - Body, Soul and Spirit:**

**The human body** is composed of elements from all the other kingdoms of nature: mineral, plant and animal kingdoms. We, humans, composed all the other 'kingdoms', and more: the individual human 'I', the individual spirit.

**The human soul:** The meeting of the human body and the human spirit created what we call: the human soul or Psyche (Duša in Slavonic, 'Seele' in German, 'Anima' in Latin, 'Alma' in Spanish, 'Lelèk' in Hungarian, 'Nefesh' in Hebrew). The human soul could be termed: '**the totality of human experience**'. Human experience exists at the same time on the conscious level (being awake), the unconscious level (being asleep) and the semi-conscious level of feelings, emotions, memories, habit, behavioural patterns, will impulses, sympathy and antipathy (dreaming).

Human experience is the foundation of human consciousness, but it is not completely conscious in itself. One *can* become conscious of it, which requires conscious effort without which – experience controls consciousness. By its own nature experience is subjective, yet, at the same time – it is a reality for its owner.

**The human spirit:** spirit and consciousness are synonyms. Only a spirit can be awake and conscious. In the human constitution the individual spirit is the human 'I'. The human 'I' introduces into the human constitution the spiritual world, in the same way that the human physical body introduces to the human constitution the physical world. The human 'I' is in itself awake.

### **The ringing of the bells inside of each other:**

**The human body 'rings' in the human soul as:** sensations, desires, attachments, physical sensuous pleasures and pain, instinctive and reflexive actions, automatic defensive reactions, motivation for various behaviours and associations. These are events *in* the human soul that are originated and stimulated by the body. The human body 'rings' in the human spirit as perceptions that become mental pictures. All the senses of perception are 'windows' through which the physical world communicates with the human 'I'.

**The human soul 'rings' in the human body** through the whole range of psycho-somatic connections:

**The thinking process** affects the nerve system, on which it is based. The structure, the tensions, the content and the meaning of thoughts – uses or mis-uses the resilience and sustainability of the nerves. 'Nervous breakdown' is one of the most negative effect of these connection.

**The feeling/emotional process** creates in the body anxiety, excitement, fear, frustration, success, failure, depression, anger. All these emotions affect the body directly through the unconscious association of the central nerve system and the autonomic/enteric nerve systems. It directly affects the heart-lung rhythmical system on which it is based, immediately affecting heart palpitation, blood pressure and breathing.

**The willing/action process** affects the metabolic system on which it is based, intervening in the processing of food and the supply of nutrients, with all its multiplied effects.

**The human soul rings in the human spirit** through emotions that affect perception, motivation and the formation of meaning and of reality.

**The human spirit, the individual 'I', 'rings in the human body** through the warmth dynamics, the red blood cells and the whole posture of the body, on which the human 'I' is based. The major polarity of the 'I' in the body is: being presence (being incarnated) or being absent (excarntated), with multiple implications.

**The human spirit 'rings' in the human soul** through the individual 'I' which is the centre of the whole human soul. The 'I' is also the core identity of each individual, the core of all conscious activities and the most permanent dynamic

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<sup>5</sup> For more details read: Steiner, R: 'The essential Nature of Man', Theosophy (1904) Chapter 1

element of the soul, acting from the *inside* of the soul as a powerful psychological factor. At the same time, the 'I' is potentially free of the emotional dynamics of the soul, because the 'I' is not originated by the soul. It always has its own spiritual source, often clouded by disruptive forces of personality which can cut the 'I' off from its spiritual source. But the intrinsic connection between the human 'I' and its spiritual source can be restored. That restoration is the purpose of integrative psychotherapy and psycho-development.

