



PSYCHOPHONETICS INSTITUTE INTERNATIONAL

SEEING WITH THE HEART

**AN OUTLINE
OF
METHODICAL EMPATHY**

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Methodical Empathy Core Thesis: A Theory of Relativity of Human Reality

- Empathy is a faculty of perceiving other beings' reality from their own point of view.
- Reality is constructed individually inside people's psyche on the basis of the personal meaning attributed to a personal experience.
- Everyone's reality is equally real.
- Empathy is the realization of someone else's reality.
- Empathy is the conscious creation of a common reality between two previously separated ones.
- Understanding the reality of one human being by another – is a construction of a new, third reality.
- The commonality created by empathy becomes a new reality for both and changes both.
- Empathy is a new term for a new phenomena originated in the middle of the 20th Century.
- There is no un-conscious empathy. An act of empathy is a freely chosen conscious initiative.
- Egotism is the measure of the gap between greater individuation and smaller empathy.
- Being human is the measure of the gap between smaller individuation and greater empathy.
- The sustainability of humanity and the planet depends on the speed with which empathy will evolve in people - relative to the speed in which accelerating individuation will evolve in them.
- Empathy is not an idea, an attitude, a personal attribute, talent, intention or a value. It is the function of a new organ of perception which is now growing in the human beings. Empathy is the function of that new organ in as much as seeing is a function of the physical organ of sight.
- The capacity to perceive objectively other people's subjective reality has a pre-requisite: the capacity to perceive objectively one's own subjective reality. That requires a perspective between one's awareness and one's own experience. The process of creating that perspective IS Methodical Empathy.
- Methodical Empathy's core competencies are: Perceptive Imagination for the SEEING of the other person's reality; Perceptive Inspiration for the HEARING of other person's reality, and Perceptive Intuition for the KNOWING of the other person's reality, from the other person's own point of view.
- The perceptive organs for the objective perception of one's own subjective experience, is the same perceptive organs required for the objective perception of the subjective experience of others.

Observing one's own reality
Creates the organ of perception
For the perception of the reality of others

EMPATHY CAN BE TAUGHT

A reality constructed by Yehuda Tagar

PART 1

The Origins of Methodical Empathy: Background and Breakthroughs

'If two or three of you are gathered together in my name – than I am in the midst of you'.

"Know the Truth and the Truth shall set you free" (The First Counselor)

Empathy in all its manifestations is the greatest challenge of humanity today, a race against time with the Spirit of our Time. An Empathy-upgrade is urgently needed by all of us, for all of us. It is an act of opening a space of acceptance and understanding in one person's being – for another. It enables a human meeting on the basis of mutual understanding and acceptance of the deeper reality of each other. It provides a living space for one's humanity to unfold through meeting the humanity of another.

Traditional family ties, tribal structures, blood ties and elders-based practical wisdom have been fading for over a century in the face of the unstoppable progress of individuation. Ready-made mutual understanding between people and communities is progressively diminishing. What can replace these time old elements of the social life? These disappearing social elements can only be replaced by a conscious striving to create for oneself an individual-based understanding of the reality of other individuals. For the last 60 years, that striving is called Empathy and nowadays everyone needs empathy and is also expected to provide it. However, there are hardly any role models or training for it. Most of us are disappointed by the lack of empathy from the significant people in our lives. We know we are supposed to be empathic, yet no one can be said to have mastered it to more than an initial degree. Empathy is a new word for a new phenomenon, which became, nearly upon its inception, a human quality in huge demand and, at the same time, in a chronic shortfall of supply. Sixty years after the first public appearance of the word Empathy on the world stage - this gap between the need for empathy and the provision of it is still constantly growing in all levels of society: personal, family, intimate relationship, parenting, medical, care for the elderly, community building and maintaining, social integration of migrants, business creation and ethics, economy beyond profit making, politics that is supposed to be representative of the people, global community, environment, gap between rich and poor. Everywhere we look, there is not enough empathy, and external agencies cannot provide it. We are bound to be stuck in the 'Empathy-Gap' until we realize that it will only be in our lives if we create it individually, one by one.

It is broadly accepted that empathy is the capacity to understand another person from the other's own point of view. On the face of it this is quite simple, as intellectually it does not seem to be a complicated concept to grasp. Most people vaguely know that empathy is not exactly the same as Sympathy, loving the other, and the opposite Antipathy, hating the other. But most people I meet, including professionals in human services and mental health, still bundle together empathy, sympathy,

love and compassion as if they are synonyms. Neuroscientists apparently cannot see a difference in the brain locations of the neurological controls of sympathy, empathy, compassion and love, so if you look at a human being primarily as a physiological entity - from that point of view these do indeed appear to be the same.

But empathy is not a synonym of sympathy, love and compassion, and it is not nearly as old as these. It is not just a positive regard of the other, nor just the act of listening to another, nor is it just the good intention towards another human being. Empathy is the *capacity* to perceive and to know the other *as the other knows himself, herself, itself*; to know the other as you know yourself: from the inside. It is the *capacity* to See; to Hear; and to Know beings from the inside of these beings, as they know themselves: as subjects, not as objects. There is nothing simple about developing the capacity to do that. Developing empathy is an evolutionary leap, and it can only take place through conscious effort. It is the only capacity that can address the deepest need of every child, man, woman, collectives, cultures, environments, animals and nature itself: *please See me; please Hear me; please Know me; or else I cannot fully be who I am!*

To the receiver, empathy provides *primary safety*, because deep in our constitution we knew as pre-verbal babies that we will survive if our mother would know instinctively or intuitively what we need; *direct sense of recognition*, for if our fathers could see our true potential – they would support and encourage it to unfold; *belonging*, because from a very early age our friends are those who find connection to our inner being.

