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The Capacity of Life to Renew Itself: Being Intuitive

*Know the world of nature of which you are a part,
and you will be yourself and know yourself without thought
or effort. The things you see you are.*
Aristotle

*We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.*
T. S. Eliot: poem „Little Gidding”

When we are in tune with the world, as it is lived, as it is a horizon of possibilities, we sense the other's experience; through narrative agency, she or he is called forth to take a stand, to respond to, or to participate in the amazing capacity of life to renew itself in meaningful experience and existential understanding of action that reaches into her/his depth and of knowing it. To be intuitive appears as an important feature in human behavior, especially in developing relationships. What does *to be intuitive* mean? Specifically, what is its role, or how can it be enlisted, in affecting the narrative or the story of ongoing relation to people, to situations, to events and to the world, our environment? How do we „use” our intuition or, better still, what can we do when we are intuitive? Will it assist the narrative agency, especially in our work in the therapeutic situation? Basically, or ontologically, being intuitive manifests itself in the apprehension of meaning, but also, of feeling. We will analyze the connection, in psychotherapeutic practice, between intuition of the other's experience, or the narrative of experience and the communication made possible by the sharing of a „co-state-of-mind” (Heidegger, 1962) possible. In the immediate awareness, real time, we taste, get a sense of, feel directly the actual reality of being in touch with a possibility. The

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meaning of the words, in the privileged setting of psychotherapy, that should elicit, as it is captured empirically, in a specific presence and through a distinctive awareness of it, the timely response to move toward action. We will describe in this paper (1) being intuitive and the capacity of life to renew itself, (2) the therapist's curiosity as incipient care toward becoming a discernful presence. Then follows (3) understanding of sympathy and rising empathy, hazards that stand in the way of being reverent in a caring presence, operating on the mode of sympathy of having „good feelings for” and being on the way toward empathy.

1. Intuition fulfilling wholeness in psychotherapy

Being in tune with the world is the beginning, the embarking on being capable of an intuitive experience of looking at who I was in the past, at who I am now, and at who I am meant to be in the future, as this unique human being. Here, in a different way, we experience time, first as recollection, then as perception of the present, and/or finally as imagination of future expectation. Of course, while all of this is happening, while we are captured by dynamic, affective tension, and struggling to hold to the center of gravity, along with being in the conflict of having time, or of not having enough time, of being scattered, and/or depressed; but we don't run away. We keep exploring the circumstances of this tension, through clearing the environment of our experience, (without the wasting effort of transference), or by a breakthrough, or by using imagination to reach the wisdom of giving voice to a spontaneous relationship to something beyond us.

Edmund Husserl (1990, 1982) says that when we set aside, or bracket pre-suppositions, beliefs and opinions, even in a hurry, then the things are as they show themselves. In therapeutic practice, „it is cleared space” where the patient experiences the therapist as seeing the patient without assumptions or preconceived worldviews or any of the therapist's own baggage. There is, however, a certain amount of bracketing involved, namely, the phenomenological „*epoche*” or „reduction;” in fact reduction in the double sense of reducing the biases, prejudices and leading us back, up front, to the things themselves, that is, again as they, the things, speak of themselves, as they are immediately given and intuited by consciousness.

The presence of the therapist means a lot to the patient, especially in *finding a way through* the vagaries of lived experience, of what is encountered directly, and, then, intuited, that this is as it really is. If the therapist's presence is such that being intuitive is not enough, then, it is

not very helpful to the patient to enrich life, to rise to the point of authority, to the perception that makes life meaningful. It would seem, then, by working through or connecting to another and flourishing within their potentiality, when there is a loss, there is less and less possibility of learning to be prepared for revelations, and developments, however small, or large, when they come.

1. 1. Curiosity as incipient care

The emergence of intuition is an important hallmark of counseling and psychotherapy because it makes incipient care possible. This connection of caring to the optimal path of thought, action, and artful presence is the home base of trust, the principle of movement, and, also, of concerned presence that *opens up* and allows entrance into the world of the other. Sudden discernment about someone or something is rooted in intuition; never the less there is no royal road to discernment.

