

PSYCHOPHONETICS - SPRING NEWSLETTER

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IAPP Australian branch
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Welcome

Hello everyone and happy Springtime...

It's been a special time for me personally with the birth of my beautiful girl Layla (see p13 for a pic). It's been a fabulous but busy time and hence I was not able to send out the Winter Newsletter. Now I am back on track and happy to deliver the Spring Newsletter to you.

For the first time the newsletter contains news from practitioners worldwide. From now on we will feature articles from our colleagues in South Africa, and later in 2010, from the UK.

Practitioners should feel very welcome to send in their reflections, articles, photographs or other related material for inclusion in the next newsletter. Just email me or send to Keriesa if you are in South Africa. Perhaps you'd like to share your experiences as a practitioner, as a way of promoting your business? Perhaps you have some research to share?

There are lots of fabulous contributions in this edition including our feature article by Robin Steele: 'The theory and practical application of sounds in therapy'. This journal article was originally published in the: *Psychotherapy in Australia Journal*, Vol. 11 (1), 66-71, Nov 2004.

Read on and enjoy.

Warm wishes,
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Newsletter - Editorial group

Kate Casey, Robin Steele, Keriesa Botha

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Summer Newsletter

Submissions for the Summer Newsletter are due by 30th Jan 2010. Send contributions to:
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The theory and practical application of sounds in therapy

Robin Steele PhD

The power of sound and music are celebrated in many of the great spiritual traditions as an important tool to quieten the mind and open the heart. There is a long tradition in the use of sounds for healing. Many ancient cultures used the sounds of human speech for and ritual purposes, and mantras or repetitive chants are still common in Hinduism and Buddhism. In this article, Psychophonetics is described, as a method that draws on the work of Rudolf Steiner and Yehuda Tagar, and uses the sounds of the human voice, sensing, body awareness, movement, gesture and visualisation as extensions to conversational counselling.

Sound can affect us on all levels – physical, emotional, mental and spiritual and there is increasing research that shows the use of voice, resonance and music can improve physical, emotional and mental conditions (Goldman, 1992; Andrews, 1994; Skille & Wigram, Tomatis, 1991; 1995; Maman, 1997, Heather, 2001 & Gaynor, 2002). These writers also show that modern science supports the belief that all matter comes from vibration or sound, and that physics continues to find evidence that the physical world is made up of vibrating energy.

Sound is produced when an object vibrates and each organism exhibits its own vibratory rate and every object has its own unique resonant frequency. One example of how this is applied is in medicine where sound waves are now used to break up kidney and gall stones in the body. An overview of the positive results of scientific research into sound is described by Heather (2001:20–37). More extensive and detailed research can be found in the work of Tomatis (1991) done over fifty years with more than 100,000 clients and Maman's (1997) research on the biological effects of sound on cancer cells and with people with breast cancer.

This growing interest in the use of sounds for healing can be seen in the increasing number of music and sound therapy courses being established. One of the most powerful ways to explore the power of sound is through our own voice. The voice can transmit a healing intention more effectively than any instrument (Maman,

1997, Goldman, 1992 & Heather, 2001).

Psychophonetics

This article explores the use of human speech sounds as a mode of experience– awareness within a theoretical context of Psychophonetics counselling and psychotherapy. Some practical applications of sounds for self awareness and healing are discussed, in particular, how sounds can be used to express inner experiences, leading to greater perspective, as well as being used as therapeutic tools for releasing blocks, for nurturing, healing and for transformation.

Psychophonetics is an expressive and artistic therapy that embraces the whole human being as body, soul and spirit. Developed in the 1980's by Yehuda Tagar, its theoretical and methodological roots are in the spiritual work of Rudolf Steiner, in Anthroposophy and Psychosophy, Humanistic psychology and the Expressive arts.

It is a methodology of experience awareness that applies body awareness, movement/gesture, visualisation and sounds as extensions of conversational counselling, by utilizing these nonverbal tools to access, explore, express, transform and to communicate human experience, from the individual's own point of view. Psychophonetics psychotherapy is a phenomenological approach to human experience that facilitates the client in becoming more conscious of their own knowing and way of being in the world.

Feature article cont...

The power of sound and music are celebrated in many of the great spiritual traditions as an important tool to quieten the mind and open the heart.

One way to deliver new faculties of self-knowledge is through the sounds of our inner landscapes, within the psyche...and through conscious relationship to one's experience through sensing, movement, visualisation and sounds of human speech (Tagar, 1995:8).

Tagar (1996) identifies four major modes of knowing and communication that allow for direct experience and verbal communication: *sensing, gesture/ movement, visualisation* and *sounds*. In the first phase of a counselling session, through conversation, a common picture between client and therapist is developed. Tagar goes on to say this is regarded as the: *'reflective dynamic of intelligence'* and is viewed as a *'second hand medium, a translation'* of experience (1996:13).

Human experience, according to Rudolf Steiner's (1994) model of the human being, is imprinted or registered in the *'subtle bodies'* that lie somewhere between the physical body and the mind- in the ether or life body and the astral body (the body of emotions, desires, feelings). The memories of experience live here, at an unconscious level, an *'invisible reality'* made up of *'processes, rhythms and formative forces'* (Tagar, 1995:2).

The *'subtle bodies,'* are similar to the concepts of chi, prana, etheric, dream-body and other notions of the life body. Steiner (1982; 1983a; 1994) describes the nature of the human being, as comprising a physical body, life-body, sentient-body and self, or I. The life Body is seen as the source of the formative forces where memory is held. Tagar (1995) proposes that the material or substance of these subtle bodies is made up of vibrations, the same 'material' that constitutes sounds. Because of this, sounds have the

capacity to resonate within the realms of the subtle bodies, and through this are able to access directly all of the unconscious stored memories and experiences residing there:

When all the sounds of human speech resound around a living human body, every aspect of one's inner experience, from every phase and level of one's life echoes and vibrates with them, like the strings of a piano with the sound of guitar strings nearby. Our subtle bodies, etheric and astral ...are like the resonance chamber of the sounds...The sounds are the hidden language of our inner life (Tagar, 1995:23).

Chopra (1991) confirms this and suggests that every part of the body holds the memory of all of our experiences within its cells. These atoms, cells and tissues, are composed of very faint vibrations that hold DNA together, which Chopra contends are the strongest forces in nature.

Assagioli (1975), the founder of Psychosynthesis, discovered through his therapeutic work that every sound or note can have physical and psychological effects. In the 1960s Hans Jenny, a Swiss scientist, spent over ten years conducting experiments to discover that sound has the power to cause geometric shapes to form on sand and to cause glass to shatter. By 1974 he came to the conclusion that:

Each individual cell generates its own sound, groups of cells also generate their own sounds, as do the organs of the body and these are harmonically related to each other. Sound creates form and the entire human body has its own sound made up of all the sounds of its cells, tissues and organs (Heather, 2001:21).

Assagioli (1975:240) remarked: *"how much more powerful then must be the impact of this force (sounds) on the vibrating, living substances of our sensitive bodies!"* In utilising human speech sounds the focus is on the single sounds of vowels and consonants, as these are universal and underlie all languages, connecting to the most primal human sounds of expression before the formation of words-babbling.

Feature article cont...

Tagar states in Crowley and Crowley (1992:290) that: *'babies all babble in exactly the same way.'* Just as babies spontaneously play, experiment with and 'express much of their inner experiences through the sounds themselves', so adults can reconnect with and renew 'this intimate relationship with the single sounds of language'.

Beyond cultural differences, there lies the universal human experience of the single sounds and the choice of a particular sound for the expression of a particular experience, is of a universal nature ...The sound 'T' is an expression of a range of very specific experiences. One has to experiment with the sound 'T' ... in order to become conscious of it: one has to sense it, feel it, act it and play with it. The sound 'T' will then be able to reveal its various characteristics. It will appear to be pointy, tight, penetrating, tough, strong, ticklish. It will make sense then why a word like 'tree' starts with 'T', while a word like 'post' ends with it. The first starts from its strong grip in the ground and ends in its free movement in the air above, expressed by the 'R' of 'tree'; the second comes into the ground from above, gets stuck in the ground, where it stays at rest.

One of the major classifications of the sounds is by the basic elements. The European classification consists of 4 elements: Earth, Water, Air and Fire, while the Chinese scale includes 5 elements: Metal, Wood, Water, Air and Fire. Tagar (1997) developed Steiner's indications further in the following scale of elementally classified sounds:

Earth element: G, K, D, T, B, P (the plosives).

