



INTRODUCTION TO PSYCHOSOPHY: Part 1

Rudolf Steiner's foundation for holistic psychology
The theoretical background of Psychophonetics

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Psychosophy is the name given to the first spiritually-based psychology of the 20th century by Rudolf Steiner in 1910 in Berlin, together with the prediction that it will be a long time before people will be ready to apply it practically. As there was very little scope for practical application of it at the time, the foundation of Psychosophy was given in a very minimalist form, like a seed.

To my knowledge, no practical use was made of Psychosophy until I discovered it in 1983, in an out-of-print book in the cellar of Rudolf Steiner House in central London, 73 years later. At that time, I was a student of traditional Anthroposophical speech and drama at Steiner House, and at the same time, a student of the transpersonal method of psychotherapy: Psychosynthesis, founded by Roberto Assagioli, on the other side of Regent Part. These two worlds had no other meeting place during the 20th century, apart from in my hyper-busy head in the 80s and in the writings of Bernard Lievegoed¹ (who created a form of biography work based on Rudolf Steiner's developmental theory). The followers of Rudolf Steiner could not penetrate his futuristic vision of psychology during his life time and after. Conditions were not yet right for it. Rudolf Steiner only mentioned the term Psychosophy about five times in his whole life, it remained an unborn embryo for 82 years.

Soul conditions - for being able to conceive, understand, develop and apply Psychosophy as the new form of modern psychology, psychosomatic healing and psychotherapy that Rudolf Steiner envisioned 83 years ago?

Major indications - to the new soul conditions required for Psychosophy to be born as a complete form of modern psychology:

¹ *Phases: The Spiritual Rhythms in Adult Life*. Bernardus Cornelis Johannes Lievegoed (1905 - 1992) was a Dutch medical doctor, psychiatrist and author. He is most famous for establishing a theory of organizational development.

- one at the end of the one and only seminar on Psychosophy in November 1910 at the very end of the 4-day seminar:
- The second indication for the soul conditions required for the incarnation of Psychosophy was given in 1919 in the first international anthroposophical conference after the war in Dornach, Switzerland, now available in a book called *'Ideas for the new Europe'* where, in the middle of the 3rd lecture he feels inspired to tell his European listeners (who obviously could not hear it):

Those forces of humanity's evolution which have so far guided man unconsciously, so that he has been able to advance, are becoming exhausted, and will be entirely exhausted by the middle of the century, approximately speaking. The new forces must be drawn from depths of souls; and man must come to understand that in the depths of his soul he is connected with the roots of spiritual life. (Rudolf Steiner, Dornach, Switzerland, 14th December 1919)

A drastic shift in the relationship between human beings and the spiritual world took place in the 50s, 'all-change', and even those who are committed to the spiritual teaching of Rudolf Steiner seems uninformed about it. Psychosophy can *only* become a cultural reality when people *are* aware of it.

In the evolution of human consciousness, these new soul conditions started to appear on the screen of human consciousness in 1951, as predicted and heralded by Carl Rogers' ground-breaking publication: *Person Centred Therapy*, the foundation of what came later to be known as Humanistic Psychology. Progressively, there came an avalanche of psychological and psychotherapeutic impulses of transpersonal, spiritual, shamanistic, feministic, environmental, East-West, indigenous people, Hindu, Buddhist, mystical inspired approaches, mostly on the fringe of mainstream academic psychology, which has continued. The movement of Rudolf Steiner's followers was at that stage too rigid to be open to new impulses, the new wave of self-awareness that became so influential in the 60s and 70s bypassed it unnoticed, and by the 80s and 90s it was already isolated and left completely on the side-lines of the cutting-edge psychological developments of our time. Psychosophy, again, was given no chance to enter the stream of the new phase of the evolution of consciousness. To date, to my knowledge, Psychophonetics, the foundation of Methodical Empathy, is still the only practical application of Rudolf Steiner's Psychosophy.

The major philosophical and psychodynamic principle of Psychosophy focuses on the unique position of the human 'I' in the human soul. This is the point of departure between what has been established as Transpersonal Psychology and Psychosophy. In light of Psychosophy, the human 'I' is a reality, it is a spiritual being, and, at the same time it is **not** Transpersonal, but *very* personal. The 'I' in Psychosophy is being conceived as the internal structure — the internal skeleton — of the whole human psyche. It is still transpersonal for children, with whom it is still on the way down into the individual body, but not for adults, mostly after age 21, for whom the spiritual dimension of their being is not external to their

psychological reality, but internal, an integral component of their psychological dynamics, which, at the same time, is not *born out of* their growing personality, but *into* it. In other words, simply put:

*The human 'I' is not a product of the human bodily and biographical dynamics
but a source of one's inner identity and reality.*

The psychological, developmental and psycho-therapeutical implications of this foundation of Psychosophy are difficult to over-estimate. Potentially, this understanding forms the foundation of a drastic change of paradigm in the evolution of 21st century psychology. This revolution in the fundamental image of human beings has hardly started. Yes, there have been by now many theoretical and practical developments in psychology which incorporate the concept of a spiritual dimension of the human beings as an integral part of their theory and practice, mainly the phenomenological, the transpersonal and the integral approaches to psychology, healing and development.

Psychosophy starts on another level: the human 'I' *IS* a personal, individual spiritual reality, operating as an integral organ of the human psyche, and capable of self-exploration into its own nature and its origin: the spiritual world exists in a personal form, emerging from the depth of the individual human soul, and it can be known to oneself. That is still new.