The unique activities of the 'I' in the soul are called in Psychophonetics: 'The 7 Initiatives'. They are:

- 1) The 'I' can Acknowledge** any experience in the soul, stop anything it is engaged with, and focus on it.
- 2) The 'I' can Explore** any experience, pattern and dynamics in the soul with a clarity that is determined by the perspective that the 'I' can create at any given point in time.
- 3) The 'I' can Own** any soul experience, pattern and dynamic as its own responsibility. Owning experience is a turning point in one's personal development, whenever it occurs. In owning an experience - which is often a painful thing to do – the 'I' grows to embrace and to digest the experience. That ownership, like any other ownership, gives the 'I' the freedom to act on the experience, to give it its own meaning, to transform it.
- 4) The 'I' can Give Meaning** to the experience. Meaning is not a given reality. It is something created in response to a **Perception** of an inner or outer phenomenon. It is the **Conception** of that phenomena, it gives the phenomenon its name. That naming of experience *IS* the formation of individual reality. This is the point of freedom or enslavement, sickening or healing, victimization of mastery. That is potentially the act of freedom and of healing, as the new meaning can replace an old meaning in relation to the same given experience.
- 5) The 'I' can Morally Evaluate experiences.** It can apply its present conscience at any given point in time to any experience that it Acknowledges, Observes and Owns and gives it a new Meaning. In light of the given meaning – a moral position can be taken. These are the moments when we decide that something is good or bad, right or wrong, true or false, beautiful or ugly. On the basis of these judgments we form our opinions, choices and realities. This is how our self-leadership evolves, our autonomy, authenticity and authority.
- 6) The 'I' can Make new Choices** about the experience that has been evaluated. Choice-Making is the prerogative of the 'I' as the leader of the soul. Leaders make choices, and choice-makers become leaders.
- 7) The 'I' can Act on a new choice.** The 'I' is the Actor in the realm of the soul. Action, unlike Re-Action – is based on the choice to act. There is an element of choice in every action that is being initiated by the conscious 'I'. But that is not reversible: there may not necessarily be actual Action following a choice. The 'I' is both the Choice Maker and the Actor, but not all choices and decisions are being acted on. The power required in order to act on one's choices is greater than the power required to make a choice. Both are the reserve of the 'I'.

### **The internal division of the 3 major components of the human constitution:**

The human soul is composed of three distinct organs: Sentient Soul, Personal Soul, Spiritual Soul. The Sentient Soul connects consciousness to the body and to the external world. It receives constant sense-impressions (in waking state) and transfers them to the inner life of the soul where they become internal experiences, free of time. The Sentient Soul is the seat of desires, sexuality, attraction, repulsion, sympathy and antipathy. It is also the basis for the Eros dimension of love.

The Personal Soul, sometimes called 'Mind Soul' or 'Intellectual Soul' in the English translations, originally called: 'Understanding and Feeling Soul'<sup>6</sup> - is the centre of the personal life, which is why in Psychophonetics we call it 'Personal Soul'. This is the organ for feelings, emotions, opinions, reflection, intellect, attitudes, preferences, life-style and the conduct of daily life.

The Spiritual Sou (or Consciousness Soul) is the part of the soul which goes beyond personality: 'the truth is the truth regardless of what you feel about it' – this is a Consciousness Soul statement. The striving for truth, for an objective perspective on things, also on oneself, the ability to grasp principles, logic, laws, and the overall picture. This is the basis for all scientific, philosophical, rational and mathematical endeavour and knowledge. This is also where ethical dilemmas are considered and decided.

Into the receptor of Consciousness Soul – the reality of the spiritual world can speak to the soul, in a parallel to the way in which the reality of the physical world speaks to the soul through Sentient Soul.

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<sup>6</sup> In the original German it is named: 'Verstehen und Gemütsseele'.

The 3 components of the human spirit, the individual 'I', are: Manas, Bodhi, Atman (in Sanskrit). More on that in another article. Also the formation of human memory and its possible healing, the boundaries of the soul, both the external – between body and soul, and the internal – between soul and spirit, the internal dynamics of thinking and the details of perception – will be dealt with in future articles.

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I tried in this article to summarise and to define the various components of the human constitution in light of Rudolf Steiner's Anthroposophy and Psychosophy in a way that can help to understand – not to replace – the original description of it in his foundation writing. I hope that for those readers who are interested in the scientific/theoretical foundation of Psychophonetics – this article can be useful.

Yehuda Tagar