Wood element: Ng, N, M (the Nasals)

Water element: L, W

Air element: R1, R2, R3, R4 (said in four different ways – Scottish, English, French or African accent)

Fire element: H, S, Sh, Z, Th, Ch, F, V, Ts (C), Tch, Dj, J, Y, Th. (the fricatives)

Light element: All the vowels (16). A (ah), E (eh), I (ee), O (oh), U (oo), Ä, Ö,

Ü and the diphthongs: A-I (ai, ah-ee), A-U (ao, ah-oo) and O-I (oi, oh-ee), U-I (ui, oo-ee) and reversed.

This basic alphabet is culturally biased in the direction of the sound we are most familiar with –

other people may add more sounds that come from their own experiences and from different cultures. Steiner (1960, 1982, 1983b) and Tagar (1997, 2001b) describes in more depth the spiritual and cosmic nature of the alphabet, and its application in healing which I will not go into in this paper, but is interesting to study further once a personal exploration, awareness and connection with the sounds has been established.

Beyond cultural differences, there lies the universal human experience of the single sounds and the choice of a particular sound for the expression of a particular experience, is of a universal nature.

Maman (1997) concluded from his experiments that the human voice has not only a physical aspect and emotional colour, but an added element not found in any musical instrument. This is a spiritual resonance that comes from the will of the person making the sound.

In exploring the sounds listed in this model I became aware that the following sounds were not referred to – ch, q, x, y, and z – as they are a combination of other sounds (eg. q = k & w). On this basis, Steiner (1960) stated in 1924 and Tagar (1997) confirms that there are only about 35–40 sounds worldwide which form the foundation of all languages.

These sounds can perform a variety of functions, including expressing inner experiences, releasing inner blocks, as tools for nurturing and transforming experiences. If we explore each sound we find they have a unique quality, characteristic or beingness. Speaking single sounds creates a particular shape of air flow through the mouth and nose that can be traced through joining the air flow with hand movements.

Feature article cont...

Crowley & Crowley (1992:289) and Steiner (1982, 1983b) describe some typical inner and outer expressions and responses that can occur while experiencing sounds said aloud, and when expressed with the whole body:

A (ah) – opening, wonder
 U (oo) – narrowing, deepening
 K – breaking through a barrier, cutting
 MMM – nurturing
 T – pointing, of incarnating
 D – consolidating
 G – guarding, fending off
 B – embracing, holding movement

However, it must be remembered that although there can be a commonality of experience with each sound there are also individual differences in the experience of the sounds and in sound combinations. Newham (1999) in Heather (2001) supports this by saying that our voice reflects our sense of identity and the sound of our voice reminds us who we are. The definition of personality comes from the Latin words 'persona', which means 'the sound passes through'. This can mean that changing our voice pattern can change the way we perceive ourselves and how others perceive us, and our voice can help us to express the different personalities within us.

Sounds have shapes, movement and direction (Tomatis, 1991; Tagar, 1999 & Jenny in Heather, 2001). The shapes made by experiences in the subtle bodies echo with the shapes created in us in response to sounds. Tagar's research found that this experience of the shapes is of the imprinted experiences in the subtle body, which can be sensed through bodily sensation, and expressed through bodily gestures, movement and sounds.

For the practitioner, the skill of *sound-naming* is to find the compatible sound that creates the same specific shape of the already created and imprinted experience. For instance the shapes could be closed/open; straight/curvy; hard/soft; imploding/exploding ... etc.

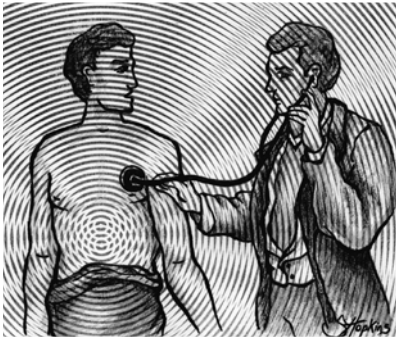
Sounds also create forms and disperse them, allowing or preventing movement. In many healing traditions the life body (etheric, chi or prana) is seen as a sphere of energy in constant motion. Sickness is considered to be movement that is blocked, while healing involves the release of blocked energy into movement. Therefore the sound naming of the movement is as important as the sound naming of the form. Some examples of types of movement are: heavy/light; fast/slow; contraction/expansion; inward/outward; straight/round ...

These movements and sounds also have a specific direction, for example, upwards, downwards, pulling, pushing, from behind, from the front (Tagar, 1999).

When I experiment with sounds by saying them aloud and continuing or extending them, I come into contact with the elemental characteristic of each sound. For instance, *earth* sounds such as 'dddd, bbb or kkkk' can suggest to me the qualities of incredible resistance and denseness, as well as solidity, holding, enclosing and an ability to break through. As expressions of inner experience, the earth sounds evoke in me feelings of frustration, anger and unresolved struggle and effort as well as solid foundations. They can effectively express all that is blocked and being held back. The same sounds however, can also be used to release blocks. By exploding the sound I make to express an inner block such as anger, I experience a corresponding release of energy of what was blocked previously inside of me (eg. moving from sounding a blocked HUG/or HUD/ into a released GAAH or DAH... etc). The release is even more effective if accompanied by corresponding physical gestures or movements.

Sounds are most effective when they arise organically out of breathing into a gesture of a

Feature article cont...



particular experience and physically moving with the whole body, sounding aloud. The particular sounds applicable for each person are unique expressions of an individual's specific soul experience in that particular time and place. Sounds related to the elements of *wood* and water (eg. n, m, ng, w and l) can be for me warm, flowing, caressing and nurturing. They can evoke experiences of being soothed, calmed and comforted.

There seems to be a suggestion in these sounds of a certain fluidity. This is reflected in the common expression 'mmmm', when something is being 'mmmulled' over, ponnndered ...mmmm ...mmmaybe... The water sounds (w and l) for me can still be nurturing, but appear lighter and more open, with more motion that involves the whole body. The gesture that comes to me is a fluid wavelike motion. The sound 'lll' suggests something 'alive, living, like a waterfall'. These sounds correspond to the life (or etheric) level of existence and the life processes.

The *air* sound 'rrrr' is an effective and fun way to enliven the energy when feeling tired, as it travels and moves around, dispersing and scattering the energy, depending on how it is sounded. Combining sounds such as 'brrr' (sounded through the lips) and shaking the whole body at the same time can be even more effective.

The *fire* sounds (s, sh, ha, f, v and possibly j and z) can represent for me a further enlivening and development from the air sounds. They have action, warmth, force and direction. Like fire, there is no holding them back, especially Hah, Shh, S.

In exploring some combinations of sounds, for example: k-sh, w-sh – they seem to describe a process of breaking out from some form of resistance. The words 'crash' and 'woosh illustrate such a process. The sounds can always be explored further and will mean different things to different people according to their own experiences.

There are also a group of sounds that are useful for specific types of release and sometimes for naming certain types of attacking inner forces. They are the fricatives/explosive and steam releasing sounds, made by combining a particular earth sound with a particular fire sound and with no vowel sound in between them: For example, G-H; K-Ssss; T-Ch; T-Ssss; D-J; P-Fff; P-S; P-Sh; etc. (Tagar, 1999).

The vowel sounds are different from the consonants. It is an interesting exercise to become aware of where the vowel sounds originate in the body and to explore how the expression of the vowels can possibly relate to and stimulate our faculties of imagination, inspiration and intuition (Steiner, 1982). For instance, when I experience a beautiful sunset, a feeling arises within which can be enhanced by responding aloud with the sounds 'aaah', 'oo' or an extended 'w-ow' or with whatever sound/s that come naturally with that feeling.

The capacity of sounds to resonate with specific imprints of experience makes them a powerful therapeutic tool as they can echo the experience of invasion, of inner and outer pressures, impositions, abuse, criticism as well as the experience of protection, pain, release, nurturing and all aspects of desired inner strength.

Feature article cont...

This articulation may serve as a beginning of being inspired to paint the scene or to write a poem or to imagine a future holiday or to realize intuitively that it is time to live nearer to the sea ... The point is that by engaging in an exploration of the different vowels this activity can help to identify more clearly what is being evoked within one's soul life through the experience of the sunset. It may be a yearning, a knowing or maybe excitement for a future possibility. The sounds can be a source of release and of healing in our life body as we experience them taking place within us, as subtle vibrations. The following poem is inspired from an experience of sounding and moving the whole body with 'shhh'.