The foundation of Psychosophy was laid seven years earlier in the articles that formed the ground breaking publication in 1904: *Knowledge of the Higher Worlds and its Attainment*—a manual of personal and spiritual development that still today forms the structure of any real approach to sustainable anthroposophical development. The starting paragraph of that publication marks the paradigm shift that was coming:

There slumbers in every human being faculties by means of which he can acquire for himself a knowledge of higher worlds. Mystics, Gnostics, Theosophists—all speak of a world of soul and spirit which for them is just as real as the world we see with our physical eyes and touch with our physical hands. At every moment the listener may say to himself: that, of which they speak, I too can learn, if I develop within myself certain powers which today still slumber within me. (Rudolf Steiner, 'Knowledge of the Higher World' chapter 1)

When spoken with this level of certainty by the son of a peasant and a domestic servant in Lower rural Austria, everyone truly means everyone. What was until that point the hidden tradition of aristocratic and privileged secret societies that ruled humanity, from now on became potentially accessible to everyone. This is an epoch-changing statement. The rest of the book contains practical instructions, known for centuries for the selected few candidates of spiritual initiation, is from now on within the prospect of every human being on earth.

According to the above prophetic statement from 1919, it will take half a century for this potential to really emerge from its embryonic existence in the human soul, to become the foundation of a new science of the soul, and potentially, a new science of education and psychology. That development is still very much embryonic. If you are looking for its beginnings in modern academia, you will be disappointed. Millions of young students *are* looking for it in mainstream academia and they cannot find it there.

There are many other principles of Psychosophy to discuss and many more implications and applications of it in many fields of human culture and professions, and I will provide a short list of them in the last part of this article. They will be elaborated on further in the coming lecture series called ANTHROPOSOPHIA in English and Slovak (as well as the coming lecture series in Slovakia, Croatia, Slovenia, South Africa and hopefully Italy).

The major implication of the first principle of Psychosophy is: perspective is potentially possible between one's consciousness and one's soul, on ALL levels, because *inside* of the individual soul (psyche) there lives the individual 'I' which is not originated from the soul and from biography, but it has its own existence.

Conscious self-perspective is practically possible between these two dimensions of the human constitution, one's soul and one's individual spirit, which is potentially of limitless self-exploration, self-perspective and personal change. This is only a potential, only a promise. So is the previous promise from 1904: *'In every human being today there lives the potential for direct personal knowledge of the spiritual world'*. On that foundation, laid 7 years earlier, Psychosophy is stating for the future of humanity (in my words): *'In every huma being today there lives the potential for direct and personal knowledge of every level of one's soul and body and future potential'*. That is the foundation for Psychophonetics, the first practical application of Psychosophy.

It practically means that every aspect of yourself can be completely explored and made visible to yourself. If you start to understand this possibility you will understand that when (and in as much as) that potential will become a common reality, every aspect of medicine, psychology and education will change drastically. Human culture as we know it will change.

That change has already started. In Psychophonetics work, we methodically coach people to create a clear perspective between their living 'I' and their experience on every level of their life. We see this new perspective being created in front of our eyes in Psychophonetics (applied Psychosophy) both educationally and therapeutically: people are becoming, to their great surprise, their own explorers,

researchers, teachers, leaders and healers. They take these developments home with them. They don't lose them.

Psychosophy, when understood and applied practically, forms a new start in the evolution of modern psychology, where everyone can become their own coach, counsellor, psychologist, psychotherapist, psychosomatic therapist, relationship therapist, and up to a point, their own psychiatrist.

This article is part 1 of an introduction to Psychosophy because I cannot make it too long in this format. I will have to come back to the topic soon.

I want to mention a short list of the other Psychophonetics principles which, when understood and applied practically, transform drastically the professions of coaching, counselling psychotherapy, psychosomatic healing and Participatory Medicine:

- There exists not one stream of time in the soul, nor two, nor three but four. Understanding this open up remarkable possibilities otherwise inconceivable.
- All memory is flowing in the human soul simultaneously, all at the same time, and we are mostly unconscious of it.
- All memories can be healed.
- The future works into the soul as much as the past.
- The soul is an organism with a centre, periphery and life function, like any other organism. It has two boundaries:
 - the outer boundary, between the soul and the body;
 - the inner boundary, between the soul and the individual spirit.
- The human soul is a metabolic system for personal experience. Digested experience nurture you and make you strong; indigested experience make you toxic. Practical Psychosophy is a process of Re-Digesting absorbed, indigested soul experience.
- All memories can become exposed to consciousness as new experiences; on that basis they can be re-processed and re-digested.
- The human 'I' is the great digester of all experiences; direct encounter between the 'I' and experience is necessary for that.
- Direct encounter between the human 'I' and absorbed experience is possible.
- The human astrality is an organism in itself, that lives at the same time in two dimensions:
 - on the 4th dimension, inside time, inside the Life-Body (Chi);
 - on the 5th dimension, out of time, inside the soul organism, potentially conscious.

The human 'I' can travel consciously between these 2 dimensions of the astrality.

- The transformation of the Astral Body can only happen consciously. Only the conscious 'I' can do it. It becomes the foundation for higher consciousness: Imagination, Inspiration, Intuition. This is the preparation for humanity's future evolution – now.

To the practical application of Psychosophy I dedicated my life. To be continued.



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