To the giver of empathy – reaching another level of it represents a very real step in personal and spiritual development. Inner thresholds must be faced and be overcome, because Empathy, like charity, starts at home. You cannot be truly empathic to anyone else if you have not faced and overcome the archetypal opposites of empathy in regards to yourself: Self-Fear, Self-Resentment, Self-Doubt.

So much depends on the commitment to cultivate empathy in daily life, because a conscious moment of empathy can change the actual reality of all involved. That can take place on all levels:

- “So that a government of the people, by the people, for the people – shall not perish from the world”¹ gave those who fought for the abolition of slavery the highest unifying purpose of their sacrifice by their leader. He managed in a few words to empathize with their deepest aspirations as people.
- “We have nothing to fear but fear itself”² changed the course of the Great Depression, prepared the free world to confront Nazism, shaped 20th Century history irreversibly. It was a moment of great empathy between the president of the United States of America and the potential courage of his people in their most desperate hour.

¹ Abraham Lincoln, the 16th president of the United States of America, in his speech at the consecration for the military cemetery in Arlington, Virginia, 1864, in the middle of the Civil War.

² Franklin Delano Roosevelt, 32nd president of the United States, statement in his first inaugural ceremony speech on the 4th of March 1933, at the turning point from the Great Depression to the New Deal.

- “*I have a dream*”³ empathized with the deepest aspirations of millions of disadvantaged people of the lower class, transforming their aspirations from despair into constructive hope, possibly preventing a national disaster of social unrest.

A moment of empathy with a teenager in crisis could prevent a disaster. A moment of empathy in a relationship crisis can save a marriage and a family from destruction; a moment of empathy can prevent a mental breakdown; a moment of empathy can encourage people to pick themselves up from a personal collapse. This is possible because empathy provides a living mirror to the deeper reality of people’s lives, not only to the exterior manifestation, the words, the acts, the manifest personality. It can see the real person behind the outer façade and provides a living mirror to the deeper experience, the deeper potential, the deeper being, to the complete humanity of another human being. When one perceives in an act of empathy the reality of another human being deeply enough – the core of that other being - their individual spirit is being confirmed, acknowledged, and sometime born into life and consciousness, just because it was seen and heard and known for a moment by another human being. It is possible that what we call reality is an individual construction, consciously or unconsciously created. That does not mean it is not real, because what people regard as their reality controls their lives. We do not fully know what unconsciously constructed reality controls us, imprisons us, or diminishes us. But when we feel deeply understood by another human being with no judgment or imposition, we can wake up to our given reality as an option amongst other options, rather than as a given, unchangeable objective fact. That perspective can potentially enable people to consciously create their reality anew, afresh, free from past limitations. It can mobilize previously untapped resources of resilience and creativity. Empathy is the capacity to do that highest of social acts: understand and confirm people’s inner reality. In this light, Methodical Empathy is an encouragement for inner resilience, creativity and freedom.

The capacity of empathy is not born in us. It is not coming through the hereditary lines. It was not there before in human evolution. Empathy is new. The word was invented in 1909 and the first international publication using this word was in 1951. Empathy is so young, it is not yet being taught professionally and methodically in higher education courses (to my knowledge) in Europe, America, Australia, or Asia. It cannot result from information and attitudinal change, role models, or technical education. The capacity for empathy is the constant conscious cultivation of a new organ of perception for the inner reality of another. That conscious cultivation *is* the process of personal and spiritual development of individuals today.

We are all beginners in the capacity of empathy and no one can claim to be very good at it, yet nothing can replace it. It is not just a lofty rarely achievable human ideal like unconditional love, heroism and self sacrifice. Empathy is an essential need *now*, and required for personal relationships, parenthood and business. We expect to be able to master it in this lifetime, for the sake of our children, partners,

³ Martin Luther King motto, delivered in front of 250,000 civil rights supporters on the steps of the Lincoln Memorial in Washington DC on the 28th August 1963, inspiring the Civil Rights Movement in the South of the USA in the 60s.

friends, colleagues, employees, clients, patients. We need empathy urgently *from* significant others in our human interactions and we expect ourselves to be able to *offer* it to everyone who we are in significant interaction with. Yet no-one with basic self awareness can claim to have mastered it. We are often being disappointed by the lack of empathy in our lives, disappointed by our closest people and ourselves, because we need empathy and nobody has enough to give. How has that imbalance been created?

Prior to the middle of the 20th Century neither the word nor the phenomenon of empathy or the capacity for it by normal human beings existed. Empathy is a new word for a new capacity, naming a new step in human evolution. The evolution of consciousness takes place in the inner nature of human beings and in their relationships. But it can only take place consciously, as a result of individual, free initiative. Sympathy, Antipathy and Apathy are ancient Greek words which existed for at least three thousand years, and so have the corresponding human phenomena that they were created to designate. Empathy is a term you will not find in the Oxford dictionary for philosophy and psychology in 1940 or in any other public dictionary in the world before the 1950s.

A short history of the word empathy

The German philosopher Robert Vischer (1847-1933) is the first to print (although not the first to use) the word *einführung* ('in-feeling'), the German precursor of the word *empathy* in his doctoral thesis on the optical sense of form in 1873, and therefore is considered its inventor⁴. Theodor Lipps (1851-1914), an important philosopher of aesthetics, psychology and phenomenology, an inspirer of Sigmund Freud, adopted the term from Robert Vischer and transformed it into '*Einfühlungsvermögen*', the *capacity* for *Einführung*, in his aesthetic philosophical writings. The first PhD thesis about *Einführung* ('Zum problem der Einführung') was written by Dr Edith Stein⁵ (1891-1942), a student of Husserl, later canonized St Teresa (after being murdered by the Nazis), the father of modern phenomenology.