'Shhh ...' (sounded with extending, rising & falling of the sound, on the breath)

*I am the warm winds,
I am the shifting sands
I grow and change forever,
The landscape expands*

From the psychotherapeutic perspective, Tagar (1999, 1997: 47–49) describes in more detail the nature of different sounds in his paper: *'Cooperating with the life forces from within'*, especially with regard to the connection between the characteristics of the elements and their corresponding groups of sounds. Tagar (2001a, 1997) concludes from his observation and experience that:

The sounds of human speech, consonants and vowels, are forms of vibration which can directly echo the whole range of human experience, which live in the body in forms similar to the vibrations of speech. Every human experience, once expressed in a gesture, can find its precise counterpart in a particular combination of sounds of speech (2001a:2).

Tagar (1997) suggests that sounds are the deepest and most powerful mode of operation of our body of life and its forces.

Assagioli (1975:260) supports this comment by saying that *'we trust that the magic of sound, scientifically applied, will contribute in ever greater measure to the relief of human suffering, to a higher development and a richer integration of the human personality.'*

With regard to therapy, through working with body awareness, gesture and visualisation the sounds can then address and enhance the bodily memory of experience and access untapped inner resources. The capacity of sounds to resonate with specific imprints of experience makes them a powerful therapeutic tool as they can echo the experience of invasion, of inner and outer pressures, impositions, abuse, criticism as well as the experience of protection, pain, release, nurturing and all aspects of desired inner strength. Sound therapy in combination with the other nonverbal modes is also effective for the practice of creating personal boundaries and for asserting one's own power, presence, rights, speaking and expression (Tagar, 2001b). The sounds give the client a range of tools for the exploration, expression and communication for change and improvement in their inner life. It is important to always approach this activity phenomenologically, to *'study human experience and the way things present themselves to us in and through such experience'* (Sokolowski, 2000:2), so the freedom and uniqueness of each person's experience is respected.

The following examples describe the client's experience of using sound as part of their therapy: Marilyn: *On this particular day there was a difference in my nurturing (imagined/visualised) my heart was first covered in a woven blanket of love and warmth, which was pink and gold, and this then replaced with a pure gold blanket and it was ultra fine like fine toffee, but was soft not brittle, that covered my heart and yeah, it felt, was really lovely. The sound (I sounded) was a warm high vibrating energy 'MMMMMM' sound, with a central point to it but also vibrating graduating out, that was very nice and then after a couple of days of nurturing my heart, this beautiful pink colour surrounded by exquisite perfumed rose petals, I could visualise and smell the petals.*

Feature article cont...

I had some wonderful sessions nurturing my heart, I can smell, a divine smell absolutely. A warm gentle feeling sound 'MM' came with feeling. ...I could see the colour yellow with that sound and it's dancing, so the sounds changed which was interesting because there was a difference in the changes, it felt like the heart had been healed, so with that healing the joy was able to manifest itself and be in there. Until the heart had actually been healed and been given these nurturing sounds and the love that it required it couldn't experience joy. The sounds made a big change for me.

Zeus describes his experience of using the whole body when speaking the sounds of 'Gah', and 'D' during part of his therapy process: *I think using the body makes a big difference, because it's not just a conversation, you are actually participating and what you do is you, you are not told how to do it, it's just what comes out of you in each situation. It's just invigorating and feels that once I've released the block and set up the boundary I do find I come back within myself.*

During Margaret's twenty hours of labour she seriously considered taking a painkiller, but changed her mind when she remembered her learning from the therapy sessions, to accept the pain and not fight it. When she joined it with her breathing and sounding 'om', 'uhhh', and other fluid, open sounds, she could endure her contractions and ride with the experience: *'I was meeting each moment with sound and by the time I had sounded out the sound fully, the pain had passed.'*

The experience of the therapist

Perhaps, more so than in many other mediums, the therapist who chooses to use their voice or non-verbal communication tools in their therapeutic work must attend to their own development first. Heather (2001) describes research by John Diamond that proposes the purpose of speech is to raise the life energy of the Listener, so that he/she is benefited by the communication. From his research in 1983, Diamond suggested that about 90% of

professional people who use their voices as their therapeutic tool: *'will not be able to raise the life energy of their client – their voices are non-therapeutic'* (Heather, 2001:35).

Jutta Eggers (2003) emphasises in her study that if the therapist is using nonverbal communication tools in therapeutic work then the therapist must first experience, and make an in depth connection with, these tools and their own issues and experiences. Without attending to their own experience and development, the therapist may be limited in their ability to reproduce a transitional space whereby the client can become increasingly integrated, intra-personally and inter-personally.

Conclusion

Steiner predicted in the 1920's that pure tones will be used for healing before the end of the 20th century, while Nostradamus foretold the healing of cancer though pure tones and Edgar Cayce also predicted that the medicine of the future would be sound.

Perhaps the future is now?

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Robin is currently writing and editing an introductory book on Psychophonetics and another book on Psychosophy.

In 2010, Robin will be facilitating a 7 weeks short course called: 'The healing power of sound'

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The use of voice, resonance and music, can improve physical, emotional and mental conditions

Reflections from the September PD weekend in Melbourne

In our last newsletter it was written: *We are doing our work in times of great crisis and change for many people. The 'global financial crisis' has had a big impact on the wider community. People are struggling as the ground breaks beneath their feet. Jobs are lost. Lives are being restructured around changes to roles and incomes.* Based on this and on a discussion at the last IAPP PD weekend about the threshold sequences and on the recent workshop with Kaaren Hawkes, on setting up a private practice 'Crossing Thresholds' was deemed to be a relevant theme for the September PD weekend, and a number of practitioners presented a variety of activities on this theme. What follows are two reflections, from Margaret Lange and Hadas Sorenson, about the weekend.

The Rumi below is an interesting one to contemplate in relation to thresholds.

The Guesthouse Rumi

This human being is a guest house,
Every morning a new arrival.

A joy, a depression, a meanness,
some momentary awareness comes
as an unexpected visitor.

Welcome and entertain them all!
Even if they are a crowd of sorrows,
who violently sweep your house
empty of its furniture,
still, treat each guest honorably.
He may be clearing you out
for some new delight.

The dark thought, the shame, the malice,
meet them at the door laughing
and invite them in

Be grateful for whatever comes,
because each has been sent
as a guide from beyond.

Beasts of the Threshold – Self Hatred

Margaret Lange

I chose to present the 'beast of hatred' as I still had very clear recollection of my first meeting with self hatred, in relation to moving out of my marriage, and six years on, I find plenty more to be done with this beast. I also have a regular appointment to reconcile hatred of an inner critic – kindling a spark of life rather than endless thinking. I used Steiner's Fourth meditation from '*A Road to Self Knowledge*' as a preparation.

Reading from Lecture 4: '*Inner impulses of evolution*' Steiner describes how, when we fall asleep and our ego and astral body move into the spiritual world, we first meet or: "*we are united with those whom we look upon from the consciousness of our time with the deepest antipathy*"... "*we must pass through the souls of those we hate*". So what if our own soul is there?

Hate can be seen in the spiritual world penetrating so that one must defend oneself from it, as if defending from a physical blow. It is readily usable by evil powers. Yet, in the astral world, cause and effect are reversed so that intention can become the cause and Steiner says that: "*if one enters more and more into the knowledge of actual reality, then the very entering possesses the force to create the impulse of the good*" (see full lecture at: www.rsarchive.org)

This is what we see with our clients and this is what I experience in passing through self hatred within myself. The loathing is nauseous, the stench putrid, it tears strips from me, painfully, excruciatingly – but I end up joining in mercifully to get the job done – to get to the core. Even then, the spirit within doesn't call out, doesn't hurl itself back at the attacking demon, but we must wait for it in stillness, in gratitude for its smallness and newness, until the knowing of it *sets the heart aglow*.

Reflections from PD weekend cont...

So often I can turn away with a scornful “I know that, I’ve done that before” but, as Steiner says, that is like turning away from a meal because you have had one before—you did that the other day! Now each sniff of hatred is an invitation to barbeque old patterns, to reach the freshness of grappling with this moment, with enthusiasm.



And we serve each other with each such moment from all and any of us, repeated over and over again in a world where hatred is left lurking—a daily tool used to divide, exclude and dampen the spirit, rather than a daily tool to invite us into the guts of things, to the heart aglow, and to the Knowing that fires the will.

Contact Marg by email: margaretlange@fastmail.fm

What stayed with me after the crossing thresholds PD weekend?

Hadas Sorenson

Waves of warmth gushing through my heart as people shared their experiences of transformation over the last two days spent together.

In the PD weekend we were creators of energy and we used our inner wisdom to know ourselves more, we created a space hearing the largeness in us. I experienced Sophia present amongst us. I went back to read a paper I wrote about this Being which feels so present in my life and found that a year and

a half ago I wrote the following: “Wisdom unites us with reality in the sense that we can move decision into action. We call someone who knows how to apply knowledge a *wise person*. Wisdom is science becoming creativity. Human beings have a personal soul which is active from within, wisdom acting from outside can become individualised when people are ready to give up some of the certainty and to enter investigation.

