

# Chakras of Empathy

## Developing the Solar Plexus Centre: Foundation of Intuitive Perception (3)

### Yehuda Tagar

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In the previous two articles<sup>1</sup> about 'Chakras of Empathy'<sup>2</sup> I described the role of the further development of the Throat Centre as the foundation of Imaginative Perception and the role of the further development of the Heart Centre as the foundation of 'Inspirative Perception'. This article is focused on the further development of the Solar Plexus centre as the foundation of 'Intuitive Perception'. These three descriptions complete the outline of the deep foundation for the presently evolving future of humanity as we move, hopefully, into the evolving culture of complete empathy towards the future few hundred years of the evolution of consciousness<sup>3</sup>. The three core competencies of empathy are captured in the motto of 'Methodical Empathy'<sup>4</sup>: 'See me, Hear me, Know me', as modern applications of the anthroposophical goals of further development of human perceptive capacities of Imagination, Inspiration and Intuition<sup>5</sup>.

The 'Lotus Flower' in the area of the solar plexus is described as the major organ for the perception of the characters, talents and abilities of other people and beings. In other words: the deeply embedded characters of the human will. It also enables the perception of the various roles that elements and beings play in the 'household of nature'. It has ten petals, five of them already evolved in ancient times, and five of them awaiting present time conscious evolution.

The unifying principle of all the various aspects required for the conscious development of these five 'petals' of the solar plexus 'flower' is: the integrity and the boundaries of the soul, reaching the point at which nothing will enter the soul unconsciously, unintentionally, coincidentally from the outside world and from unconscious inner soul impulses, memories and uncontrolled internal dynamics.

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<sup>1</sup> Vitalita magazine, Slovakia, June and July 2021. [www.pace.sk](http://www.pace.sk) <> [www.psychophonetics.com.au](http://www.psychophonetics.com.au) <> [www.yehudatagar.com](http://www.yehudatagar.com).

<sup>2</sup> Based on a development of chapter 6 of Rudolf Steiner's foundation book 'Knowledge of the Higher Worlds and its attainment': 'some effects of initiation' 1904.

<sup>3</sup> Rudolf Steiner, 'preparation for the 6<sup>th</sup> Epoch', Dusseldorf, June 1915.

<sup>4</sup> 'Methodical Empathy' is the name for the systematic cultivation of the perceptive capacity of the human soul, born out of Psychophonetics, the first practical application of Rudolf Steiner's Psychosophy (1910) – the initial theoretical foundation of Anthroposophical Psychology, psychotherapy, psycho-somatic healing and psycho-development.

<sup>5</sup> The cultivation of Imagination, Inspiration and Intuition levels of perception has been identified as the goals of present-day personal initiation by Rudolf Steiner from 1908 onwards. See his book 'Esoteric Science – an outline' of 1908 and 'Seeing with the Soul', based on his seminar at the International Philosophical Congress in Bologna, 1911.

Taken together the characteristic of the evolving five 'petals' of this centre is the discipline to enable only consciously chosen impressions to enter one's soul. A clear metaphor for this potential selective capacity of this 'soul organ' are the three major boundary organs/systems of the human physical organism:

- a) **the skin**—protecting the blood and the internal organs from any unwanted invasion from the outer world;
- b) **the liver**—the largest solid organ in the body, at the internal boundary of the metabolic system, preventing any foreign, untransformed element to enter the bloodstream from the inside of the digestive track.

Most of the substances absorbed from the outer world are toxic for the human body, and none of the carbohydrates and the protein the body requires for its building, regeneration and functioning— can be absorbed directly from nature. The liver transforms them into human usable and regulated glucose and into human protein, or excretes them out. All Carbohydrate Metabolism, Fat Metabolism, Protein Metabolism, and detoxification - are liver functions. Albumin for example, the major plasma protein, is synthesized almost exclusively by the liver. The liver is the guardian of the Threshold of the integrity of the human organism.

The human soul is not as fortunate as the human body is: the protection of the integrity of the human body is gifted to us by nature, expressed primarily by the skin and the liver, unconscious to the human mind. But the protection of the integrity of the human soul is not given to us by nature, and the result show. The normal state of soul integrity, in comparison to body integrity – is a constant state of chaos. The further development of the human soul is a freely chosen conscious initiative. There is no guarantee that this will happen. In place of the skin and the liver – in the soul – the cultivated capacity of the solar plexus 'soul organ' is to play the same role of protecting the integrity of the life of the soul. Only on the basis of that growing integrity – consciously achieved, or not – can this 'soul organ function as the foundation for the perception of the deep reality of another human being, and of the beings of nature.

