

CHAKRAS OF EMPATHY PART 1 – the Soul-Organs of Methodical Empathy

The development of the three Lotus Flowers (chakras) required for soul-perception with Psychophonetics

By Yehuda Tagar ¹

“These ‘Lotus Flowers’ are the sense organs of the soul”

Rudolf Steiner, ‘Knowledge of the Higher Worlds’, chapter 6.

Empathy is the cutting edge of conscious human evolution: the evolution of consciousness. I wrote about it in different ways in Vitalita over recent years from many points of view. Here, in Slovakia, we have established and are developing Skola Empathie, the teaching institute for professional trainers of Methodical Empathy, in service of this goal. In the coming three articles I wish to describe the deeper dimension of understanding the requirements of human development towards the capacity of advanced empathy. The perceptive instrument for understanding another human soul – is the human soul itself. The soul itself has to undergo further conscious development in order to become a stable and reliable instrument for the perception of others’ reality.

In the Foundation Year of Psychophonetics the foundation for conscious personal development is shaped by the 7 conditions for spiritual development as described by Rudolf Steiner in his breakthrough book ‘Knowledge of the Higher Worlds and its attainment’ (1904), which, through Psychophonetics became a professional training for Holistic Coaching, sustainability and leadership skills. It is a methodical training for the transformation of one’s normal life into an opportunity for spiritual development. The first level of Methodical Empathy and the basic level of meditations are based on this broad-based process.

The 2nd year of that training, in which the capacity of Psychophonetics Holistic Counselling is being taught – the development of the of the ‘Soul-Organs’ for the perception of another human soul has to go deeper: it requires the methodical cultivation of the organs for the perception of other people’s *pictures (mental life)*, *characters (emotional life)* and *capacities (life of will)*. These are the capacities of Imaginative, Inspirational and Intuitive levels of perception, enabling the three empathic capacities of ‘See me’, ‘Hear me’ and ‘Know me’. For that level the start of the conscious transformation of one’s Thinking – into Imaginative perception, one’s Feeling – into Inspirational perception, and one’s Willing into Intuitive perception - are the foundation.

For the next level of the development these ‘soul organs of perception’ must be consciously woken up and activated. These organs are the three ‘Lotus Flowers’ (chakras) of the Throat Centre, the Heart Centre and the Solar Plexus Centre.

Specific character developments are required for the cultivation of each of these ‘Soul Organs’ of perception. The detailed description of these character development in relation to these 3 organs of perception are to be found in chapter 6 of Rudolf Steiner’s foundation book ‘Knowledge of the Higher World and its attainment’ in chapter 6. Here I will outline the connection between these descriptions and the second level of Psychophonetics Methodical Empathy training ². A full understanding of this development requires a deep study and a personal integration of the above chapter, which this document is not intended to replace. Indeed a deep study of the above chapter is a required preparation for the understanding and the implementation of this document.

But the following is not a mere reiteration of the original indications for spiritual development published more than a hundred years ago. It is a result of many years of my research, development, clinical and educational experience through the psycho-therapeutic and the psycho-development practical application of Psychophonetics - the first practical application of Psychosophy, in many countries and in different cultures.

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² The third level of training in this discipline will take place during the 3rd and final year of Psychophonetics training. It will consist of the teaching of the ‘Guardian of the Threshold’.

The second level (forming the 2nd year of Psychophonetics training) of the development of Methodical Empathy is based on the cultivation of the three centres of the soul organs for Imagination, Inspiration and Intuition. The following will outline the requirements for the development of the throat chakra: the organ for the perception of the mental picture and the cognitive reality of another person. The description of the two other organs of perception will be the subject of the following two articles ³.

Developing the 8 'petals' (out of 16) of the throat chakra 'Lotus Flower': Foundation of Imaginative Perception.

This 'soul organ' enables the perception of the 'way of thinking', the forms of the thoughts and the pictures that lives in the other person's soul, and also of the laws of nature. 8 characteristics are required for that centre to evolve:

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1. Training one's **image-making capacity** to be precise;
2. Training one's motivation for action to be based on clear, meaningful **decision**;
3. Training one's **speech** to be meaningful and relevant;
4. Training one's **action** to be in accord with the rest of life;
5. Training of one's **conduct of life as a whole** to express harmony between one's inner and outer worlds;
6. Training one's **wishes and aspirations** to be based on true self-knowledge, realistic and aligned to one's ideals, potentials, limitations and duties;
7. Training one's ability to **accept and to learn from all life experiences**;
8. Training one's ability and discipline to **go ever deeper** into one's own being and to observe one's life from that perspective.

The unifying characteristic of the requirements for the development of the 8 (out of the 16) 'petals' of the throat chakra is: **precision and clarity**, centredness between extremes and unity of one's diverse realities.

1. Training one's **image-making capacity** to be precise.

The development of the first petal requires the discipline of perceiving the reality of the observed phenomena of the world through one's image making. The two extremes here are: 1) imposing/projecting too much of one's subjective content into the observed phenomenon, and 2) not allowing/authorising oneself the creative freedom required for the activation of the imaginative perception that is required in order to perceive the inner reality of the observed phenomenon. In the Psychophonetics process this is the discipline of Imaginative Perception (or Perceptive Imagination), the second stage of Psychophonetics Methodical Empathy (the first stage is Reflective Perception). This capacity is essential for real empathy. Gaining it requires observation of one's own mental dynamics, the Self-Empathy required for Psychophonetics Parallel Processing.

