

THE INNER EYE: PERCEPTIVE IMAGINATION FOR SEEING THE SOUL

Awakening in everyone the potential power to perceive the hidden life of the human body and soul with Psychophonetics

By Yehuda Tagar ¹

Does evolution continue? In nature it would take millions of years to verify, but in regards to human consciousness and civilizations that express it – evolution never had stopped. It can be verified within centuries and decades, practically during the lifetime of individuals, as social, personal, scientific, technological, cultural, political and economical conditions keep changing in front of our eyes. What is the direction of such evolution and what is the current cutting edge of it now, at the close of the second decade of the 21st century?

From these pages I asserted many times from various points of view that one of the most important aspects of current evolution of consciousness is the development of empathy, a term invented in 1909 (Edward Titchener) and first defined and applied publicly in 1951 (Carl Rogers). It is broadly agreed that empathy is the personal ability of individuals to perceive and understand the experience, meaning and reality of others from the others' own point of view. What is still new for most people is that empathy, generated by personal development of individuals, is resulting in the collective evolution of human consciousness today.

Ancient Greek and Rome cultural periods resulted in the development of personality and intellect; the renaissance and the Reformation period resulted in the formation of individuality, liberation of the arts, independent thinking and the scientific revolution that lead to modern technology. The present day dominant state of consciousness is dominated by the global spread of western European and Northern American system of government, culture and market economy, based on the centrality of the personal 'I' and consequent individualisation in the formation of civilization, has already passed its peak. The seeds of the next cultural epoch of humanity are sprouting into early development everywhere now: the 'I' is slowly broadening its identity to include the reality of other beings: people, nature, the Earth, manifesting in women liberalisation, universal human rights and environmental awareness. This is the process of empathy. In Empathy Consciousness (EmQ²) the reality of other beings is experienced as one's own and therefore being intimately understood. A new level of consciousness is required for that faculty to be activated. In Buddhism that level of consciousness is called 'Manas-Vijnana; Hagel called it: 'I that is We, We that is 'I' in his 'Phenomenology of Spirit'; Sri Aurobindo called it 'Supermind'; Rudolf Steiner, founder of Anthroposophy and Psychosophy, called it 'Spirit-Self', a European translation of Manas;

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² EnQ, Empathic Intelligence, a term coined by Tagar in an article published in February 2018 and presented in Bucharest University European conference of Certified Counsellors.

Roberto Assagioli, founder of Psychosynthesis called it 'Higher Self'; Richard Moss called it 'The I that is We' and Integrative and Transpersonal psychology call it 'Nondual Awareness'. I will stay with Anthroposophy and Psychosophy, the theoretical background of Psychophonetics.

One of the major early manifestations of 'Spirit-Self' in the spiritual development of individuals is the ability to 'See' the invisible reality of the human soul, to 'Here' it and to 'Know' it from the inside. Rudolf Steiner calls these three higher faculties of perception: Perceptive Imagination, Perceptive Inspiration, and Perceptive Intuition. In my research, development and practice of Psychophonetics in many countries a conceptual merging took place in recent years between these three core faculties of the conscious development of 'Manas' or 'Spirit-Self' and the three core competencies of Methodical Empathy: See Me, Hear Me, Know me.

From the point of view of Psychosophy every normal child is born with 12 normal sense-perception faculties which enable him/her to navigate, orientate, survive and development in the physical world: 1) sense of touch, 2) sense of taste, 3) sense of smell, 4) sense of hearing, 5) sense of sight, 6) sense of wellbeing, through which one can become aware of what takes place in one's own body, 7) sense of balance, 8) sense of warmth, 9) sense of movement, 10) sense of intonation, through which one can become aware of the emotional reality in the voice of another person, 11) sense of thought, through which one can become aware of the meaning in the expression of another person, 12) sense of 'I', through which one can become aware of the presence of another conscious human being. These are the normal senses, given to us upon birth. They are all designed to perceive the outer world around us, including other people and our own body. But none of them is capable of perceiving the dynamics of the human soul, not our own soul nor the soul of another person. For that there is a need to develop three more 'higher senses': Imagination, Inspiration and Intuition, in order to See, Hear and Know the other from the inside.

As I explained before – the cultivation of these three higher senses must always start from 'Self-Empathy': the perception of one's own soul dynamics. For that purpose, in Psychophonetics, we mobilise the Deep Intelligence of non-verbal communication: Sensing the soul in the body, Gesturing the experience through the body, visualising the reality that was expressed in Gesture, and the sounds of the human alphabet which can connect us to the deep body memory. The activation of these three dimensions of 'Deep Intelligence', potentially available to everyone – mobilises the 'higher senses' of inner seeing, inner hearing and inner knowing, the faculties of "Manas" required for the act of empathy.