With imagination we can recast the *already known*, as we transform the etheric body, filling it with life spirit. The pictures we produce ourselves arrive from a spiritual source and have power to restore harmony. Wisdom makes a person open and receptive because it is a foundation from which love for all things grows. Wisdom warms the soul; while love and compassion move things forward. Human beings have to hold the perception of wisdom as the activator of ability and insight. When wisdom is bestowed with love, the future draws near us (Wisdom and Health, 2003).”

The image I carry of Sophia is a Being standing on a wide base upright with open gesture towards the right at the upper part of the body or head, with a golden shield on her chest – I see a path towards embracing wisdom as “the knowing moments”, the moment when I raise myself above doubt and uncertainty and reach the substance of a decision, after acknowledging the journey through dark tunnels of *being in the unknown*, and encountering *demons* who live in the estranged side of the soul.”

I felt, in the PD workshop, that now I belong! I am no longer a foreigner who is not sure if her voice is heard, I have given up indulging in the space between the victim and the perpetrator.

In our Psychophonetics community we have now created a space of conversation with no judgment, and based on exploration, innovation and learning.

Reflections from PD weekend cont...

Together we have matured into being responsible professionals. I would like to acknowledge our selves. We trusted our resources and invited the undermining forces to be companioned; there was no fear but a welcoming attitude.

My energy level shifted from being full of life to being flat and then charging up again. This natural process I received in natural attitude as I accepted that this happened often when we face the undermining forces, and yes, I was in compassion all this time. Why? Because there was trust, I felt safe in the container of myself and my colleagues.

In the concluding session, as I was walking towards my future space, I heard the doubting voices whispering, so I visualised and imagined myself walking towards my future slowly but sternly, wearing a blue velvet robe, holding a basket full of goods and knowing. In front of me stood a welcoming committee of women, holding their baskets. We met at the middle space, next to another basket and we were sharing our goods and knowing, then this poem emerged:

The lighter and dimmer/safety contract

In being in my knowing
I am a researcher.
In speaking my knowing
I am safe.
In doubting my knowing
I am not alone
Wisdom supports me.
My fire is kindled by my body–
The Creative Wisdom;
I am in speaking
I am the lighter and the dimmer of my
communicating organ.
My voice is heard and being welcomed here.

In the days following the PD weekend I was reading the book *“Memory & narrative: The weave of life-writing”* by James Olney, who discusses the

relevance of St. Augustine’s writings (from the 5th century), and I quote this relevant piece from Augustine’s *Confessions*:

“Toys and trifles, utter vanities had been my mistresses, and now they were holding me back, pulling me by the garment of my flesh and softly murmuring in my ear: “Are you getting rid of us?” & “From this moment shall we never be with you again for all eternity?” and “From this moment will you never for all eternity be allowed to do this or to do that?”...and after a pause...“their voices were not half loud in my ears; now they no longer came out to contradict me face to face; it was more as though they were muttering behind my back, stealthily pulling at my sleeve as I was going away so that I should turn and look at them. Yet still they did hold me back as I hesitated to tear myself away and to shake them off and to take the great step in the direction where I was called. Violence of habit spoke the words: “Do you think that you can live without them?” (1998:55).

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- Bamford, C. (ed) (2003). Isis Mary Sophia: Her mission and ours. Selected lectures and writings by R. Steiner. Chapter: Wisdom and Health (Feb 14, 1907, pp61–67) USA: Steiner Books
Olney, J. (1998) *Memory & narrative: The weave of life-writing*. IL: University of Chicago Press.

I wish us all to remember our tools.

With love, Hadas

Email: hadasar5@gmail.com



Some of the practitioners who were at the PD weekend (Susanne, Francoise, Hadas, Judy, Marg, Anne, Lynne)

Poet's corner

Thanks to Anne for suggesting 'Bipolar' and Hadas for 'You sweep the floor'.

Bipolar

Stephen – 'THE BIG ISSUE' No.338 (Sept 22–Oct 5 '09)

I have a lifelong illness,
It's etched into my soul.
There's no escape – no turning back,
No comfort in its toll.

It follows me throughout my day,
Everywhere I go.
Mostly still and out of sight,
Yet lurking in my shadow

When it wants, it shows itself,
And shakes me to the core
A beast with blackness in its heart,
A beast I can't ignore.

When it hits my world grows dark,
It overwhelms my brain.
It gathers all my progress,
And pours it down the drain

It reaches back into the past,
And clatters up my mind
With evil sorts – dire thoughts,
Whatever it can find

With cruel intent it smothers me,
And sucks out all my air
It takes me down and down and down,
To depths beyond despair

Controlling me without regard,
There's nothing I can do.
But seek the shelter of my bed,
And ride the bastard through.

I lie awake and close my eyes
And try to fall asleep.
It takes away my will to live,
It forces me to weep.

**continued on page 23 with an alternative ending*

You sweep the floor

Rumi

The lord of beauty enters the soul
as a man walks into an orchard
in Spring.

Come into me
that way again!
Light the lamp
in the eye of Joseph. Cure Jacob's
sadness. Though you never left,
come and sit down here and ask,
"Why are you so confused?"

Like a fresh idea in an artist's mind,
you fashion things before they come into being.

You sweep the floor like the man
who keeps the doorway.

When you brush
a form clean, it becomes
what it truly is.

You gourd your silence perfectly
like a water bag that doesn't leak.

You live where Shams lives,
because your heart–donkey was strong enough
to take you there.



Kate's baby – the beautiful Layla

2010 course: The art of living creatively

A proposed one year program in artistic and personal development

Kate Casey

It's been an interesting process as we've started to define what an artistic and personal development program run by members of IAPP for 2010 could entail.

My motivation for proposing: *The art of living creatively* program comes from feeling so grateful for the foundation year of the Psychophonetics course and wishing to bring something of the flavor of that course to people, whilst bringing into being a program that springs from the unique passions of those who have expressed interest in facilitating in such a course.

The full *Art of living creatively* program is most likely in four cycles (with titles such as 'Restoring inner peace', 'Drawing from the heart', 'The art of relationship' and 'The healing power of sound'. Alongside these will be 4 one day artistic workshops – creative writing/poetry, clay/drawing, water-colour painting and music.

The following reflection focuses on the point of difference in the artistic element of the proposed program, in the 'The healing power of art'. It looks at what distinguishes it from other art courses. It should be noted however that artistic expression permeates the entire program. I was challenged recently about our 'point of difference' for the program. I was asked to articulate this and found it hard to speak in clear concepts about it. Since that challenge I have reflected on what is unique about our 2010 program. So the rest of this reflection is focused on the art therapy side of the program, on defining our point of difference as it relates to artistic practice.

My particular focus, as the working group has been contemplating the course content, has been on the artistic element. I would love to see art workshops as part of this course and called 'The healing power of art'. At this time it will cover water colour painting, pastel drawing, creative writing, clay modelling and music. As such I have been researching the more theoretical aspects of art therapy in order to become clearer about aims and outcomes. I wanted to be clear mainly about the difference between an art class that focuses on technique and the artistic work we do, in which the focus is on the interior landscape of the participant with technique only a part of the experience. As I worked through these ideas our points of difference quickly became clear.

Participants in existing art workshops, in Psychophonetics workshops in general and in our planned course/workshops for 2010 can be differentiated in the following ways.

1. Participants focus on their inner experiences using the tools of Psychophonetics.

In the art workshops of 2009 that were a precursor to the artistic component of the 2010 program, all art practice allowed participants to externalise the interior self – inner hopes, dreams, emotions, feelings, reactions and so forth. The art works produced were not a reflection or analysis of what was seen in the outside world but of expressed inner feelings and dynamics. This is a traditional way of defining and working with art therapy (art therapy is the practice of producing art that reflects the inner life).

When art therapy is a way of connecting to the inner world then we are fortunate indeed to have the tools of Psychophonetics at hand. For we have practical simple ways of connecting to the inner

The art of living creatively cont....

life. Through sensing bodily experience and understanding the aspects of experiential awareness (sensing, reacting, feeling, beholding and speaking) we can guide participants to explore and come to know the truth of their inner soul life and relationships.

2. Skilled Psychophonetics professionals guide the art-making process

Some art therapists suggest that there is an inherent power in the creative process of producing works of art that focus on the inner experience. This is a traditional way of defining and working with art therapy. Whilst our facilitators believe that this is indeed the case, we work more specifically using Psychophonetics psychotherapeutic processes to guide participants to new insights that arise from the art making. This is done in the context of skilled conversations and body awareness activities between the Psychophonetics facilitators and participants.



