



## Psychophonetics & Equine Facilitated Therapy

### Lea Holtz

I am presently combining Psychophonetics with Equine Facilitated Therapy, a combination which has brought together two lifelong passions of mine. A horse rider all my life, I often had a sense that there was more to horses than daily work and competition. The healing bond which can develop between humans and animals is well known and is a developing field of therapy, and the therapeutic value of the horse has made equine-assisted therapy an increasingly popular and well-researched treatment modality. There are some subtle and less subtle differences between the varying modalities in this field, I have personally found the Epona method and background most compatible with Psychophonetics and the way we view the human being.

In this methodology, the horse is not merely regarded as a tool with which to bring aspects of self to our awareness through engaging in specific tasks with horses, but the horse is actually regarded as a colleague and co-creator on our healing path. It is not unusual to hear Epona trainers speaking of the work horses are doing with us rather than the other way around.

These are some highlights in summary, which I am coming across in combining these modalities:

- Horses enhance our work towards becoming more present in our lives rather than living either in the present or the future. Learning to observe horse behavior and understanding it to our benefit is a very powerful motivator towards inner change.
- Horses often become more actively involved when we are in the resourcing phase: they seem to show much of a preference to this aspect of the action phase. You

may ask how they do this: When the client embarks upon the resourcing phase, the horses come very close and it appears that they stand as representatives of the spiritual world, showing heightened awareness and active involvement in this act being performed by the client. Their breathing becomes heightened, their awareness levels raised and they focus intensely on what is being done, visible and invisible energetic exchanges take place.

- Incongruence is most difficult for horses to encounter and they often have no choice but to make visible through their behaviour, what we are often still unaware of within ourselves. Obviously this can be very helpful information to counsellor and client if used respectfully and correctly. A conversational counselling phase is often deepened more quickly as we take what the horses are mirroring for us and invite the client to use this information if they wish for their own deeper understanding of themselves. A common picture is often arrived at more speedily with a neutral third party acting as verification, making visible the invisible within us.
- Plotting together in the Action Phase is another aspect of the Psychophonetics counselling process that the horses assist me with.

The combination of these modalities is deeply satisfying for me as I finally experience the real potential behind this loyal creature that has survived the process of evolution with us humans, alongside us, as work-horses, war-horses and sport-horses. It is time that we realize the degree to which they have evolved with us and afford them the opportunity to teach us a thing or two about life we may not yet have become conscious of.

My work is much in progress and I look forward to any questions or interest you may have about my sharing.



**Lea** is a Psychophonetics practitioner who combines her counselling work with Equine Facilitated Therapy.

Lea is based in Kyalami, Johannesburg. She is a mother of three children between the ages of 11 and 16 years and runs a variety of experiential personal development courses and workshops.

Contact Lea: 076 737 0337

Email: [leaholtz@icon.co.za](mailto:leaholtz@icon.co.za)

## Where do we find the Group-souls of animals?

### What is it that we call instinct in animals?

So far as the ordinary consciousness is concerned, the forming of karma, and indeed that whole intercourse with the world which we call 'karmic,' takes place in the human being in a more instinctive way. We see the animals act 'instinctively.' Words like 'instinct,' which are used so frequently in science and every-day life, are generally applied in a vague and undefined way. People make no real effort to associate them with clear conceptions. What is it that we call instinct in the animals? We know that the animals have a Group-soul. The animal, such as it is, is not a self-contained being. The Group-soul is standing there behind it. Now to what world does the Group-soul belong?

We must first answer this question: Where do we find the Group-souls of the animals?

They are certainly not to be found here in the physical world of sense. Here we have only the single individual animals. We do not find the Group-souls of the animals until, by Initiation or in the ordinary course of human evolution between death and a new birth we come into that altogether different world which man passes through between his successive earthly lives. There indeed we find among the beings with whom we are then together, including above all those of whom I have been speaking to you, those with whom we elaborate our karma - there we find the Group-souls of the animals. And the animals that are here on the earth, when they act instinctively, they act out of the full consciousness of the Group-souls.

You may conceive it thus, my dear friends (Dr. Steiner here made a drawing on the blackboard). Here we have the realm in which we live between death and a new birth; and out of it there work the forces which proceed from the Group-souls of the animals. And here upon this earth we have the single animals which act and move about, guided as it were by threads which pass to the Group-souls - the beings whom we ourselves discover in the realm between death and a new birth. Such in truth is instinct.

It is obvious that a materialistic world-conception cannot explain instinct, for instinct is: to act out of that sphere of being which you will find described as Spirit-land in my *Theosophy* for example, and in my *Occult Science*.

For man however it is different. Man too has instinct, but when he acts through his instinct, he is not acting out of

yonder Spirit-realm, but out of his own former lives on earth. He is acting across time, out of his former earthly lives, out of a whole number of former lives on earth.

As the spiritual realm works upon the animals, causing them to act instinctively, so do the former incarnations of man work on his later incarnations in such a way that he instinctively lives out his karma. But this is a spiritual instinct - an instinct that works within the Ego. It is just by understanding this, that we shall come to understand the absolute consistency of this instinctive working with human freedom. For the freedom of man proceeds from the very realm out of which the animals act instinctively, namely the realm of the spirit.

*Rudolf Steiner (1924) Karmic Relationships: Esoteric Studies Vol 3 (2) - Forces of karmic preparation in the cosmos (pp29-30).*





Access on the internet:

<http://wn.rsarchive.org/Lectures/GA237/English/RSP1977/19240704a01.html>



## Website Resources - Member's Section

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-  Newsletters
-  Bibliography – a comprehensive list and access to original copies of articles/ papers/ book chapters on Psychophonetics – especially useful for accurate referencing.
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If you are a practitioner & need the password to access the above resources: please contact Robin by email: [robin@lifeways.net.au](mailto:robin@lifeways.net.au)