The actual founder of the word Empathy, Edward Titchener (1867-1927), a British-American psychologist and the founder of Structuralism, came across the words *Einführung* and *Einfühlungsvermögen* while studying in Germany under Wilhelm Wundt, the founder of experimental psychology. He apparently liked the term, and upon his appointment as professor of psychology at Cornell University, New York, he must have tried to introduce the term *Einfühlungsvermögen* to America. Apparently, the Americans did not take to this complicated German term. Therefore, in 1909, Titchener coined afresh the term *Empathy* in an article about imagery and sensationalism⁶, a word which never existed before, as a translation of *Einfühlungsvermögen* to something that sounds as if it has always been there. It worked. Titchener is known for the coining of the term Empathy much more than for the rest of his theoretical work. Empathy, as a modern invention, became a long-term

⁴ Before him, Herder (1744-1803) used the term 'sich einführen' and Robert's father Friedrich Theodor Vischer used the term 'Einführen' in exploring Idealism in relation to architecture.

⁵ Stein, Edith, 1915, 'On the Problem of Empathy' (Zum problem der Einführung) ICS Publications, Washington DC, 1989.

⁶ Titchener, Bradford. (1909) 'Experimental Psychology of the Thought-Processes' Canada: Macmillan Co. Lecture 1: Imagery and Sensationalism, para 21: Kinesthetic Imagery.

linguistic success, because there was a new universal phenomenon to be named, and a perceptible need for such a term.

In 1951, the American psychologist Carl Rogers (1902-1987), co-founder of Humanistic Psychology, made Empathy into a scientific, cultural, colloquial usable term, giving it a conceptual foundation in Person Centered Psychology⁷. Carl Rogers is the real founder of Empathy as a psychological term. From there it took off to designate the most important step in human evolution we are taking now in order to understand each other in a new way, but only with freely chosen, conscious effort. From America, the term came back to Europe in the form of Empathie (German, Dutch, French), Empatie (Czech, Romanian), Empatia (Slovak, Polish, Italian, Finnish), empatía (Spanish), empátia (Hungarian), empātija (Latvian), empati (Swedish, Norwegian, Turkish), эмпатия (Russian), емпатия (Bulgarian), אמפתיה (Hebrew). Each European language considers empathy with little variants to be part of their vocabulary. It has become a universal word. I do not know any other 20th century-created word that entered at the same time to ALL major European language groups (Latino, Germanic, Slavonic and Magyar-Finish) and was completely adopted into everyday usage practically by everyone. It can only happen to a word signifying a universal new reality common to all human beings: A step in human evolution. Ironically, many Europeans are convinced that empathy is an ancient Greek word that has always been there. They do not know that the real origin of Empathy is in Central Europe, in the early 20th century; Central Europe's 'Golden Time', as a result of 100 years of Central European Idealistic⁸ understanding of the human being. Idealism regards the inner dynamics of the human psyche as an independent source in forming human reality, rather than a derivative of one's physical life. Therefore, Idealistic philosophy is the most relevant background for the development of empathy. Unfortunately, Idealism was brushed aside and dismissed prematurely early during the 20th century, with a huge loss to the efforts of re-humanizing society. In his outline of German Idealism, in 'The Riddle of Man'⁹ Rudolf Steiner calls it *"a forgotten stream in German spiritual life"*.

How did we survive before Empathy was created?

We did not need the individual initiative of consciously attempting to understand the other from inside. We understood each other instinctively through our common group soul in the tribes, blood ties, traditions, religion, and in the more recent past, nationality.

Children understand each other instinctively and through the unconscious dynamics of their common environment, as did humanity for many thousands of years. We were told what to do by elders, priests, monarch, religions, political and traditions leaders who controlled us. Only very special prominent people were allowed to be thinking and acting independently; to be individuals. In the Middle Ages, and especially in the early 16th Century, there was rebellion: Protest – protestants in Germany; renewal – Renaissance in Italy; Reform – political Reformation in England, and many more.

⁷ Rogers, Carl. Client-Centred Therapy: Its current practice, implications and theory, London: Constable.

⁸ See German Idealism, the dominant school of thought of Central Europe during the first half of the 19th century, stretching from Kant, Fichte, Schelling, Schiller, Goethe, Hegel and later Nietzsche and Steiner. Bradley & Taggart in England.

⁹ Steiner, R. 1915, 'The Riddle of Man' 1990, NY: Mercury Press (Transl by William Lindeman)

There were new kinds of tribes, religions, ideologies, social movements, political parties, and other groups, with powerful central leaders.

Seeds were planted towards the future of individuation and empathy: 'I think therefore I am'. Rene Descartes (1596-1650) and his contemporary Rationalists placed the center of the universe in the cognitive life of individuals. Kant (1724-1804) created the idea of personal morality and autonomous inner life. Fichte (1762-1814) founded the Idealist notion of the independent reality of the human 'I'. Hegel (1770-1831) established the autonomous reality of the life of thoughts. Schelling (1775-1854) and Goethe (1749-1832) created the ideal of a new level of conscious intimacy between the individual and nature. Nietzsche (1844-1900) declared the moral authority of the individual and the 'death' of external God. Rudolf Steiner (1861-1925) established the philosophical foundation of Monism, modern Idealism, Empathy, the intrinsic connection between the individual 'I' and the 'I' of everyone and everything, and the individually enhanced power of perception. Edmund Husserl (1859-1938) the founder of modern Phenomenology. Otto Rank (1884-1939) acknowledged the absence of human emotional reality in psychoanalysis and the need for the inclusion of human factors in analysis¹⁰. Abraham Maslow (1908-1970), founder of Humanistic Psychology and Positive Psychology, incorporated the fullness of being human in the here-and-now into modern psychology¹¹ and Carl Rogers (1902-1987), founders of 'Client-Centered Therapy'¹² placed the individual's sense personal meaning as the cornerstone for the future development of modern psychology. These are some of the giants in the evolution of consciousness in the pre-modern, modern and the post-modern era that laid the foundation for Creative Individuation, and therefore for empathy.