By Lynne Alexander – art workshop participant

The Psychophonetics practitioner's therapeutic aim is to be guided by the individual's 'wish' to find meaning in his/her art or to gain insights from the art that is created. The Psychophonetics methodology allows us to do this in two ways.

Firstly the tools of Psychophonetics give facilitators a specific practical framework and

psychotherapeutic sequences that can be used for the art-making process. Secondly, if it is accepted that the success of an art therapy session or workshop is dependent on the skilled conversation between participant and facilitator, then, again, we are fortunate, that the facilitators are trained in the client-centered art of conversational counselling.

3. Art therapy workshops have an anthroposophic focus and are thus effective in a very specific way

The following quote which Linda Hall has on her *Artbeat* website – www.artbeat.com.sg – explains from an Anthroposophic perspective, why artistic expression of the inner self can be so useful.

Comprehension of the world expressed in imagery and pictures, leads man towards his innermost being. As long as he strives for self-knowledge with abstract ideas and concepts, nothing is achieved. But when he penetrates into his innermost being with pictures that give concrete definition to experiences ...then he achieves his aim...man must meditate in pictures, in images.

R. Steiner, *Temple Architecture*, Ap. 27th, 1924

So what then is our point of difference?

As I explained earlier I was challenged about our 'point of difference'. I was asked to articulate this and challenged to explain how our course is different to the plethora of artistic and personal development courses already out there. It is clear to me now that the artistic component of our program is indeed unique.

The uniqueness of *the art of living creatively* program lies in the fact that participants will focus on their inner experiences using the creation of artworks as a vehicle and facilitators have at their disposal, the framework of anthroposophy and the tools of Psychophonetics, to guide participants to unravel deep inner pictures.

The art of living creatively cont....

What does this mean for participants?

It means a rich and deep experience with the inner world through profound conversations with skilled practitioners leading to creating artworks as expressions, reflecting new insights. If I were still in the corporate world they'd be calling that last line a vision statement, albeit a fairly long one 😊

Final words

At this stage we are still drafting up our 2010 program and ensuring we have a viable business model. If you know of anyone who may be interested in such a course please contact me, Kate Casey 0419 246 390 or email katemcasey@gmail.com so I can send information about the course to them. If you can help to promote us in any way, we'd be very grateful. From market research, we have found in the past, that the best way to promote our courses is by word of mouth and using existing networks of contacts.

Is there anything you can do to help pass this information on...

See website for

Directory of Australian
Psychophonetics counsellors &
psychotherapists

Upcoming courses & workshops

Interesting Resources

www.psychophonetics.com.au

*See page 28 for another upcoming workshop:

'Restoring Inner Peace'

Upcoming Events*

A WORKSHOP FOR MEN WHO WANT TO GROW

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Email: adhanks@bigpond.net.au

See flyer on websites:

www.consciouslifedevelopment.com

www.psychophonetics.com.au

I am a qualified counsellor/psychotherapist and adult educator, living and working in Northern NSW. Having worked with men and youth for many years, in Australia and overseas, I recognise that working alongside men is a challenge as well as a deep privilege. This work is part of my vocation and I feel deeply privileged to be able to offer programs and workshops for men in which they can grow and become more authentic.

Don't miss this unique opportunity for exploring, transforming and healing

Other News

Professional Indemnity Insurance

The Psychotherapy & Counselling Federation of Australia (PACFA) has worked closely with Rowland House Insurance Brokers (Level 4 West Tower, 608 St Kilda) to develop suitable and inexpensive insurance for its members, however, other practitioners may also find insurance to be a good option to investigate.

Purchase online at: www.einsurance.com.au

The process is simple:

1. Log on to: www.einsurance.com.au
2. Click the 'Register here' box, enter details and submit application.
3. You will then receive an email displaying your username and password
4. Return to 'Home Page' – www.einsurance.com.au and click the 'login here' box.
5. Complete application.

Once you have completed the application, quotation options will be displayed and you can then purchase online, the policy that suits you. A certificate of currency and tax invoice will be immediately available when payment has been confirmed. For any questions concerning your insurance call Rowland House on 1800642799

AGM - PACFA

(Psychotherapy & Counselling Federation of Aust)

Some relevant points from the AGM report by CEO–Dr Colin Benjamin:

- Development of an Australian Register of Psychotherapists and Counsellors (ARCAP)
- Establishment of a closer relationship with Government and private health insurance agencies to gain recognition of the professions of psychotherapy & counselling for rebate purposes.
- Accreditation of new courses for Counselling and Psychotherapy across Australia and an increasing interest in extended professional development.

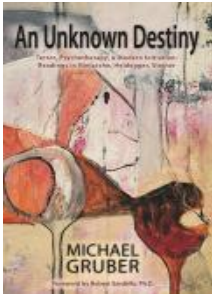
In 2010 the Australian Government, through the Council of Australian Governments (COAG), will introduce national legislation for the registration and accreditation of health professions in order to protect the public from unsafe health practitioners and to reduce duplication of registration processes across all states and territories. The scheme is being introduced in the context of current and emerging workforce shortages in the health industry and the perceived need to protect the public interest through a national health workforce initiative. During the process of consultation for these changes the Government has recognised that the Psychotherapy & Counselling Federation of Australia (PACFA) and the Australian Counselling Association (ACA) are professional stakeholders in the evaluation of the impact of the Better Access Initiative (BAI).

Some noteworthy findings reported in the review include: More pressure on GPs who are required to prepare over a million mental health illness plans that assume a link between mental disorder and mental illness with subsequent long delays and waiting lists for access to rebated psychologists, social workers and authorized mental health personnel; and an under-utilised workforce of qualified professional personnel and of a national credentialing system for counsellors and psychotherapists, that are able to provide national mental health practitioners across the country, that is equal in number to that offered by clinical psychologists and social workers. For full report see PACFA eNews: www.pacfa.org.au

IAPPOz members are encouraged to also join a PACFA member association or ACA, if you want your name to be on the National Register and in the future, to hopefully get a provider number to claim rebates.

Resources

An Unknown Destiny *Terrorism, Psychotherapy & Modern Initiation*



Michael Gruber 2008
Foreword by Robert Sardello

Lindisfarne Books
ISBN 978-1-58420-064-2

The introduction is followed by 7 chapters:

1. From ornithology to a love supreme: Overcoming the forces of gravity, and the teaching of *Amor Fati*
2. Zarathustra's convalescence: Cognitive expansions and inner wisdom
3. With Nietzsche on the road from revenge to redemption
4. Traumatic pain: Psychotherapeutic conversation between medium-ship and soul wisdom
5. Psychotherapy as a vocation: Giving voice to soul
6. Intuitive and inceptual thinking: The meditative paths of Steiner and Heidegger
7. 'While my conscience explodes'...

Psychotherapy, as intimated by Gruber, may be the only contemporary venue available for initiation. It is primarily a prototypal action between people, in which the vertical imagination that has characterized spiritual practices of the past is now found in the 'between'. This implies a revolution in the initiatory process, one in which the 'gods' are no longer situated in the vertical 'above' or 'below'. The gods have not completely disappeared, but now persist in the soul/spirit field between people... [as] living presence all around us... In *An Unknown Destiny*, Gruber has written [a]...book that gives us the basic new tools to undergo and recognize that humanity is passing through an as-yet unrecognized initiatory shift of being (Sardello, 2008:xv).

In his book, Gruber describes this approach as Anthroposophical psychotherapy.

Angels in the Dust



An award winning film now on DVD shows life at Botshabelo Village in South Africa. This inspiring story of Marion Cloete who, with her family, fearlessly walked away from a life of privilege in Johannesburg to start an orphanage for more than 550 South African children. For a nation overwhelmed by the HIV/AIDS epidemic and recovering from Apartheid's legacy, Marion's village offers a pathway of hope.

Marion has done three years of Psychophonetics training at Persephone Institute SA and applies these tools in her work with the children.

