

# METHODICAL EMPATHY

## *A Path of Conscious Evolution*

### Part 2: The practicality of Methodical Empathy with Psychophonetics

Yehuda Tagar

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‘To See me, Hear me, Know me you will need to See yourself, Hear yourself, Know yourself first’. Empathy is a new capacity which has to be taught. A methodical process for teaching Empathy-Literacy, as an educational-developmental process of Methodical Empathy needs to be consciously created.

Working with Methodical Empathy in theatre, therapy and adult education and training for the past thirty-four years, in ten countries, with people of all ages, from many cultures, walks of life, lifestyles, and belief systems, I have found that beyond individual, cultural, geographical and socio-economic differences; the striving and longing for empathy and the need for it, both of the giver and of the receiver, is completely universal.

Theatre taught me Methodical Empathy - as an actor, director and trainer of actors. In order to enter and represent the thoughts, feelings, will and the physicality of another human being, I had to come to know my own inner life on a much deeper level. The capacity for empathy cannot grow unless there is a process for creating perspective on our own experience and being.

Empathy must grow and we are only making the beginning steps in the future culture of empathy. It is a new kind of skill requiring practical steps in self awareness and personal development which must include tools for self-observation, which the intellect cannot provide. Activating our Deep Intelligence is required in order to observe our inner life. In Psychophonetics, Sensory, Kinesthetic, Visualization and Sound intelligence are used to gain perspective on the internal dynamics of our own soul.

We are born with twelve normal senses for perceiving the outer world and our own body: touch, sight, hearing, smell, taste, and, in light of Psychosophy also: sense of balance, warmth, movement, sense of life (of one’s own body), intonation, thought (of others) and the sense of the ‘I’ of the other. However, none of them equip us fully for the perception of our own experience or of the experience of others.

Empathy is a name for a new sense organ: You may call it, ‘a sense of soul’ at a very early stage of development. In self-perception, we can carve an organ for the perception of others, but each individual person has to be willing to transform into becoming an instrument for the perception of others, in order to develop empathy.

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

### 1. See me

See me, is the need for and the ability to SEE the other's picture of their experience and meaning from their own point of view. When we 'get the picture' of another person, it is similar to an experience of sight; yet there is nothing physical to see. However, there is a human inner reality to see. It is as though the totality of the twelve senses turn outside-in, thus awakening *thinking itself* to become an organ of 'seeing' another person's reality. For that to happen, we have to create perspective regarding our own cognitive dynamics. To do that requires a new capacity. In Psychophonetics, this is called, ***Perceptive Imagination***.

### 2. Hear me

Hear me, is the need for and the ability to *hear* the other's inner unexpressed voice of their experience and meaning. Deep feelings cannot be seen, but they can be inwardly 'heard', like an inner resonance creating a deep understanding of the other. It requires awakening to the depth of our own experience, our own depth of feeling life; to become an organ for the perception of the feelings of others. For that to happen, our own *Feeling* Life has to be transformed into an instrument of perception. In Psychophonetics, this is called, ***Perceptive Inspiration***.

### 3. Know me

Know me, is the need for and the ability to *know* the other from inside their experience. This is the meaning of 'being in someone else's shoes' - to be the other for a moment. This is not looking *at* the other, but *being* the other looking at the world as they do. For this unique, intimate aspect of empathy, we have to enter deeply into our own will impulse, body, motion, posture, and gesture, in order to use it as instrument for becoming the other for a moment. It is like being an actor entering into another character. Drama is the most direct preparation for deep empathy. To know someone, I have to *become* that person for a moment, to be the other, body, soul and spirit. I have to *will* the other as I normally will myself. For that, I need to transform my will into an instrument of intuitive perception. Learning from the outside is *Tuition* - Learning from the inside in *In-tuition*. In Psychophonetics, this is called, ***Perceptive Intuition***.