The individual 'I' progressively destroyed the given old group consciousness, which was becoming dysfunctional by the beginning of the 20th century, and became progressively disastrous as the century progressed. Today, only the individual 'I' can re-create community with the new capacity of Empathy.

As long as we were identified as inseparable components of a group organism, we did not need empathy as an individual attribute *within* the tribes. Tribes fought each other for thousands of years as empires rose and fell. Europe's continuous 'Rivers of Blood' only came to an end in the middle of the 20th century, still hanging by a thread. Suddenly there is empathy between the tribes. Individual identity, loneliness, universal community and empathy, grow together. 20th century dictators needed focused hatred on external enemies in order to imprison people's individuality. Empathy with individual human beings of other nations is the very opposite of totalitarianism. That is why Napoleon, Mussolini, Hitler, Stalin, and Franco, needed hatred, the opposite of empathy, to glue people together in hatred-based tribes, in order to control them.

With the rise of individual identity as a widespread cultural force in the industrial world, progressively growing from the 16th century onwards until its maturity in the 1960s, did the power of the tribe start to fade, and the need for empathy became acute. The old instinctive understanding within the tribes of humanity could not serve anymore, even for interpersonal understanding of each other in the same

¹⁰ Rank, Otto and Sandor Ferenczi, 1924: 'The Development of Psychoanalysis', Martino Fine Books 2012.

¹¹ Maslow, Abraham. 'Towards a Psychology of Being' 1968.

¹² Rogers, Carl, 1951, 'Client Centred Therapy: Its current practice, implications and theory. 2003, Constable.

collective. Inter-tribal divisions also characterize the developing countries of Asia and Africa. The evolving human 'I' isolates us, and there is no way back. Only the further evolving human 'I' can take us out of that isolation into a new dimension of community through the conscious act of Empathy.

Empathy starts to enter politics, slowly but surely. Germany's Chancellor Angela Merkel's political success and influence is attributed by many to her 'Emotional Intelligence', a synonym of Empathy. In the recent Central European elections, voters seem to choose the more empathic candidate. Jennifer Lawless, Director of American University's Women & Politics Institute, in assessing Hilary Clinton's 2016 presidential chances, says that "US voters want two sets of traits in their leaders: competency and empathy"¹³. I do not remember Empathy being mentioned in connection to any American election before.

Anthroposophy, Psychosophy, Applied Psychosophy¹⁴, Psychophonetics^{15, 16}, Soul-Phenomenology

Long before the term was coined, a theoretical foundation and a potential practical path of creating the new, futuristic capacity of Empathy, was founded by the Austrian Idealistic philosopher, phenomenologist and educator, Rudolf Steiner (1861-1925).

Steiner is, once understood, the pioneer philosopher of Methodical Empathy, long before the word was created. In the book 'Theory of Knowledge'¹⁷, a methodology for the observation of human experience was formed. In 'Truth and Knowledge'¹⁸, the ontology of Empathy was formulated in Steiner's breakthrough regarding the personal construction of reality. In 'Philosophy of Freedom'¹⁹, a methodology for the future cultivation of empathic listening to people's experience was articulated. In 'Theosophy'²⁰, the constitutional intrinsic psychological structure enabling the future development of human Empathy, what Steiner called 'Spirit-Self' (Bodhi in Sanskrit) was explained. In 'Knowledge of the Higher Worlds',²¹ Steiner laid out a modern pathway for the future conscious cultivation of Imagination, Inspiration and Intuition, with the core competency being Empathy. In the lectures on Psychosophy²², Steiner laid the foundation for the inner mechanisms of impression, perception, sensation, cognition and memory of human experience, enabling the construction of the Psychophonetics process of self-perception, the foundation for Methodical Empathy. In 'Seeing with

¹³ Lawless Jennifer, BBC World News, 26th February 2015.

¹⁴ Applied Psychosophy is a late 20th century development of Rudolf Steiner's (1861-1925) Psychosophy, 1910, his theoretical foundation for future Anthroposophical Psychology, Anthroposophical Psychotherapy and psychosomatic therapy, based on the psychological application of his Philosophy of Freedom, 1894.

¹⁵ Psychophonetics is a modality of psychotherapy based on Rudolf Steiner's Psychosophy. It combines Psychosophy, the psychological application of the Philosophy of Freedom, 'Methodical Empathy', the 'Deep Intelligence' of nonverbal, expression modes of knowing, Goetheanistic Soul-Phenomenology and the psychosomatic implications of the sounds of the human alphabet. Created in Australia and South Africa between the 1980s and 2010.

¹⁶ Steele, Robin 'Psychophonetics Holistic Counselling & Psychotherapy: Stories & Insights from Practice, Lindisfarne Books 2011.

¹⁷ Steiner, R. 'Theory of Knowledge' 1886, NY: Anthroposophic Press 1978.