2. Training one's **motivation for action** to be based on clear, meaningful **decisions**.

The development of the second 'petal' of this soul-organ requires the grounding of all of one's action in a meaningful, thoughtful decision. Elimination of all meaningless, un-intended action; connecting all action in clearly chosen motivation. The two extremes here are: 1) tendency towards conscious intentions that are not becoming action, and 2) chaotic, meaningless, un-clearly motivated action. In Psychophonetics process this is the counsellor's discipline of leading the conversational Counselling into the creation of the 'Wish' in time for conducting transformational Action Phase; of not moving into action before higher awareness is created, neither delaying action un-necessarily when inner conditions are ripe for it.

3. Training one's **speech** to be meaningful and relevant.

The development of the third 'petal' of this soul-organ requires the integrity of speech. It requires the elimination of meaningless, value-less, chaotic, directionless, small-talk conversations; the elimination of all talking for talking sake. The two extremes here are: 1) avoiding speaking when speaking is justified and necessary, and 2) speaking too much, needlessly, uselessly, meaninglessly. In Psychophonetics process this is the counsellor's discipline of choosing to say only what is helpful for the client's process of self-awareness; of saying only that which is welcoming, deepening, inviting, confirming, clarifying, relevantly-challenging, encouraging, focusing the client's awareness; of stopping the

³ All the capacities that are required for the cultivation of the 8 faculties of this 'soul organ' of perception are being practised through the development of the skills required for the practice of the basic structure of Psychophonetics process.

speaking even in the middle of one's sentence when what was spoken so far invokes feelings and activates the client's response.

4. Training one's **action** to be in accord with the rest of life.

The development of the fourth 'petal' of this soul-organ requires harmonising one's actions as much as possible with people and dynamics around one; the elimination, as much as possible, of actions that disrupt and disturb what is taking place in one's environment. It is the practice of choosing one's best response to external causes for action, and of considering the consequences of one's actions when the motivation for this action is internal. The two extremes here are: 1) un-chosen destructive reaction, imposing one's inner dynamics on the outside world, and 2) avoiding necessary action when outside reality requires a considered response. In the Psychophonetics process this is the discipline of 'Parallel Processing' in the Conversational Counselling (awareness and containment of one's personal inner process during the conversation) and of responding clearly and accurately to the prompting of the client's action in the Action Counselling phase.

5. Training of one's **conduct of life as a whole** to express harmony between one's inner and outer worlds.

The development of the fifth 'petal' of this soul-organ requires harmonising one's life as a whole between the dynamics of one's nature and of spirit. It is the balance between hyperactivity and inactivity; between being over pushed by personal impulses for action and being restricted by spiritual awareness and constraints. It requires regarding one's life not only as a purpose in itself, guided by comfort and pleasure, but as an opportunity for creating and developing, and organising it accordingly. The two extremes here are: 1) rushing, 2) laziness. In Psychophonetics process this is the discipline of the right timing of the various stages of Methodical Empathy in the Conversational Counselling phase, and of guiding one's instructions for action not by one's pre-planned concepts but by the client's own reality, guided by the client's 'Wish'.

6. Training one's **wishes and aspirations** to be based on true self-knowledge, realistic and aligned to one's ideals, potentials, limitations and duties.

The development of the fifth 'petal' of this soul-organ requires the education of one's wishes, aspirations, intentions to be based on realistic self-evaluation and assessment of one's true potential, not more, not less. It is the *"...serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference"*⁴ as the famous proverb advises. It is the balance between 1) self-ignorance and false high self-image that leads to unachievable aspirations, and 2) self-doubt, low self-esteem and hesitation that lead one's to aspiring to less than lives in one's potential. None of these extremes serves humanity and one's own destiny well. In the Psychophonetics process this is the discipline of encouraging and of evaluating the client's 'Wish' – the direction for one's action created and expressed by the client between the Conversational Counselling and the Action Counselling phases.

7. Training one's ability to **accept and to learn from all life experiences**.

The development of the fifth 'petal' of this soul-organ requires the acceptance of all of one's life experiences, good, bad, happy and sad - as raw material for learning and development. This is the standard of *acceptance* of all experiences as gifts of life, beyond one's personal preferences of some of them over others. For the student of personal development there is potential value in everything that happens to one, regardless of its immediate benefit or otherwise to one's life. It is the standard of life as schooling. The two extremes here are: 1) fighting the inevitable, judging, rejecting, blaming and bitterness regarding unpleasant and damaging experiences, and 2) fatalism, passive passage through one's life. In Psychophonetics process this is the discipline of 'Challenging' (or personalising) in the Conversational Counselling phase: sharpening of the skill of perceiving what challenge for taking responsibility to oneself the client is ready for at that point in time, finding the balance between over-challenging and under-challenging, before the formation of the 'Wish' is requested.

8. Training one's ability and discipline to **go ever deeper** into one's own being and to observe one's life from that perspective.

The development of the fifth 'petal' of this soul-organ requires periodical deepening into one's own reality of soul and spirit, re-evaluating one's life on the basis of one's values, purpose, meaning, ideals and learning. It is the standard of becoming ever deeper in oneself and ever more integrative of one's inner and outer lives; of living a life that truly expresses one's true self and core identity. The two extremes here are: 1) living on the surface, and 2) living so much inside of oneself as to prevent actual expression of one's depth in life. In the Psychophonetics process this is the discipline of aligning all the steps of the Action Counselling phase with the 'Wish' and with the evolving common

⁴ The 'Serenity Prayer' by the American theologian Karl Paul Reinhold Niebuhr

picture that is being created in the session. This is also the discipline of the 7th Condition of sustainable spiritual development which is the foundation of Psychophonetics work: consistency.

These are the eight disciplines required for the methodical cultivation of the throat chakra 'Lotus Flower', the foundation of the sustainable empathic capacity for the perception of the thinking and mental pictures of others. They can be consciously trained.