*See me, Hear me, Know me* are names for the three core competencies of Empathy, the three new organs of empathic perception, and the three names for the transformation of our thinking, feeling and willing, into organs of perception. This is what I mean by conscious evolution, and this is the foundation for Psychophonetics Methodical Empathy.

A methodical training is required if empathy is to become a reliable, professional capacity for people who are working professionally with others; that is, with 90% of the workforce, including motherhood and fatherhood.

The programs in Psychophonetics aim to demonstrate that Empathy can be taught and learned methodically and consciously. This includes professional mentorship, people skills, coaching for Methodical Empathy, deep leadership skills, psycho-development, and especially the process of 'Humanizing the Workplace'. Methodical Empathy can be cultivated in many other ways, but they will need to be methodical, practical, and based on self-perspective and self-empathy.

The professional coach or therapist using methodical empathy has to be able to listen so well to the other, that the other can begin to listen inwardly on a deeper level. Interpretation, analysis, questions, advice and diagnosis, are not in themselves empathetic and cannot replace the capacity for Methodical Empathy.

### **Psychophonetics Parallel Processing**

Over the last twenty-two years, the 'Psychophonetics Parallel Counselling Process' has been developed for that purpose. The practitioner of Methodical Empathy is doing a parallel process inwardly while listening to the *other*. This means there is a constant inner process of creating an instrument for the perception of the other, through deepening the connection to the listener, as an instrument of empathy. This process has two parts:

#### **1: Listening to oneself**

Between the two extremes of projecting one's own subjective experience on the other, and cutting oneself off from any subjective experience in listening to the other, in trying to be objective; a third position is created: constantly tuning our own subjective experience into being an instrument of listening to the other's experience from the inside.

At any point when the practitioner is getting stuck in the process, while intensely involved in the content personally or reaching a block to the deepening of the communication, the practitioner is doing a fast-track Psychophonetics process inwardly, which includes:

- a) Acknowledging the block
- b) Sensing it
- c) Inwardly gesturing it
- d) Inwardly feeling it
- e) Inwardly observing/visualizing the inner block
- f) Naming the block, giving it personal meaning

In doing this, we activate a new Perceptive Intuition, Perceptive Inspiration and Perceptive Imagination. We are then ready to empathize with the client afresh.

#### **2: Listening to the client**

On the basis of activating our own instrument of perception in the way described above, the practitioner now turns their attention to the client again by:

- a) Acknowledging the client and their story afresh
- b) Creating a fresh picture in your mind about the inner experience and situation of the client in their own story, in light of what you have heard so far
- c) 'Entering' this picture inwardly as an internal Gesture, like you are inside it, as the client is
- d) Sensing in the whole body that situation as if you are inside it
- e) Feeling it fully as if it was your own situation

- f) 'Exiting' from this position and naming the experience intuitively, giving it a fresh meaning, and communicate it in words to the client.

This communication is called - 'Deep Empathic Response'. This is the basic structure of the '*Psychophonetics Parallel Counselling Process*' and the heart of Methodical Empathy. Every time a practitioner uses this process to the level and depth of their capacity during any communication, they are taking a step in deepening, becoming warmer, more real, and creating a deeper resonance and understanding, in the soul of the practitioner and the client.

On that basis, an invitation is being made for a deeper participation in the conversation, and in Psychophonetics, this is called, 'The Inviting Phase'. In this phase, the practitioner invites the person to invite a deeper dimension of their being into the conversation, thus creating more warmth, comradeship, community, and companionship. Their soul and the spirit can also become more present in the process of striving for deeper and higher self knowledge, thereby creating new self knowledge. New self knowledge enables new will, and in Psychophonetics this is called, 'The Wish'.

The Inviting process is the first of four phases of Methodical Empathy. The others phases include Organizing, Challenging and Concluding, and will be described further in the next issue of Vitalita.

Email: [yehuda.tagar@psychophonetics.com](mailto:yehuda.tagar@psychophonetics.com)