¹⁸ Steiner, R. 'Truth and Knowledge', 1892, originally his introduction to the Philosophy of Freedom. NY: Steinerbooks 1981

¹⁹ Steiner, R. 'Philosophy of Freedom', 1894, chapter 14: 'Individuality and Genus'. London: Rudolf Steiner Press 1964.

²⁰ Steiner, R. Theosophy, 1904, chapter 1: The Nature of Humanity. London: Rudolf Steiner Press.

²¹ Steiner, R. Knowledge of the Higher Worlds, 1904. Spring Valley NY: Anthroposophic Press

²² Steiner, R. Psychosophy, Berlin November 1910, chapter 2 of 'The Wisdom of Man', NY: Anthroposophic Press.

the Soul’²³, Steiner described in detail the nature of Imaginative, Inspirative and Intuitive perceptions. In ‘From Symptom to Reality in Modern History’²⁴ - which is Steiner’s Historiosophy- he creates a vision for the future development of human Empathy far into the future. In his Utopic vision of the future, empathy-based human civilization, ‘Preparation for the Six Epoch’ (1915), Steiner painted a moving picture of the kind of civilization we will have when mature empathy will become a normal human standard:

One of the most significant characteristics of people living on the earth at the peak of culture in the sixth epoch (1,500 years from now), will be a certain moral quality. Little of this quality is perceptible in modern humanity...In the sixth epoch, the most highly cultured will not only feel pain such as is caused today by the sight of poverty, suffering and misery in the world, but such individuals will experience the suffering of another human being as their own suffering...unlike conditions in the fifth epoch, in the sixth epoch the well-being of the individual will depend entirely upon the well-being of the whole. Just as nowadays the well-being of a single human limb depends upon the health of the whole body...so in the sixth epoch a common consciousness will lay hold of the then civilized humanity and in a far higher degree than a limb feels the health of the whole body, the individual will feel the suffering, the need, the poverty or the wealth of the whole.²⁵

This is the civilization of human brotherhood and sisterhood, the ‘New Philadelphia’. Steiner made it clear in this lecture that for this future culture of empathy to be created, preparation for it must take place now. That preparation, under any other jargon, is Methodical Empathy. Like driving a car, a new capacity must be practiced consciously and methodically before it becomes instinctive. The future is being created now.

The intrinsic connection between the three major new faculties of perception- Imagination, Inspiration and Intuition- and the three major competencies of empathy as the the new social faculties of the future were explicated, formed and articulated for practical applications and further research and development in the 1980s and 90s in Australia through the development of Applied Psychosophy, which lead to the creation of Psychophonetics²⁶. Empathy became a path of personal-spiritual development and a curriculum for the empathy skills-based, Psychophonetics training of mentors, counsellors, coaches and Anthroposophical Psychotherapists. The notion of Methodical Empathy was born out of Psychophonetics work in Australia and South Africa and is taught at the Psychophonetics Institute (Bratislava based) in various countries.

See me, Hear me and Know me - are the three calls for the deepest of human needs, the three ideals for the future of humanity and the three new competencies of Empathy. They are also the practical application in contemporary evolution of consciousness of the capacities of perception: Imagination, Inspiration and Intuition, envisaged by Rudolf Steiner as the cutting edge of human conscious evolution.

²³ Steiner, R. ‘Seeing with the Soul – The Foundation and Scientific Validity of Anthroposophy’, 1911, a lecture given at the Fourth International Philosophy Conference in Bologna, 8th April 1911. NY: Mercury Press 1996.

²⁴ Steiner, R. ‘From Symptom to Reality in Human History’, 1918, London: Rudolf Steiner Press 1976

²⁵ Steiner, R. ‘Preparation for the Six Epoch’, A lecture in Düsseldorf, June 15, 1915, GA 159 –

http://wn.rsarchive.org/Lectures/PreSix_index.html#sthash.f0OeLG1q.dpuf

²⁶ Steele, Robin. (2011). Psychophonetics Holistic Counselling and Psychotherapy: Stories and Insights from Practice. Great Barrington MA: Lindisfarne Books

PART 2

The Core Methodology of Methodical Empathy

Perception organs and Psychophonetics Parallel Processing

Empathy's core competencies: Imagination – See me, Inspiration – Hear me, Intuition – Know me.

Psychophonetics Parallel Processing - the core process of Methodical Empathy

“Ubuntu – I am because you are” (South African traditional wisdom)

“In order to See me, Hear me, Know me – you will need to See yourself, Hear yourself, Know yourself” (YT)

All the above would have remained but a theoretical extension of German Idealist philosophy, Anthroposophy and Phenomenology if not for the core methodology, practical application and experiential training program that grounds Methodical Empathy in empirical, clinical and pedagogical reality. It is on this basis that it can be claimed that empathy is a new human faculty and therefore it can be taught; that everyone can make every day a step in its development.

Empathy is a new faculty, potentially within everyone, and much can be done to develop the capacity for empathy. It is now about sixty years since Empathy has become a universal standard for well functioning human beings. Ask any educated person in the field of human services about the essential importance of empathy, and they will all agree, but ask them if empathy can be taught and most will say it wasn't in their professional training. Formal professional training for teachers, medical doctors, nurses, psychiatrists, body therapists, business leaders, politicians, police officers, lawyers, social workers, does not usually include a methodical training in empathy as a normal part of their training. Methodical Empathy has been developed, practiced and taught since the late 1980s across 10 countries with the participation of many people of diverse cultures, races, backgrounds, walks of life and of all ages, life styles and belief systems, as part of the Psychophonetics professional training courses. For ten years, it was taught in the context of theatre, and for the past twenty-seven years in the context of personal development, mentoring, counselling, coaching and psychotherapy. I found that beyond individual, cultural, geographical and socio-economic differences, the striving for empathy and the need for it, both of the giver and of the receiver, is universal and growing. Differences abound but the challenge to go beyond our own experience and reality into understanding the experience and reality of others is universal - the longing and need for it, as well as the desire to be able to offer empathy.