We must travel the route of curious sensitivity as incipient care: the comfortable, lightsome presence, with flowing energy. As this relaxed and comfortable attitude increases, so does the possibility for apprehension of meaning. Curious sensitivity is light, buoyant, and sensuous: there is a light touch, the sensing moment in the sound of the story, there is also incredible receptivity in the sound of the relief that is moving to the possibility of thought: „It was helpful.“ In a sense of welcoming the therapist says: „How was it helpful, effective for you?“ The patient pauses for a moment and, then responds by noticing that the everyday mode of „worrying is not helpful, it is not really thinking.“ In other words, it is that presence and space of intimate, profoundly concentrated listening on the part of the therapist, who feels so deeply, generously, and spontaneously that is frequently described as being pregnant with meaning, that mediates the unfolding of being, the sense of hope, of giving way to the exploring of the possibility, or, the patient's expression, it is felt like a spiritual dimension pertinent to understanding of the whole dynamic of the human person. The presence of intense sensitivity, of availability to the patient has to do with being liberated in a subtle and gentle way, of being supported to open up experience and to walk *with* the other: a companion.

To be intuitive can be cultivated as an ordinary used ability, that is, nurtured as the subject's ability to be open to and to see the meaningful structures in human experience and relationships in a way that knowledge of her/his being can be identified, articulated, and communicated easily, and truly in one's own words. This fine tuned sensitivity in both the small, and big, things that living is involved in is empirical and, as a matter of fact, is at the basis of all empirical thought.

This so remarkable human ability makes it possible for life to move to different levels of experience such as the pathic, rational, and the enlightening or the illuminative.

Intuiting something, relating to something, expressing something implies unexpected revelations from the patient leading the way into new ground and *modus vivendi*. Differently phrased: these revelations appearing as new ground, although it has existed for some time – but we never knew it existed – is uncovered, revealed in its significance and, honored. This relationship to the unknown is not called „depth psychology,” but related to the sense-of-life or wisdom. There is a need, by freeing, to develop and deepen, in our own sense-of-life, what makes us human.

1. 2. Becoming discernful presence

The route to becoming a discernful presence is that of the spiritual presence of buoyancy, lightness, resourcefulness, and openness. This openness to the field of life and action as a liberating depth, as edifying, has scarcely been fathomed by research; it takes us beyond ourselves. It is directed to the Cosmic, to the Transcendent, by way of inspiration; it describes the way in which creative, evocative aspects of life become larger than we are, almost deity-like, an uplifting sublime force completely beyond our control. As noted, these descriptions point to the very openness of the human self, or spirit; these are the workings of the transcendent or of spirituality as we are influenced by one another to respond from the depth of being in an enlightened unfolding.

The unfolding to various dimensions of openness paves its own way to experiencing it as a dynamic experience of growing. In this experience of growing, we are moving away from the empiric of the ego-self as the center of gravity, toward the way of seeing our presence in the deepest sense of our rootedness in a center, i.e., trusting to the ordinary, good caring, felt sense of life.

This is the properly humane, world, where there is trusting, there is caring, and this makes us gifted and that sense of life is not just a conceptual formulation, though it is that also, but a concrete spiritual-body experience: sometimes as joyful, sometimes as painful, and sometimes, as disturbed, as in a sense of desperation. What we perceive as the concrete experience is a sense of life; it is not a mere quality or accidental feature of the person, but an essential constituent of spiritual *ex-sistence* that touches us, and moves us, to fellow feelings as co-beings. There is a *wholesome sense of a unifying form* that can lead to overcoming the, sometimes frustratingly, holding of oneself at the, so believed, center of reality.

We have been thinking that we are coming to the point of realization that all possibilities are moving toward knowledgeable, cleverness, insightfulness, self-respect, „really sticking with it,” and that these are concrete acts of our *living-in-the-world*, and, yet, we now no longer consider them fitting. On the one hand, they do belong to ordinary experience, but on the other, they can bring us to a disturbing feeling of desperation.

By being moved toward this deeper sense of life, and, hence, *wholeness of being*, we not only allow ourselves to be, but we also allow God to be in our pains and in our joys. It is a humble, but useful, position, spiritually speaking. It enables us to see others, and God, as a real presence. They belong to the position that we can see a spiritual person. Incidentally, it occurs in a way that we did not foresee or want. There is, we find, a yearning in human beings, but it is a kind of mistake: we want life to be steady, a constant flow of events, lively, spectacular, in an egotistical way, but this is an error.