- c) **The human immune system**—our 'secondary metabolism' which confront, destroys and overcome those elements of the outer world that found their way into our blood stream in spite of the protection of the skin and the liver. It is made of our white blood cells, primarily phagocytes ('Eating Cells') of the 'innate immune system' (pre-programed) and the T and B lymphocytes cells ('fresh water cells') of which every human being has about 2 trillion, of the 'adapting immune system' (the enhancement of the adaptive immune system is the purpose of all artificial vaccinations). They, are both responsible for identifying, confronting, creating the relevant anti-bodies, destroying and excreting pollutants, toxins, microbes, viruses,

parasites and abnormal cells. In comparison with the body, the human soul has some elements of the pre-programmed 'Innate immune system' of instinctive self-protection against 'soul invaders' (automatic defence mechanisms), but we have no soul-equivalent of the 'adaptive immune system' – the wise capacity of adapting the protection to fit the nature of the invaders and clear them up. That capacity in the soul must be developed consciously.

The following are the five qualities that have to be consciously developed for activating the perceptive capacity of the ten-petal Lotus Flower of the solar plexus:

**1. Control of the senses:** allowing only the sense perceptions to which one's attention is consciously directed—to enter the soul.

In normal state the human soul is exposed to all sense impressions from the outside world and from its own bodily processes, without given boundaries and protection. We enter this world from our mother's womb with active twelve sense organs, most of them not able to shut off their doors: the senses of touch, smell, hearing have no doors. The world comes and goes through them freely. Sight and taste have limited capacity of protection, for not for long. The senses of warmth, balance, movement, well-being; the senses of the presence of another human being; of the intonation of people's voices, of the meaning in other people's expressions—they are wide open. The world enters us from all directions from day one. On the basis of that 'traffic' of sense impressions—a human being forms their consciousness, boundaries, language and identity. That dynamic continues throughout or life. This is natural and normal. But conscious cultivation of the 'Soul Organs' of perception is not natural or normal. It is an initiative of conscious development, an invocation of one's 'higher nature' which lays as a potential in every human soul. Our future '*soul-skin*' and the '*soul liver*' must be developed consciously. On the basis of these newly created soul-boundaries, a higher individual identity can grow, transforming one's own will power into the power of 'Intuitive Perception', capable of perceiving the deep characteristics, will and the future potential of others.

**2. Control of soul boundaries:** allowing only chosen impressions to enter the soul.

Sense impressions are not the only source of 'invasion' compromising soul integrity. We are deeply affected by many other factors: our own emotions, reactions, projections, associations, desires, frustrations, the presence and influence of other people upon us: relationship, parents, children, intimate partners, colleagues at work, friends; also: unspoken social codes, patterns, pressures and customs; prevailing thought-forms and unquestionable prevailing theories; the pressures of outer expectations (real or imagined), political and authority pressures and the pressures to be approved, accepted and conform. All these are potential invasions and destroyers of the boundaries and of the autonomy, identity and integrity of the individual soul.

All these have to become under conscious control for this centre of perception to evolve. In some of the original indications:

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For him (the student of personal development) only those things exist to which he turns his eye or his ear. He must practice the power of hearing nothing, if he does not will to hear and he must make his eyes unimpressionable to things of which he does not take notice. He must be shielded as by an inner armour against all unconscious impressions...This can only be achieved by the development of a powerful *inner life*.<sup>6</sup>

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**3. Control of thoughts:** allowing only consciously chosen thoughts to enter the soul and consciously controlling the sequence of thoughts.

It is widely accepted as normal for our thinking process to be provoked and controlled by outer stimulus and by unconscious streams of associations, but this habit scatters the independent thinking process and weakens it. The thoughts and the mental images that we do not control—they are controlling us. Thinking itself can become an organ of perception of the realm of thoughts, if it gains independence from the usual dependency on outer and coincidental stimulus.

For the organ of perception of the solar plexus centre, coincidental, scattered, and a chaotic stream of thought, are detrimental. Soul autonomy and integrity are being constantly invaded by porous, uncontrolled mental interruptions. The growing attachment that all of humanity developed in recent decades on 'smart' mobile phones, constant internet surfing, ready-made audio-visual content and social media works in the opposite direction of strengthening the solar plexus centre.

In Psychophonetics training, we strengthen and protect the thought life through what we call: *The Conversation Tree*—the exercise of observing the development of any conversation and remembering how it unfolded from its starting point. In the Psychophonetics process itself this capacity is requested, and therefore, being exercised, through the act of *Summary* in the *Organising Stage* of the Conversational Counselling: the standard of remembering all the important details of the client's sharing, and the periodical reflection of the unfolding overall 'Common Picture' between client and counsellor. Of course, this is also a powerful memory exercise.

In the original words of the very short instruction, it is stated that:

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The student must devote special care to his thought-life. He singles out a particular thought and endeavours to link with it only such other thoughts as he can himself consciously and

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<sup>6</sup> Rudolf Steiner, 'Knowledge of Higher World' chapter 6.

voluntarily produce. He rejects all casual ideas and does not connect this thought with another until he has investigated the origin of the latter.