Theatre taught me Methodical Empathy, as an actor, director and trainer of actors. In order to enter and perform the physicality, thought, feeling, will, and character of another human being an actor has to know their own characteristics on a much deeper level than in normal life. This is because in acting–

as well as in counseling - my personality IS the raw material for empathy with the personality of another human being. My body, my soul and my thoughts become the instruments for becoming and representing convincingly another person from the inside of that person. I have to use my humanity in order to understand the humanity of someone else – this is the heart of empathy and the cutting edge of human evolution: *empathy with oneself leads to empathy with others*. Perspective is needed both ways. Without having a process for the creation of perspective regarding our own experience and being – empathy cannot grow: and grow it must.

A process and curriculum for the conscious cultivation for empathy is in great need, and that process must start from a practical creation of perspective regarding oneself. Intellect alone cannot provide it. An activation of ‘Deep Intelligence’ is required in order to observe oneself. For that purpose, in Psychophonetics, we are using Sensory, Kinesthetic, Visualization and Sound Intelligence in order to gain perspective on the internal dynamics of our own experience. On the first level, this is being encouraged for the purpose of self awareness, transformation, self healing and personal change. On the second level, self-perspective is being taught for the purpose of being able to perceive the internal dynamics of another person, for supporting them to grow in self awareness, to transform and to heal. We are normally born with twelve senses for the perception of the outer world and our own body: touch, sight, hearing, smell, taste, and, in the light of Anthroposophy - balance, warmth, movement, sense of life (one’s own body), intonation, thought (of others), ‘I’ of others. All of them are designed for the perception of our bodily, physical and human environment. But none of them equip us for the objective perception of our own inner experience, nor of that of others.

Empathy indicates the need for a new sense organ: you may call it ‘a sense of the inner being of another’ or ‘a sense for the inner reality of another’. It is a new organ of perception, in an early stage of development. This organ develops inside our psyche, and for every step it starts by deeper empathy to our own experience. In heightened self perception, we create the organ for the perception of others. The individual has to be willing to transform the self into an instrument for the perception of others in order to develop empathy. This is why it cannot be taught in intellectual and technical education. Education itself and the educator must go through an empathic transformation in order to be able to help students to cultivate it – that is, to be able to do it yourself in order to be able to teach it to others.

Core Competencies of Empathy

In Applied Psychosophy²⁷ and Psychophonetics practical research three core competencies of Empathy have been identified:

1) *See me.*

This involves the need for and the ability to SEE the inner reality of others, namely to consciously construct an imaginative, inner mental picture of the experience of the other- of their reality from

²⁷ Applied Psychosophy– the development of Rudolf Steiner’s Psychosophy lectures into a usable, applicable theoretical frame of reference for psychotherapy.

their point of view. When we ‘get the picture’ of the other person, it is similar to an experience of sight, yet there is nothing physical to see, only an invisible human inner reality to see. We do not have a ready-made organ for doing that. It is as though the totality of the 12 senses turns out-side-in, awakening *thinking itself*, to become an organ of perception for the other person’s reality. For that to happen, we have to create perspective regarding our own cognitive dynamics. In Psychophonetics this new capacity is called **Perceptive Imagination**.

2) **Hear me.**

This means the need for and the ability to HEAR the other’s inner unexpressed voice of their experience and meaning, from inside. Deep feelings cannot be seen, but they can be inwardly ‘heard’ - like a resonance, when the inner life of another person resonates inside the listener. There is nothing vague or idealistic about it. It is a very concrete experience when we feel truly ‘heard’ by another, and it can save lives. Awakening to the resonance of another person’s inner life requires awakening to the resonance of our own inner life. You have to *hear* your own depth of feeling life – to be able to *hear* the unspoken voice of the feelings of others. For that to happen, our own Feeling Life has to be known and transformed into an instrument of resonance-based perception. It is as if we are ‘Breathing in’ the experience of another person, and letting it resonate within ourselves. In-breathing is called in Psychophonetics **Perceptive Inspiration**. (Latin: ‘*inspira*’ means breath).

3) **Know me.**

The need for and the ability to *know* the other from inside, for a moment, as the other knows oneself. This is the deep meaning of the old expression ‘to be in someone else’s shoes’. Physically impossible – psychologically it is possible to be there, *become* the other for a moment. Not looking *at* the other, not analyzing and explaining the other - but *being* the other, looking at themselves and the rest of the world as they do. For that unique, most intimate aspect of empathy, we have to enter so deeply into our own will impulse, into our own body, muscles, motion, posture, gesture – in order to use it as instrument for ‘becoming’ the other for a moment, like an actor does in entering a character he/she has to represent on the stage. Indeed, drama is the most direct preparation for Methodical Empathy. To know someone, I have to *become* that person for a moment as if that person is the character I have to perform. To do that, I have to *will* the other as I normally will myself. In order to accomplish that I have to use my own will as an instrument of perception. Learning from outside is **tuition**. Learning from the inside is **In-tuition**. In Psychophonetics we call it **Perceptive Intuition**.

See me, Hear me, Know me, are at the same time, the names for the three core competencies of Empathy, the three new organs of perception that comprise empathy, and the three names for the awakening to and the transformation of our own thinking, feeling and willing– into instruments of

perception. This is what I mean by the term 'conscious evolution', and this is the foundation for Psychophonetics Methodical Empathy training.