To understand should be found in a deeper sense of life, free, in a free way. This attitude, in a certain way, upsets our choice, or will too, letting the *ego* take over. We see the values of excellence as different: they are invisible, of course, in their very special way, but they certainly exist. We expect them to be spectacular. But, suddenly, through them, we see the importance of gentleness, kindness, willingness to suffer along with those who are hurting; to suffer them to *suffer* us: thus it is both other-centered and compassionate.

Compared to the *ego*-mastering – micro management – of efficiency, utility, defining, the values and dispositions of gentleness, kindness, willingness, for example, to be with other who suffers, seem to be useless, ordinary: they promise nothing. We could say, however, in a very special way, that in the experience of a deeper sense of life, our world itself is different. The tone of the world changes in a mysterious way.

The spatiality of the world, for instance, I already experience in my body. What follows is the ability of an existence to become engaged as expressed: „I have a feeling that ...” The values of a deep awareness of the visible field of world relation is held together by „the structure of invisible meaning.” To describe the existentials of that „in-visible world” with speech, begins to impregnate all things we see and witness (Merleau-Ponty (1968) in the ordinary „I sense ...” that emanates and reverberates, from listening and responding to whatever is given; and, now, both, the therapist and the subject become transparent, see-able, so to speak: they are in tune. They are not to any further extent, for itself and for the other but they are each present to the other side of the other, simultaneously. It is a pregnant type of tonality or sonority, as an expectant something special in a setting in which the world can be heard.

Its setting is an auditory field of sounds or sonority that comes to us, in Heideggerian terms, as an ontological gift. This gift is characterized by attunement to the world as a whole, and, is optically or developmentally the ground which „opened the field, and when we realize this bodily felt sense of our relation to Being, we find that it carries the sense of ‘always already,’ i.e. it tells us that we have *always* been living in relation, and that consequently we were *already*, albeit unconsciously, in that relation” (Lewin, 1989, p. 74). Therefore existential category of remembering has its base in life and makes possible to be renewed and to be able to be inspired; it carries, or brings back to existence, past perception with the whole psychic life which makes continuity of existence possible.

In this sense, the new reality which has been discovered, the world, and world view, ground our sense of life, words and ideas can have awakening power, be inspirations for us; we do not give it to ourselves, it is given to us, and we, for that reason, cannot do it alone. It is an indigence, that is, a hollowness when there is no energetic level of expression: energetic meaning sense, intelligibility.

The power to touch others has all sorts of possibilities. When one is not able to hear, to speak, and to be touched there is a hiatus in our environment. As we hear, we can be inspired, as we are touched, we can be moved. There is an affective response that life is being breathed into us.

Increasingly, in this sense of life, the experience of peacefulness deepens also. Trying to stir it up is death itself. We have no right to stare at persons, or even look at persons in this way, it is uncaring. Cultivating a caring presence or/and „being with” is of prime importance for the authentic therapeutic encounter to occur.

The therapeutic implications of being present to the subject as a full human being is that it helps to bring about movement/ to gain a vision, the most important work in a person’s life, the movement beyond itself. The beyond itself means to leave her/his world of self-centered involvements toward finding more of oneself, more of the world. Discovering who I am is experienced as being elevated, or moving to new horizons. As I become rooted in the Beyond, this unfolding and going beyond, does not annihilate me as a person. On the contrary, I can recognize the capability of embracing the human condition, the I-in, and experience others and their relation to the life-world. I am able to personalize action with a strength I did not have before; because I am more discernful, I become empowered through having the clearest and most moving freedom to think anew, in a strikingly different manner, rather than from mere curiosity.

Curiosity as a culture tries to distract us from the deeper sense-of-life about the dynamic understanding of the self and the world. Curiosity has two powerful thrusts: (1) curiosity as incipient of care, and (2) mere

curiosity. Mere curiosity is against the deepening of one's sense-of-life; it mesmerizes us and casts a spell to hold us back from the deeper call to life. The „Secular City's" call is the call to become oblivious of our environment. To be merely curious may be useful in the therapeutic interview, and in counseling, by asking questions just to keep the conversation going; but mere curiosity remains the call of the „Secular City".

Informing curiosity belongs to spirituality as incipient care. A hysterical kind of cheerfulness ensues which tends to distract people away from the real sense-of-life. I will often find myself being „merely" curious; this is natural. I need to be aware of difference between both: mere curiosity and curiosity as incipient care. Because I am free, I can fall back into the „mere." That is to say I need to recapture my freedom every day; it is not something that is done once and for all.