For more information see websites:

www.angelsinthedust.org www.botshabelo.org

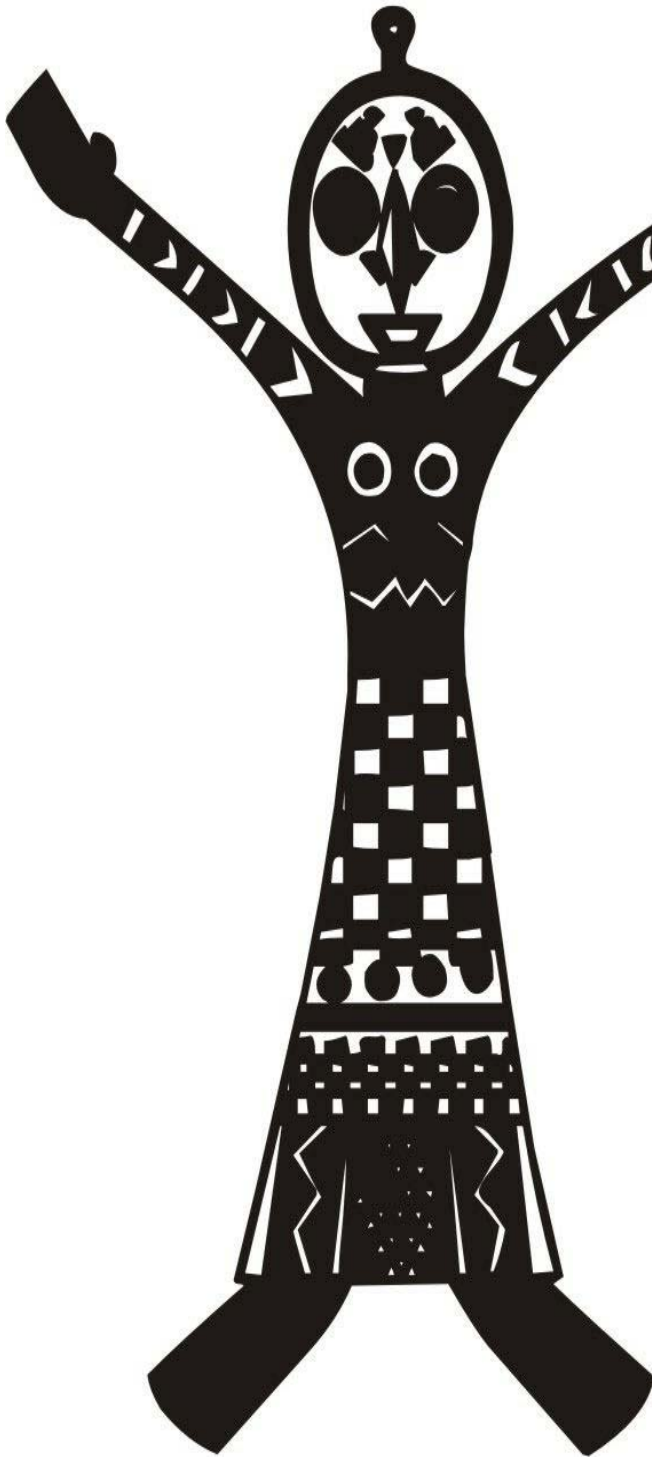
Other useful resources

IAPP member practitioners can access a range of resources in the '**Member's Section**' on the Australian website: www.psychophonetics.com.au

Articles of interest from the field of counselling & psychotherapy are added regularly (eg. Two essays by Felicitas Vogt & Pietro Archiati about life's anxieties being opportunities for inner development)

If you wish to access this resource, contact Robin by email: robin@lifeways.net.au and she will send you the password.

News from South Africa



IAAP had its first AGM in Cape Town earlier this year, and now has about 40 members from South Africa and Australia, with about half the membership being full professional members, some as professional supervisors, and a few as authorised teachers of Psychophonetics. See who is on the executive committee on page 28. For any enquiries about IAAP and its practitioners, contact the secretary, Katherine Train: kathyf@netpoint.co.za

Looking forward

Yehuda Tagar

Psychophonetics is now described as ‘soul phenomenology based on Rudolf Steiner’s Psychosophy,’ specialising in the unique methodological competence of Psychophonetics, and through our unique expertise in the following disciplines:

Psychosophy – Introduction to Rudolf Steiner’s Psychosophy – offering for modern use Steiner’s foundation of a science of the soul based on Anthroposophy, made practical through Psychophonetics, a methodology of psychotherapy originated from Psychosophy research. In 2011, there will be a range of international conferences in UK, Germany, Holland, South Africa and USA leading to the 100th anniversary of the foundation of Psychosophy.

Literacy of Human Experience – Psychophonetics methodology of Self-Perception, using the range of non-verbal modes of communication: Sensing, Movement, Visualisation and Sounds.

Methodology of Experience Awareness for practitioners – The phenomenological method of soul observation, indicating to the practitioner at

Looking forward cont...

any point in time the relationship between the client's 'I' and the client's own experience.

Pneumatosophy: Transformation of Soul into Spiritual Awareness

a) Empathy: The methodical development of Empathy through Imagination, Inspiration and Intuition

b) Soul-Transformation: The 5-fold methodical intervention of the 'I' in soul dynamics through Acknowledgement, Exploration, Meaningfying, Choice-Making and Conscious Action.

Humanising the Work Place: The 7 Conditions for personal development through work – Supporting the resilience and creativity of teachers, medical practitioners, healers, community workers, managers and parents, in growing through their sacred tasks, both for the recipients of their services and for their own healing and personal development

Psychophonetics: Coaching for Deep Leadership – Continuing professional training of Psychophonetics practitioners, both as Soul phenomenology and as a methodology of psychological transformation for individuals, communities and organizations.

All the above is to be fostered through a series of publications, lectures, workshops, seminars, professional training and conferences in Africa, Europe, USA (and possibly Australia). With new partners in the UK, Denmark and Germany, we now have an opportunity to arrive closer to our mature cultural contribution. With new Psychophonetics based leadership and continuing professional development training seminars, scheduled at Vahingen Academy in Germany, at a few organisations in Denmark and at the Health Creation in England, we are arriving to our hoped for level of operation in Europe.

In South Africa, my home and the home of Persephone Institute in Hout Bay, has been bought by a friend from England. This investment enables us to continue to live and to work there, and to consolidate and expand our work in South Africa and other countries, so that in the foreseeable future we will be able to buy it back, with a group of South African colleagues – creating additional educational and therapeutic activities in this beautiful place.

Thank you to everyone for giving us the opportunity to be here making the contribution we can, being well and growing.

We are here because you are here

UBUNTU is the South African word for it

Yehuda can be contacted by email:
yehuda.tagar@psychophonetics.com



Keriesa Botha

For many years I have presented The Wise Cycle, a workshop exploring the different phases of the menstrual cycle and its meaning in women's lives. Some of the women who had participated in these workshops started asking me: "What about menopause? How do we deal with this transition?" Investigating the answer to this question led me to discover that menopause could be one of the richest and textured thresholds of a woman's life. This discovery inspired me to develop a retreat called: *The Journey towards Menopause*.

In the retreat, I use the story of *The Handless Maiden* as a map for exploring the issues that arise at menopause through ritual, drawing, movement, free writing, clay work and story telling. The Handless Maiden is the story of a girl whose father chops off her hands, who has to go handless into the world, who meets a king who marries her and gives her silver hands. She lives in his castle and has a child but eventually has to leave, go into the forest, relinquish her silver hands and grow her own hands. After seven years the king, her husband, finds her in the forest. When the astonished king does not recognize her, she shows him the old silver hands and says: "Through my care, my silence and my dreams, these hands have grown back. I am no longer the Handless Maiden you once knew."

The work in these retreats inspired me to do further research on menopause using Psychophonetics, which helped me to deepen my understanding of the psychospiritual challenges

during this time. This year, at the request of women, I have developed a program of workshops which addresses the physical, psychological and spiritual needs of women at this time. I call it: **Seeding the Wisdom Years**. The program runs over four months with a weekend workshop each month:

The *Journey towards Menopause* Retreat:

1. A Biography weekend
2. Meeting the Dark Goddess: exploring blocks and challenges through Psychophonetics
3. Creating a Dream Shield: a painting workshop setting intention for the future
4. In the Silence of the Heart – a day of silent meditation.

These workshops are complemented by two days which I call *Bodywisdom Speaking*: days in which information about nutrition, self care, sexuality and the medical facts and myths of menopause are shared (this is presented in collaboration with Nola Davidson, a nutritionist and Dr Shakti Malan, a teacher of Tantra.) Then there are also three evenings of storytelling which I call *Goddesses, stories and poetry for the wisdom years*.

This program started in September and although the group is small, the sharing and learning have been very deep and nourishing.

What interests me as an educator, is how often women tell me that they find it so hard to assimilate any reading about menopause. It seems that this knowledge needs to be created and assimilated through sharing experiences and insights in contexts of mediated learning. I love this process of knowledge making.

As a facilitator, it is interesting to note how all the reading I have done synthesizes itself in a new form or wisdom when I have to answer women's questions. I find this new facility growing in me a very fulfilling endeavour.