The professional counsellor/coach/psychotherapist for Methodical Empathy has to be able to listen to the other so well, so that the other starts to listen to oneself on a deeper level. Interpretation, analysis, questions, inquiries, clairvoyance, 'reading' of any kind, advice and diagnosis- useful as they all might be- are not in themselves empathic. They represent in various forms the old unconscious structures of external experts and authorities which inhibit our growing capacity for self-authority. Interventions based on external authority of any kind cannot replace the capacity and the liberating effect of for Methodical Empathy.

Psychophonetics Parallel Processing

'Psychophonetics Parallel Processing' is the core process in Methodical Empathy. It is a detailed and organic process of consciously transforming the counsellor's personal responses to the personal content of the client – into the capacity for deeper perceptions of the client. It is a continuous process of creating inside oneself the capacity for the perception of the other's reality. This is what the practitioner of Methodical Empathy is doing within *oneself* while listening to the client.

The basic structure of 'Parallel Processing', at the heart of our Methodical Empathy, has two parts:

- 1. Listening to Oneself** – This is the discipline of staying constantly in touch with our own subjective, personal experience and responses to the client, the client's content, the interactive situation and the counsellor's own reality in the moment. Regularly focusing the counsellor's attention into self-perception results in the maintenance of healthy boundaries; prevents projections; and over exposure. It also results in a sharpening of the empathic capacity itself, as a heightened empathic perception becomes more available for a fresh perception of the client.
- 2. Listening to the Client** – this is the skill of constantly sharpening our own perceptive capacities. On the basis of enhancing our own instrument of perception through a short act of self-perception (in the manner described above) – the practitioner is now turning his/her attention afresh, to the perception of the client's reality. The same capacity that was applied to our own inner reality – is now directed into the inner reality of the client. A fresh picture is now drawn of the inner reality of the client. That picture is to be inwardly experienced by the counsellor. On that basis, new insight arises and the communication of that new insight is called: 'Deep Empathic Response'.

The Parallel Processing has to be experienced in order to be really understood. Every time a practitioner uses it in the middle of any communication, that communication is taking a step in deepening and in becoming warmer, more real, more grounded, echoing deeper in the soul of both, practitioner and client. It provides for a deep human meeting with strong and yet relaxed boundaries.

It protects and refreshes the counsellor's energies, while at the same time making him/her more relevant to the client.

On that basis, an 'Invitation' is being made to the client for a deeper participation in the conversation. This part of Methodical Empathy is called: 'The Inviting Phase' - inviting the person to invite their own deeper dimension of being into the present human meeting. It creates interpersonal warmth, trust, safety, comradeship, community, communality, companionship, a common-picture. It enables the deepest and the highest dimension of oneself to be more present in the process of striving for self knowledge and self realization. Newly acquired self knowledge enables the emergence of new will, what in Psychophonetics is called, 'The Wish'. This new will can lead us to a new self-image, new self-respect, and a new level of sustainable resilience and creativity.

The Parallel Processing is the core process of the 'Inviting Phase' of Methodical Empathy, as the first of five phases of Methodical Empathy. It is followed by the Organizing, Challenging, Concluding and the Wish phases.

PART 3

The process of Methodical Empathy – birthing new will

'The soul that can see itself – can see the world' (YT)

Structure and practical process of Methodical Empathy

Empathy is not only the perception of someone else's feelings, but of the whole reality of other people. Because of the confusion resulting from the conventional mixing of empathy with sympathy – most colloquial usages of empathy tend to focus on the feeling dimension of people's reality. Conventionally, to be empathic means to be sensitive to and caring for other people's feelings. But feeling encompasses about a quarter of people's inner reality. Feelings do color perceptions, motivate action, and provide the deep inner resonance of experience, forming a great deal of the personal meaning we attribute to our perception. But normally, people do not construct their reality only in terms of feelings. We also emote, think, reflect, remember, desire, will, intend, wish, act, and we sense a whole range of inner experiences in the depth of our bodies.

Therefore, methodical empathy aims to develop the capacity for perceiving people's complete personal reality, of which feelings comprise a great deal. In order to perceive from the inside the integral reality of a person's inner life, Empathy must extend to the perception of Sensing, Feeling, Thinking, and Willing. In training practitioners in Methodical Empathy, there needs to be training for the development of a four-fold organ of perception for the reality of others.

The core Methodical Empathy process of 'Psychophonetics Parallel Processing' described above is used throughout the Methodical Empathy process, with different applications: While the *Inviting Phase* mostly intends to capture people's feeling and emotional reality; the *Organizing Phase* intends to capture the cognitive reality of another person; and the phases of *Challenging*, *Concluding* and *formation of the Wish* intend to encourage and to perceive the Will life of the person in 3 different ways.

Five phases of the Methodical Empathy process

1. The Inviting Process

This process involves inviting the person to invite the deeper dimension of their being into the conversation. It creates warmth, comradeship, community, companionship. It enables the soul and the spirit to be much more present in the process of striving for deeper and higher self knowledge. It creates *new self knowledge* which enables new will to emerge, which in Psychophonetics is called, *The Wish*. This is primarily *Empathy with Feeling and the Emotional Life*. The client feels deeply understood, seen, heard, met and acknowledged through Feeling Empathy. That

experience brings warmth and comradeship into the space between the two people, in which the client feels safe enough to feel all that in their normal life they do not allow themselves to feel.