2. Understanding of sympathy and empathy

2. 1. Hazards that stand in the way of being reverent in a caring presence

The expression may vanish before what is expressed can be cognized (Merleau-Ponty, 1962, p. 401). This is why, without the mediating movement, or mediating the immediate experience, the patient's expression may pass unnoticed. Coming to a caring presence as mediating movement involves or entails hazards. These hazards, can be to go in the direction of (1) randomness of meaning, (2) of a „me too" standpoint, and/or (3) of having sympathetic „good feelings for" yet masking judgmental overtone. We will illustrate them here.

- 1) Randomness of meaning refers to an unorganized action, ataxia. Interest (*inter esse*, in Latin) is to be within, among, the things of the environment, and is connected with curiosity and increased possibilities. An aroused, but, low key, curiosity, moves one to an interest in all the possibilities within the current situation. As such it is not yet a matter of proper care, since discovering routes to what is going on for the other needs to be disciplined and remain the key motive to the incipient care of the other. Of itself, curiosity is a potential for the patient; it is made actual when I accept interest in the client.
- 2) „Me too" experience surfaces as an undisciplined presence that unloosens the identifying experience within me, in the I-in experience. As the conversation develops, I have this „movement" within myself that I want to add my experience. The first moment of this upsurge of curiosity is the route of the possibility of having something to say,

to add. In the movement toward initiating care, the patient's world is experienced as possible to be opened up toward knowing, toward creating, and toward distinctively human growing. Interestingly, in the sense-of-life, life is returned to the realm of mystery, self-inventiveness, re-creation, a sense of wonder about the self and others. Creation is restored to its original givenness.

- 3) Sympathy brings the other person's horizon of lived experience, through action, into our own context: thus, we are looking much too much at work with others from the affective, „me too”, point of view, with such attributes as „me feeling,” „me experiencing,” „me suffering”, profiling, really. All of this makes for difficulty in resiliency and in being incipient caring.

Naturally, the affective „me too” standpoint and attitude evolves from one's centeredness, because, from the point of view of the unreflective life, sympathy is seen as a relatively easy way to be with others; it is looked upon as a state of being in which all we have to do in health care is to „watch what we feel in relation to others.” Suddenly, difficulty arises when we equate sympathy with all of care; it snuffs out the necessary lightness of presence and touch to the other person's world and the world around us. Much of bedside care is micro management, but this technique cannot be applied to personally related care, emotional support.

Caveat: Sympathy can lead, as we mentioned before, to becoming judgmental: I often end up approving or disapproving. I am not aware of this because of the warm affectivity that is tied in sympathy. Approval and disapproval is the „coal mine” tendency; it is out of place, it is too heavy.

Sympathetic states of experience are powerful because they answer affective needs of connectedness, what we feel in relation to others. Hence sympathy has a powerful place in our ordinary experience; however it does blind us to the fact that one is already in a judgmental attitude. Interest in the form of mild curiosity is the way out; it is a transcending, and a light caring. Curiosity transcends approval and disapproval. I remain neutral, detached.

It is important to be aware that, in my private horizon, these sympathetic feelings may arise; the important thing is to transcend the movement to be judgmental. Along with judging, I may also be caught in being moralistic: this begins in the sympathetic pre-personal arousal.

2. 2. Operating on the mode of sympathy of having „good feelings for”

In the ordinary experience, sympathy focuses on having „good feelings for” another, and more so for the patient in particular. Having these sympathetic feelings may hide from us the judgmental factor involved. Everyday positive sympathy obeys the conservative value and

principle of wanting to sustain the other, to hold her or him up. Therefore, in sympathy I am moved towards keeping the person at a certain level of being able to cope. I am being supportive in maintaining the other at a level of every day well being; Therefore, whether in psychotherapy or in pastoral care, sympathy may present the difficulties of being judgmental and even moralistic. This judgment has the hazard of simply communicating our own life stance or view of life to the other: the „I have gone through that too“ attitude veils the egotistic stance. Why? Because what seems to be helpful for me may not be helpful for another; it may not even be helpful for me. This is not a liberalizing value; it's prefocal or, preferably, conservative pole of experience can close the other off from the necessary explorative movement. In this way, sympathy can bring the other to a halt; can stop her or him from growing. Through this, my sympathetic support may stunt the unfolding of the other; if we rely on sympathy alone as, so as to make all of care, it may make both of us, for instance, be „stuck in sadness, with no way out,“ and, as a result we can make a lot of missteps or mistakes.