Seeding the wisdom years cont...

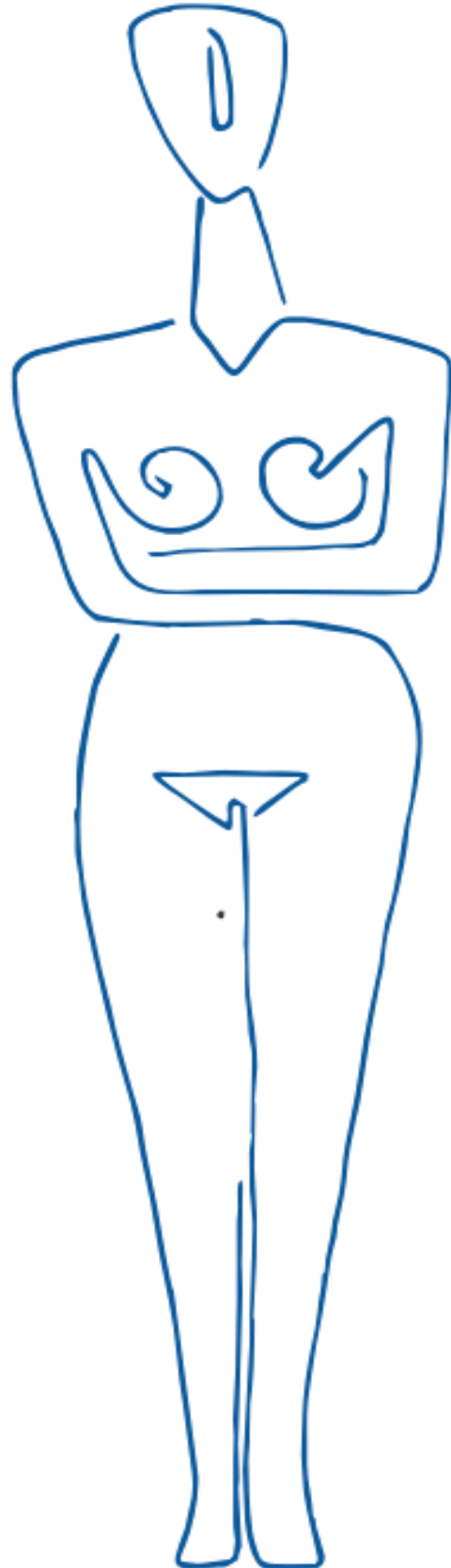
Through my retreats I have observed that one of the core issues women struggle with at menopause is the issue of meaning and creating a deeper level of spiritual depth in their lives. Questions that participants ask are: *I don't know who I am any more. Why are the things that used to work in my life, not working any longer? Why don't my relationships work anymore? Why is my work not satisfying any longer?*

I call this phase of questioning and dissatisfaction, the Silver Hands that become visible at menopause. It requires women to look at what the habitual and comfortable forms in their lives are that do not fit their inner yearning any longer and to decide what needs to be changed and to be cut away or to be re-defined. For instance: a woman who was a well known and successful yoga teacher had to face that her yoga school had become silver hands. Her yoga school which used to fulfill her was depleting her spirit. At the end of the retreat she decided that she wanted to teach master classes only and hand over her school to another teacher.

Setting aside the silver hands can also herald a period in a woman's life when she has to endure an in-between-time, a time of death, barrenness and emptiness, a time of not knowing whether anything will emerge again. It can herald a time of depression and facing your shadow.

The deepening of the feeling life and the vulnerability that the hormonal changes bring at menopause can also put women in touch with original woundings that have been suppressed. In order to move forward, these original woundings have to be addressed. I call it going back to where women have lost their original hands, to the place where their connection to their divine feminine self has been cut off.

It is also a time when a woman expresses a deep need to be alone, to have time out and to explore her spiritual orientation in order to allow that which needs to arrive in her soul life.



Seeding the wisdom years cont...

I call this yearning the need for forest time, the time for growing new hands. It is as if women need to take time to create a womb space within their being in order to allow for the spirit to arrive. The story of the Handless Maiden ends when the king arrives. He is a changed king, he has been wandering for seven years, without eating and without drinking, looking for his queen. When they meet there is anew union, a new relationship between the inner masculine and inner feminine arrives, a second marriage takes place.

This time of growing your own hands is seen by Dr Jean Shinoda (1994), the well known Jungian psychiatrist, as an in-between-time in which women are often thin skinned and vulnerable but also psychologically receptive and open to new growth. She describes it as time and a place:

“where glimpses of the eternal and ordinary perception overlaps. Here the invisible spiritual world and the visible reality come together; here intuitive possibility is on the threshold of tangible manifestation.”

This in-between-time can challenge a woman to re-define her spirituality. One of my clients said after four Psychophonetics sessions: *“Before these sessions I experienced my spirituality as a vacuous, meditative space out there, intangible. Now it has more shape, I can engage with it more, I can embody it.”*

For me menopause has become an opportunity to become a midwife for women’s unique birthing at this time. It has taken me on journeys plummeting the depths of despair and darkness and has given me glimpses of the beauty and courage of the spirit. It has made me wonder why women are not given space at this time of transition.

Through my work I hope to honor the mystery of this threshold.

Reference

Shinoda Bolen, J. (1994). *Crossing to Avalon: A woman's midlife pilgrimage*. New York: Harper Collins

Keriesa has been a lecturer, teacher trainer and writer of learning materials for more than a decade. She is a qualified Psychophonetics practitioner and teaches counselling at Persephone Institute in Cape Town.

Keriesa has run many retreats on the theme of menopause and has a deep interest in women's cycles.

Keriesa has a private counseling practice in Kalk Bay and Plumstead and can be contacted on 0217862029 or email: kbotha@tiscali.co.za

*Cont from page 13 – **Bipolar***

Stephen wrote these three verses in place of the last two verses of his poem which gives another meaning...

...To depths beyond despair

Cutting deep into my arm
Will halt the mental strain
Change the focus from my head,
To life-reminding pain

In the past I have done it,
But now I look beyond.
This thing will pass then disappear,
A ripple in my pond

As this realisation hits,
I feel alive once more.
I summon all my inner strength,
And fight the mental war.

Stephen lives in Point Lonsdale, Victoria and was diagnosed with bipolar 4 years ago.

Some reflections on my work

Gayle Kent



As a practitioner, I continue to offer the option of working with clay during the action phase of a counselling session, however, some people prefer using pastels and drawing for expression, to assist them in rendering the invisible within to become visible.

Including art materials in my practice has been a fascinating process that flows and becomes a dramatic journey for the client and counsellor to travel together.



I have also had the opportunity to work as an assistant teacher to Keriesa, with the first year group in the counselling training program, for example, in the 'Seven Conditions' intensive.

Working with a group requires that I develop my ability to be flexible enough to shift focus from the depth and detail of an individual person's process, to addressing the group as a whole and then back again.

It also requires being confident and clear enough to lead an individual through a process witnessed by the whole group, and for me, this involves finding a balance between leadership and empathy.

Gayle lives in Constantia, Cape Town, and can be contacted on her Cell 083 375 1284 or by email: gaylekent@fastmail.net

Summary of lecture and workshop tour in England and Europe

Yehuda Tagar

During July–September, I completed a lecture and workshop tour through England and Europe, presenting Psychophonetics, and topics such as 'deep empathy', 'heart safety' and 'deep leadership'.

In Bristol, a successful professional development program on 'Humanising the workplace: The 7 conditions for organisational development', is currently being completed with the care managers and teachers at St Christopher School, an Anthroposophic-based curative education institute.

In Europe, I presented workshops and talks in Denmark, Belgium and Germany. One outcome from this tour is that in this coming November, I will be presenting Psychophonetics to the new association of Anthroposophic Psychotherapists (DtGAP) in Berlin.

Workshops presented at the Vaihingen Academy in Vaihingen Enz, north of Stuttgart, a leading institute in Central Europe providing training in Anthroposophic-based psychotherapy, resulted in me being scheduled to do a 2-day seminar on leadership skills at this Academy, in March 2010. See website: www.akademie-vaihingen.de

(to access this website in English, type the name of the academy into Google search and click on 'translate this page')

Yehuda is the founder of Philophonetics/ Psychophonetics, CEO & Principal of Persephone Institute, and President of IAPP.

For more information about Yehuda see the websites: www.persephone-institute.com and www.psychophonetics.com.au (click on the 'Practitioners' page and scroll down to find his profile).