Let us start from 'Perceptive Imagination', the ability to 'see' the reality of the other from their own point of view. The potential for this lies asleep in everyone, awaiting activation. This is not a matter of old clairvoyance, of dream consciousness, hypnosis or artificially induced hallucinations with the assistance of drugs, herbs or intensified breathing. Imaginative perception is a creative act done in full consciousness. We listen to the expression of the other, verbal and non-verbal as the subject of our meditation, not only with our head but with our whole body. We listen to the being of the other speaking to us through their words. We hear not only what they say but also what they want to say. We listen to the resonance of their expression in our body and in our soul. We hear all the personal, associative, projective reactions and responses that their sharing triggers in our own personal experience, we own them as our own and put them consciously aside, and then we can hear the meaning of the other clearer, see them deeper from their own point of view. We create a picture of their experience in our own inner space and we enter that

picture as if it was our own inner experience as an actor does in personifying a character. We express that experience in words, tentatively, leaving the client free to take or to leave it. And then we listen to their response.

If we do all that well, if we manage to create a picture that corresponds to the deeper dimension of their sharing – they feel deeply understood. That opens up their own experience to themselves, enabling them to breathe deeper, to feel themselves deeper, to include in their consciousness what was excluded before. They feel warmer, accepted, reflective, insightful. If we do it well they grow to understand themselves and to accept themselves on a deeper level. That is the act of Methodical Empathy. On that basis they are able to create a new ‘Wish’ regarding their own inner life, which gives the direction to the next level of the Psychophonetics process: the Action Phase. In it a moment from recent time will be chosen, re-experienced, sensed, gestured, visualised and sounded, creating new possibilities of self-care, self-management and new action in the world, in light of the wish.

But first the act of perceptive imagination must take place, first by the counsellor, and later by the client him/herself.

Let me share with you a recent example of this process. A mother in early 30’s has a 6 year old daughter and a new baby. Her relationship with her first child was wonderful and fulfilling, until recently. Two things happened recently: a new baby arrived, and her daughter turned 6. Suddenly, without any apparent reason – she can no longer relate to her elder daughter. A distance is created between them, she can no longer feel her in her heart as she did before, a wall appeared between them, coldness replaced the lovely warmth that was there, darkness replaced the light of love that was there before. She was at a loss to understand and to repair the loss of the closeness between them. No such problems appeared in the relationship with the new child. Intellectually she tended to relate the new estrangement with her older daughter to her shift in priorities, attention and energy now centred on the new child. But that reasonable theory led to nothing. She was powerless about it.

The deeper understanding of her experience, born out of empathic listening, led to the creation of her wish: to understand what happened to her relationship to her older daughter, and to restore their natural closeness and love.

I spoke the name of her younger daughter three times to her, and she felt her presence inside of her heart. In comparison when I spoke to her the name of her older daughter she felt her presence outside of her body, with an invisible wall separating them. She cried in sadness and despair. She wanted her daughter to be back inside of her heart.

I asked her to choose a moment from a recent time when she experienced the pain of estrangement from her daughter. She entered this moment in full bodily experience and gestured it. Upon getting out of this position and looking at the empty chair in which she has just been – she could ‘see’ herself sitting there in this painful gesture of contraction. Looking at that image – she could ‘see’ a dark blue ball present at her abdominal area. That was the beginning of her ‘Perceptive Imagination’ of herself. I encouraged her to trust what she imagined and she did. All she was staring at was the resonance of what she had experienced and expressed there a few seconds ago. “Is there anyone inside of this dark ball?” I asked. Yes there was a little child inside, pail and cold, reaching out, asking for help. She was ‘reading’ imaginatively the dynamics of her body memory that she had no conscious record of.

I asked her to 'enter' that picture with full physical gesture, to 'become' that child inside the dark ball. She did so and immediately expressed in full bodily gesture the agony and the desperate reaching out of an isolated child longing for her mother. Upon getting out of this position and 'looking' at it – she could see a 6 year old girl being cut off from her mother, from any human contact, cold, desperate and lonely, asking for help. Instinctively and without waiting for instruction she reached out for the child, came close and held tightly this imagined invisible figure, and held her to her heart: an act of Inner Parenting took place, deep and real as if a real physical child was in her embrace.

We tested the reality of this experience by going through the same experience as before: sounding the name of her elder daughter three times, letting it resonate in the depth of her body. The girl was present inside of her heart, just like she used to be, just like it should be. Her first daughter was back home inside of her. That will without a doubt continue when she comes back home to her.

The real dynamics of body memory and deep emotional pattern, the human soul in its reality, is not available to the physical eye and it cannot be grasped by the reflective intellect that is based on sensory impression. But it is potentially available to the other sense of 'seeing' the human soul: Perceptive Imagination.

In the next two articles I will be speaking of Perceptive Inspiration, the inner hearing of the otherwise silent reality of the human soul, and the Perceptive Intuition, the inner knowing of the other from the inside.