2. 3. Being on the way toward empathy

Empathy gives a genuine access into the other's field of experience, says Edith Stein (1964); it allows us to participate in emotional life in the others' context. We can see their experiences within the framework of their own idea of the self, thus we see, and affirm whatever is in their context; we help others to say „yes“ to whatever is happening for them, from their perspective rather than ours. That is to say in our care of others and counseling we free ourselves from our own context in order to participate in the *unfolding of the world of others*. Empathy functions, using Steinian expressions, as an aid to understand „the condition of possible knowledge.“ This possible knowledge, as we understand it, is an awareness that is out there for patients for their life stream, that is enough to build a life on; in the self-conscious awareness of what is, we can discover the possibility for building a life. At times, what is, as it has been, is detestable, we hate it, it causes anger or depression, etc. The liberating character of empathy is reality; we learn to live with what is: skills, talents, weaknesses, our real strength. It is the power of the world to call us out, and to move, in the direction of conscious orientation toward the issue at hand. Our relatedness to the world – whatever is – is the occasion for being called forth.

When empathy occurs, we feel ourselves „in“ the situation; what we feel naturally spells trust. There are inexhaustible possibilities of recognition of the other's otherness in relation, particularly in relation to the world. Their spatio-temporal world is the ground of meaningfulness.

Meaning emanates from their relatedness to whatever is and whatever happens. The more possibilities they can imagine and envision, the greater is the scope of self-actualizing, and worthwhile identity, in which their freedom is tied up in their relatedness to the world. Any disturbance in the personality structure leads to the inability to perceive the infinite range of possibilities of meaning and of responding to their world. Schizoid is the withdrawal from actual things of their world which have the power to draw them out. In the withdrawal, or the absence of immediate presence, there is a pauperizing of the imagination, and only a fused way of responding.

When I am present to the other's actual world, I am participating in her or his presence as it unfolds in relation to other world, hence the meaning of empathic co-presence. The question can be raised: what is our experience of this co-presence? Does it demand courage, perhaps? It certainly presupposes desire, insight, and readiness on the part of participating subjects to choose to be open to openness, that is, to activate intuition, movement within that life. When we are in relation with others, *intuition* brings about ideas of *what is possible*. The work of insight provides new connections and human awareness of meaning, of event, of a sense of others as they are, or what they do, or the way they act in their own context. Other manifestations of this insight and understanding of the world is the fundamental love that is always there at the heart of reality, and the signs of these are in anything we relate to. „[I]f we open our eyes to them – our hearts by a spontaneous movement are lifted in awe, unless we cut that movement short” (Novak, Novak, 1998, p. 98). Thus, „the unloving know nothing of God, for God is love” in the apostle John (4:8). In contrast to insight and a sense of others as they are making new connections, the objects of the introspective world lack substance; they are fragmented and disconnected. Whatever imagination we have lacks a primordial structure. In introspection, I fail to be present to the actual world and hence, I stunt growth by not responding from an experience of wholeness, because I can only come to know myself, as I am called forth by the world.

The key to imagination is an ongoing, patient presence to the things, and to the unfolding of events, of our world. A slowed down, patient presence allow the world to be and to reveal its manifoldness – a living with whatever is. This stance is necessary for the imagination to be creative; it functions only in a presence to the world, in a learning to live with the „out there”. Obviously, this allows for the possibility of discovering the manifold meanings of the world, and the self. The more we develop a patient presence, the more we heighten the possibility for spontaneous creative imagination and intuitiveness. A wise coming alive, a discernful presence to others is crucially tied up with the ability to be spontaneously intuitive and imaginative.

Concluding thoughts and reflection

As we have seen, sympathy and empathy only exist in the relationship between the I-in-experience and the other's field of experience. In sympathy the I-in-experience prefocally is brought to the other as though we are having the same experience. In moving toward empathy the I situates in the other's experience, that is, it is taking the other's perspective, the one specific to the individual and, probably, to her or his culture. However, there has to be an I in order to be in relationship with, or for, others and, hence, real sympathy or empathy. Trying directly to connect empathically with the other is not a helpful way; we lose track of the I as it returns back. That is to say, there has to be something left „back there,“ solidly anchored in the „I,“ to attach the sense of relating that, in the first place, made it possible. Researchers such as Edmund Husserl (1989), Edith Stein (1964) relate empathy to an enduring, and even an enhanced sense of the deepening of the self alongside a vivid experience of the other.