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Psychosophy – A psychology of freedom

Rudolf Steiner gave the first of four lectures on 'Psychosophy' in 1910, in Berlin, from November 1–4. In these lectures, the nature of the human being is seen as comprising body, soul, and spirit, with the soul life coming in contact on the one side with the bodily life and on the other side with the spiritual life. In lecture 1, Steiner states that: "this is the step that leads up from anthroposophy to psychosophy". In the final paragraph of the fourth lecture, he states:

My dear friends, you have identified yourselves with a movement in which your store of knowledge can increase if you think of your present knowledge as a karmic fact. In that way you will have arrived at a crossroads, a vantage point from which vigorous co-operation in this work is clearly discernible as a task enabling you now or in a future incarnation to serve humanity. Do not think of that as an abstract ideal, but keep constantly returning to it in a practical way. This work must be made to bear fruit.

One current practical application coming from many years of research into Psychosophy is Psychophonetics, with its theoretical and methodological roots based in Anthroposophy and Psychosophy.

In 2010/2011, the 100th anniversary of Steiner's lectures on 'Psychosophy' will be celebrated with a range of conferences, workshops and seminars.

A book on Psychosophy is also being written and will include a number of well-known authors and practitioners who work out of psychosophy. Robin Steele is the editor of this book, and hopefully it will be published by the end of 2010.

Watch for details in further newsletters and/or check with local centres (South Africa, Australia, & UK) for further details.

Psychosophy – A Psychology of Freedom

What we have been and what we might be both converge in the present life of the human soul, where we live at the threshold between transforming past experience into the raw material for future potential, or staying imprisoned in our given limitations. Seen from an Anthroposophic perspective, that threshold is the growing point for the evolution of human consciousness, the next step in creation. A psychology, psychotherapy and coaching for personal development of this kind can be regarded as 'a Psychology of Freedom'.

Psychosophy – Soul transformation can only take place consciously. Researched from the unique perspective of Steiner's spiritual scientific faculties, a foundation for a future spiritual psychology was created, at the dawn of modern psychology. In 1910, he called it Psychosophy. It provides a practical model, road map, language and laboratory, for a comprehensive study and practical transformation of human experience based on a spiritual conception of humanity, evolution and the Earth.

Psychophonetics is the practical application of Psychosophy and of Anthroposophy in general, as a modality of personal development, counselling, psychotherapy and life-coaching based on Spiritual Science.

For inquiries about dates for the next course of: '**Psychosophy–A psychology of freedom**' to be held in Cape Town or in the UK, contact Yehuda Tagar by email: yehuda.tagar@psychophonetics.com

Eating yourself whole

Katherine Train

So called eating disorders are rife in modern society. The incidence of obesity, in adults and children, is high and rising in many societies. Anorexia nervosa and bulimia are well known in most high schools and orthorexia, the excessive following of health food diets, has recently been named. In this article I would like to present a few of my observations revealed through Psychophonetics exploration and process inherent in the eating habits of clients.

There is no shortage of nutritional advice in the popular media. Conventional wisdom, backed by scientific thinking, confirms the importance of healthy eating. Most people have some idea of what constitutes a healthy diet, but paradoxically, many who struggle with issues around eating know which foods would best serve their physical needs but feel powerless to exercise their choices. Something else takes over. In the words of a client struggling with obesity, *"I binge on sugar because it numbs the incredible rage inside"*. She was aware of the impact that her food choices were making on her weight but, when in the grip of a rage attack, was powerless to resist.

Another client, also struggling with excess weight found herself bingeing on salty, fatty, carbohydrate foods, specifically chips. When catching the moment that she reached for the chips and entering it consciously, she discovered it was when she was experiencing discontent and churning inside. These feelings were usually related to frustration about her limited career options and these foods helped to numb the raging emotions. Another ate compulsively to *"fill the incredible void and emptiness inside"*.

A twenty year old woman's parents and friends were concerned about her losing weight and picking at food. She was diagnosed with anorexia

nervosa. In conversation we discovered that she has bursts of extreme anger with panic attacks. It feels as though *"everyone is always in her face"*. She finds that she *"protects herself with her body language"*. Upon further exploration we name that she feels so much pressure inside that any pressure from the outside aggravates this inner pressure and she bursts in a fit of rage or panic. Food added to the feeling of fullness and pressure inside, hence the picking at food.

Using Psychophonetics non-verbal tools of sensing and gesturing we found a perpetual knot in her stomach and tight back and shoulder muscles as a guard to surround and protect her vulnerable sense of self. She had done this from early childhood as a protection from a picky, smothering and critical parent. This holding pattern became perpetual and internalized. She discovered that she had taken on an internal critic. An inner pressure is created by this holding and perpetuated by her self-criticism. The young child who took on this pattern did so as a defence mechanism. What she really needed at the time was protection and unconditional love.

As an adult, she was able to become aware of the inner dynamic, acknowledge the critic, make a choice to find compassion and unconditional love for her own vulnerability, gradually letting go of the muscular tension.

Another young woman with Bulimia experiences *"pressure from food inside, her clothes from outside, with her own nagging voice in between"*. In gesture she also finds that she has created a shell of protection, to protect her heart from her boyfriend who doesn't really see her for who she is. She realizes that she needs to speak up for herself and who she really is, rather than molding herself to others in order to be liked.

Eating yourself whole cont...

In Psychophonetics we name this protection an 'inverted guardian'. It may be experienced as a shell, a wall, a cage or any other restrictive device that we may have erected around ourselves to hold out an offending attack from another person and is usually originally placed in childhood. It is constructed psychically but converts into muscle tension. At the time of exploration, you find that the original offender is long gone but the protection has become habitual and is often not conscious. It becomes restrictive as we want to express ourselves but find that there is an invisible barrier that stops us. When brought to awareness, the choice maker in us can usually find the motivation to release the restrictive patterns and to invoke new patterns and habits.

A woman, who felt that she was making excessive use of detoxification diets and processes, came to the realization that she constantly felt dirty as a result of abuse in childhood. She was striving to clean herself physically in an attempt to rid herself of the dirty feeling when in fact it required a working through of the feelings of dirtiness taken on as a result of the abuse.

In the Chinese healing tradition foods are known to feed the body as well as the soul. According to Paul Pitchford (2002:310) in 'Healing with Whole Foods':

The sweet flavour, especially when found in warming food, helps energy expand upward and outward in the body. It is a harmonizing flavour with a slowing, relaxing effect. The sour flavour causes contraction and has a gathering, absorbent, astringent effect, to prevent or reverse abnormal leakage of fluids and energy, and the bitter taste causes contraction and encourages the energy of the body to descend. It reduces the excessive person. Salty has "centring" earthy qualities.

Science confirms that carbohydrates which are primarily sweet increase the absorption of tryptophan and tyrosine into the brain. One of the pathways of conversion of these amino acids is

into neurotransmitters, tryptophan into serotonin and tyrosine into dopamine and noradrenaline. Serotonin is thought to play a part in sleep, inhibition of pain and the control of mood. Noradrenaline controls the overall activity and mood of the mind and has a role to play in wakefulness and motivation.

Food and eating choices are often used in a way to alleviate or self medicate for uncomfortable soul experiences. Sweet foods may be used to numb or to expand a contracted state. Salty foods may be used to ground a feeling of flightiness. Unfortunately when these choices become extreme they may not be in the best interests of the body. When they compromise the whole, it may be useful to find what is going on inside and to find ways to harmonise the soul experiences with soul exercises. Impulses can be extremely powerful and often at odds with the choice-maker. Bringing them to awareness and assessing their origins and motivations aids the strengthening of the choice-maker and puts it into perspective alongside the impulses.

Reference

Pitchford, P. (2002). *Healing with whole foods: Asian Traditions and Modern Nutrition* (3rd ed). CA: North Atlantic Books (pp310–316)

Katherine is a Psychophonetics Practitioner and Nutritional Therapist, working at Syringa Health Centre, in Cape Town, South Africa. She has a general practice with a special interest in conditions aggravated by stress and eating habits.

She is currently studying for her Masters in Pharmacy at University of Western Cape, doing a research study on a Psychophonetics methodology for self care in the prevention of compassion fatigue and burnout for carers.

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For further details and bookings, contact
Judy 0418 106 729 judyemma1@gmail.com or
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For detailed information about Continuing Professional Development (CPD) training and supervision in your area, contact the secretary of IAPP

Katherine Train: kathyf@netpoint.co.za

or Australian branch representative

Robin Steele: robin@lifeways.net.au



International Association of Psychophonetics Practitioners

IAPP is a non-for-profit incorporated association based in Cape Town, South Africa, with an Australian branch.

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To apply for membership of IAPP please contact the Registration officer to send you an application form.

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