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**4. Control of antipathy:** confronting and integrating all emerging impulses of antipathy in the soul.

Antipathetic reactions to people and to ourselves is completely the normal state of affairs, with few exceptions. Our intellectual-materialistic culture which is necessary for the development of individualism— has a price: it is based on antipathetic forces of separation, analysis, heartlessness, objectification of people, namely of subjects. There is so much habitual criticism, comparison, judgment, and also self-rejection, self-hatred, self-criticism. All these are invasions of the soul from within, we do it ourselves. That is the prevailing habit. That habit has to change in order for the solar plexus centre to evolve. Uncontrolled impulses of antipathy injure the soul organism from the inside, damaging its boundaries and its healthy form. They are, from the esoteric point of view, sharp attacks on one's own soul's form coming from one's own unconsciousness. No expression of antipathy towards me from the outside can automatically become a damage to the soul organism, only if it results in an automatic reaction from myself—can it damage me. That automatic reactivity has to come under control for the solar plexus centre to fully evolve. That is a huge challenge for most of us.

In the original words of the author of chapter 6:

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If, for instance, he feels a particular antipathy for something, he will combat it and endeavour to establish a conscious relation between himself and the thing in question. In this way the unconscious elements that intrude into his soul will become fewer and fewer. Only by such severe self-discipline can the ten-petalled lotus flower attain its proper form.

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**5. Control of memories:** allowing only chosen memories to enter the soul life.

Our storage of memories is huge and constantly growing throughout our life. Memory is not stored in the brain, as most people assume. No one found the storage centre of memory in the brain in 142 years of brain research<sup>7</sup>. In light of Psychosophy, memory is stored not in the brain but in the 4<sup>th</sup> dimensional Life Body (ether body, Chi, Prahnic body), from which elements of it emerge into consciousness either by a *conscious* attempt to remember something, or *unconsciously* by outer coincidental stimulus or provocation, or/and by a formless, *unintentional* stream of associations. To the soul organism these *unconscious* emergences of memories act as 'internal invasions. They dilute

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<sup>7</sup> In 1879, at the university of Leipzig, Wilhelm Maximilian Wundt founded the first formal laboratory for psychological research. This marked psychology as an independent field of study. By creating this laboratory, he was able to establish psychology as a separate science from other disciplines. He also formed the first academic journal for psychological research (Wikipedia).

the boundaries and the structure of the soul, weakening the presence of one's individual 'I' in it. For the solar plexus centre of awareness—these unconscious, unintentional, coincidental streams of memories invade the soul organism structure and strength from the inside. In his one and only Psychosophy seminar<sup>8</sup> Rudolf Steiner calls these memories 'parasites' who conduct their own independent parasitical lives—inside the human soul life. In order for the solar plexus centre to evolve, these coincidental memories have to come under conscious control, until only intentionally chosen memories are allowed to enter one's consciousness. In the original words of the author of chapter 6:

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The play of unconscious memories is here exceedingly active. If this were not the case, many people would possess this inner sense, for it comes almost immediately into evidence when the impressions delivered by the outer senses are held so completely under control that they become dependent on nothing save attention or inattention. This inner sense remains ineffective as long as the powerful outer sense smother and benumb it.

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This last quotation sums up well the role that a conscious, methodically evolved solar plexus centre play in personal development in general, and its function as a *Soul-Organ of Perception* in the ability to perceive the: "*Deeply hidden characteristics in other souls can be perceived by this organ*"<sup>9</sup>. This is the foundation of the Intuitive level of empathy: the ability to perceive the deep characteristics of the human 'I' as it lives in the organism, the characteristics, the deep abilities and the will of another person and being.

The conscious development of these three 'Soul Organs of Perception', on the basis of the 7 conditions for sustainable spiritual development<sup>10</sup> and Psychophonetics practical skills for self-observation and self-transformation— is the educational goals of Psychophonetics three years of professional training in Holistic Coaching, Holistic Counselling and Holistic Psychotherapy/psycho-development. This is the foundation of *Methodical Empathy*.

**Yehuda Tagar** is an Australian, South African, British coach, counsellor, psychotherapist, consultant and international trainer, founder of Psychophonetics, Methodical Empathy and Humanising the Workplace, director of Psychophonetics Institute International and head of studies at Skola Empathie, Slovakia. [www.yehudatagar.com](http://www.yehudatagar.com)

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<sup>8</sup> Rudolf Steiner, Psychosophy, lecture 4, Berlin November 1910.

<sup>9</sup> Rudolf Steiner, 'Knowledge of the Higher Worlds and its attainment', chapter 6, 1904.

<sup>10</sup> Rudolf Steiner, 'Knowledge of the Higher Worlds and its attainment, chapter 5, 1904.