2. The Organizing Process

People need their cognitive, thinking, picture making, meaning and mental reality to be also understood and validated. Organizing is putting the information gathered through the *Inviting Process* into order, context, relationship, proportion, cause and effect sequence, allowing a *Common Picture* to emerge. It helps the client to create perspective, orientation, and understanding of their own situation. The major activity of the *Organizing phase* (not the only one) is *Summarising*: acknowledging the major elements of the story so far, validating them and putting them in meaningful relationship to each. This is *Empathy with Thinking*. It enables deeper and new meaning to emerge from the phenomena of experience.

3. The Challenging/ Personalizing Process

Acknowledging the Willing dynamics of the client that gives the Empathic process its power, form, and future drive. New will has to be created if new action is to follow. That potential new will is suppressed under deep layers of denial, hurt and fear. Courage is required, and that courage can be encouraged through the *Challenging* process: using hidden signals in the client's expression - the counsellor becomes a hunter of opportunities for deepening the client's self awareness: logical contradictions, hidden inner voices and characters, opposing values, blaming, victimization, reactivity, projections, self-dishonesty, blind spots – all the habitual avoidances of taking personal responsibility for their own reality. The purpose of the Challenging process is *ownership*: to encourage the client to take deeper personal responsibility for their inner and outer life. The Challenging/ Personalizing process is *Empathy with the Will to go Deeper into the Soul*. It can be called: *Will-In*.

4. The Concluding Process

This involves sensing the potential will of the client to act on the new self knowledge, and catching the moment when it is time to move into action; when the will is ready to act. It is the process of identifying the readiness of the client to move towards action through focusing on that aspect of the story that is ready for change. This process is *Empathy with the Will to Act*. It can be called: *Will-Out*. The successful conclusion of the Conversational phase leads to the creation of the *Wish*. In the right moment at the end of the concluding process a clear request will be presented to the client: *please make a wish about it*. 'It' stands for everything spoken of so far, leaving it completely free for the client's choice. When done at the right moment, the Wish will come out of the client's deep intuition readily, like a smooth birth after a proper process of gestation: The Wish will be born. The creation of the wish marks the turning point in the interactive process by putting the client firmly in the position of authority regarding what will follow. The Wish dictates the direction

and the objective of the following process. It is, for the practitioner, the *job description*. The Wish also forms the turning point in the tradition of psychotherapy, as it is a threshold through which the habitual, mostly unconscious, age-old position of the practitioner as an expert cannot cross. It forms a political turning point in the process, putting the client firmly behind the steering wheel of their life, on the bridge of their own boat; often for the first time. \

5. The Wish Process

The Wish is the authentic expression of the person's own intuition in action. It is a pure and fresh pre-realized will, expressed in words but not a product of reflective intellect. Expressing the wish is an act of intuitive knowing of oneself through direct expression, and is a powerful statement of intent. The very act of expressing a Wish is the utmost act of Self Empathy based on self-respect. It is empathy with their future potential. The Wish, once born, must be welcomed, met with a new level of empathy: support for new action.

Preparation - Four acts of empathy towards the newborn Wish:

- a) The Wish must be understood from its creator's point of view
- b) The wish must be checked for its do-ability: clarity, practicality, ethics
- c) The wish must be classified in terms of kind: Is it primarily a wish for Exploration, Empowerment, Resourcefulness, Reaction, Projection, psychosomatics, and so on
- d) The wish, once understood, will be put into experimental action through a relevant example of experience from the client's recent life, which will be re-visited, and from an expected near future occasion when it will be tested again. The Wish places the client in the position of true self-leadership of the following process, marking a boundary to the culture of the expert. The counsellor acts as the midwife of the wish, and then as a companion on the road to achieve it. The client is in charge of the destination and validation of their progress.

Following the expression and understanding of the Wish, in Psychophonetics practice, the '*Action Empathy*' is then begun, starting from a deep exploration of the patterns underlying the client's normal life, through a combination of Sensing, Gesture, Visualization and Sounds activities. The underlying patterns, old habits, dysfunctional defenses, the variety of previously unknown internal characters, the deep logic of each one of them, the hidden potential for healing and for making the next step in this person's development and life— all will be revealed with dramatic Empathy and be taken to the next stage of development.

The Wish will lead, govern and inspire the Action Empathy process until the end of the session, and beyond, into the follow-up practice that is suggested. Life itself will become the Action Phase for the wish to continue to unfold, guided by the client's empathy with his/her own higher human potential.

The Wish transforms the mentoring, coaching, counselling interaction into a practical Psychology of Freedom.

Conclusion

The above describes in some detail Psychophonetics based Methodical Empathy, as one approach to the conscious cultivation of empathy available today. I am sure it is not the only one but it offers a new practical methodology for personal, professional and educational purposes.

This approach offers a hopeful and positive message which says that everyone, wherever they stand in life, can take a decisive step in their development of Empathy, with immediate and positive results in their own self awareness, resilience, wellbeing, as well as in the quality of their interpersonal communication with others.

As empathy is new, we are in the humble position of being beginners. We may be different in our talents, strength, intellect, quality of upbringing, education, material resources, position, and prospect of outer success, but the distance between each one of us as we are, and the great, futuristic ideal of a society based on empathy is so great– it makes us all equal beginners in a collective task. We can start empathy self-training everyday afresh with everyone we meet, for the sheer necessity of sustainable human co-existence demands this of us.

We do not have to be left alone in struggling with the gap between the necessity of empathy in any human relationship and the lack of this skill to start with. We can learn to develop empathy consciously. Empathy needs to be skillfully encouraged, taught and cultivated, like reading, writing and arithmetic – and this is the task of Methodical Empathy.

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