How does one really move toward the ideal of deepening the self? If one begins to sense a moving toward a more individualized sense-of-self, then, to live at this level means to deepen one's sense of the human, to deepen one's sense of life; there would be no splitting it up into atoms, no repetition of the same things without continuity, but a moving to deepen, to back up one's sense of wholeness. How can we show it up more profoundly, how we really see that this in fact happens in real situation, in one's own life to be lived? These questions can only be raised from the perspective of the more fundamental choice, to what one is turning to, what more or other one desires, to whom one listens, before whom one can stand up without a mask and not loose face. Gaining knowledge of possibilities comes from the situation we are in, and is structured by a temporal framework, a way of unfolding past, present, and future, which is the same as being grounded in oneself. In this mundane way of being present to our everyday life, we begin to will this deepening of our sense of life, since life *is* a project. There are dimensions of our experience that can be terrifying or tragic: we want to turn away from some situations, and we cannot. We have to go back, probably, to Greek history, where the self, the ideal of deepening the self, always has the element of tragedy enter in it, into any notion of the deepening of one's life.

There is no escape from seeing a sense of life, as this living entity that we call human life in the world, as the tragic pervading the human condition, often, because of the manner in which we conceive ourselves. By not being in touch with the depths of our own being, especially as an ongoing dialectic of a sense of the limitations of identity and the mode

of finiteness, with possibilities of *creative relation in the world*, including relation with the divine, results in one's own life being scattered, being-frightened.

Taking a step in understanding the necessary conflict, the anxiety evoking situation forces us to drop our barriers or to let go of presuming, of accepting what comes, through catharsis, turning „disaster” into a breakthrough experience, a kind of rupturing with the past. This rupturing with the past and shaping one's own destiny reveals the world and a relation which was already living one. How? Often with a thrill, to the more sublime force like God that flows and goes beyond the traditional therapeutic relationship.

It is clearly a momentous life decision, *magnus opus*, to allow life, in our being given over to the world and relation, to happen. Now, as a horizon to the world of the person expands, he can feel it, see it, act it, and experience a sense of wholeness larger than the self, and the wholeness of life is brought back to her/him, within this realization of being-a-whole again.

Interestingly, the deeper „I” emerges as a reality being part of another, but neither is the same as the other. As we follow these developments of meaning in human stories, choices become spiritual gifts.

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Egzystencjalna zdolność do przeobrażania i odnowy życia.

Znaczenie intuicji w psychoterapii

STRESZCZENIE

W sytuacji terapeutycznej, w czasie której dokonuje się odnowa życia, przeobrażanie Ja we własnym doświadczeniu i działaniu, kluczową rolę pełni intuicja. W artykule tym zawarta jest analiza poznania i rozumienia Ja w ścisłej współzależności z poznaniem i rozumieniem świata innych. Wiadomo, że trudno jest wejść w świat drugiej osoby. Jednak, gdy klient w czasie narracji uobecnia to, co dzieje się w jego świecie, pozwala tym samym wejść terapeutę w swój świat przeżyć, doświadczeń. Im bardziej terapeuta zna i rozumie siebie, tym bardziej zwiększa się jego zdolność do współodczuwania i współprzeżywania. W ten sposób staje się on obecny w rozpoznawaniu świata przeżyć klienta. W procesie terapeutycznym ta rozpoznawalna obecność, w powiązaniu z „troskliwą” uwagą, kierunkiem myślenia, działania i odczuwania, staje się niezwykle istotna. Pozwala bowiem danej osobie otworzyć się ku sobie, innym i światu.

Należy rozróżnić empatię od przejawianych form sympatii. W tych ostatnich Ja terapeuty sprowadza doświadczenia klienta do swojego sposobu ich postrzegania. To tak, jak gdyby psychoterapeuta i klient posiadali te same doświadczenia. Hamują one bardziej niż rozwijają ruch ku transcendencji i powrót do własnego Ja. Interesujące jest to, że w tym ruchu ku transcendencji i odnowie własnego ja, empatyczne Ja terapeuty sytuuje się w polu doświadczenia klienta. Podejmuje jego sposób postrzegania siebie, świata, innych, tak bardzo szczególnie i jedyny dla niego.