

- **Lea Rose** (Melbourne, Victoria Australia)



Read this article:

[**Suicide is not a dirty word Part 1**](#)

After 2 years, Lea breaks her silence about her mother's suicide and with her courage and persistent seeking for the truth this has led to a coronial investigation into her mother's stroke, brain damage, and suicide.

- **Philippa Williams** (Mullumbimby, NSW, Australia)
Project manager at Public Act Theatre



Website: <https://publicacttheatre.com>

- **Adrian Hanks** (Sydney, NSW Australia)



Adrian recently led a group of people on a 21-day Spirit of Africa Journey. On the way, they spent a day at the [Botshabelo community orphanage](#), where Adrian worked once again with the teenage boys/young men, guiding them through several educational games and processes.

He says: "It was such a powerful and insightful day. Great to see them getting more in touch with their inner core and power".



THE EXPERIENCE OF RESISTANCE

Robin Steele

Resistance is one of the major reasons that people don't or won't change. Blatner (1999:137) asserts that resistance can be a common reaction when a client is about to become: *"actively involved in self-expression which is sensed as making one feel unusually vulnerable."* McLendon (1999:46) also agrees that: *"with any action method, there is vulnerability, as we expose more of ourselves,"* thus motivation and feeling of safety in the counselling space, are crucial elements in working with resistance. The therapist can do this by warming-up the room, by being present, non-judgmental, empathic, accepting, and patient with the client.

I wonder if resistance and fear of becoming vulnerable may be influenced by a general attitude in many communities that don't easily allow for the expression of grief, for instance. Compare this with those communities where expressing grief is acceptable. It seems that much of the advertising around us appears to portray a *denial of death* attitude, which tends to ignore concerns of the heart (Sardello, 2004). Many people are experiencing a dissociation from life:

Imagine being in that space and still having your heart beat - still having your heart perceive all the paralyzed attempts made to meet your destiny (Bento, 2004:111).



A client expresses her resistance in a watercolour painting and describes her experience as:

I don't want to be here, I just want to get on with life. I don't want to have to feel this grief. I don't want to do these water colours. I don't like seeing my emotions running all over the paper. Why can't they stay buried, forgotten? When looking into

this painting I do see the phoenix rising from the ashes which gives me hope.

In Psychophonetics, resistance isn't seen as a hindrance to the counselling process but as a form of communication from the client's or counsellor's inner dynamics. Resistance occurs when there is a block between what we want to do and what we can do, in relation to an inner gap between intention and action within our soul life.

For the psychophonetics therapist, there is a difference when engaging with resistance in the conversational and action phases. During the conversation phase, the counsellor accepts and only works with the presenting issue the client wishes to process, whereas, in the action phase, there is a wish and a basis contract, so a resistance can be worked with as the client has given their permission to act.

Resistance has a different meaning for the client and counsellor.

Client: "I am not entering into this, to face it, to let it happen to me again, to re-experience it"

Counsellor: "It has already entered the client's process, she is already facing it inwardly, it's already happening, she is re-experiencing it but trying to deny it".

This basically means the client has already inwardly entered what they resist entering. The task is to help the client focus their attention on what is already happening in the body.

When a resistance occurs, everything stops and no pressure is put on the client to do what they are blocked inwardly from doing. The experience of resistance can become a sensation in the client's body, and the focus moves there...sensing it, feeling it, respecting it, accepting it - the resistance is being listened to and can be gestured. A client who is IN a position of resistance can, through a Bamboo process, be able to exit and Behold their previous experience. What then becomes visible is the experience of the resistance itself. This process creates a subtle and non-intrusive shift, from being IN the resistance looking out, to getting OUT of it and looking into the experience of resistance itself.

Yehuda writes about resistance (Tagar, 1996)

Resistance. That in her which is so scared of the feelings which might be there underneath the noise does not want to do it...A big resistance is building...She is back to having no starting point. No orientation.

"Resistance! How interesting", I say, curious and unperturbed. "How does it feel right now, not wanting to feel what the body feels?"

She was surprised. She expected me to try and fight the resistance. The fear would know what to do with me then. Fear loves fighting. The fear was completely disarmed by the attention paid to its own activity. The fear got caught in a game not of its own rules. Interest in the *now* embraced it with the warmth of attention. It gave way. Faced with attention to itself, it allowed her awareness to touch it.

She could easily respond to the request to bring the experience of resistance into gesture. Her whole body was contorted when expressing that fear, twisted, turning away, desperately trying to escape from facing something inescapable in the deep. Once brought into gesture, she could let go, move out of that position and look back into the vacant space she left behind, where that remarkable gesture still echoed for both of us in its intense reality. She could "see" that fear for what it was. It had nothing to do with the holiday, the partner, the plans, the practicalities of life's struggles which were blamed before for her confusion.

In the empty space where she has just been, she now beheld the frightened girl having no tangible support which she once was, who, for some reason was triggered in that holiday, was again triggered- threatening and surfacing into her feeling life and flooding the consciousness of the mature woman with her fears. Once made conscious, embraced with awareness, this little girl can be taken care of by her owner. She is always there, she is always *now* there, living in the subtle vibrations of the living and the ensouled body of the woman, seeking connection with the adult consciousness, speaking no English or any other verbal language. But communicable through her own modes of being: Sensing, Movement, Visualisation, Sounds.

The inner child was found could be cared for, like any other child found after being lost for a long time. Only this child is an inner, not an outer reality, but real nevertheless. The headache disappeared, the fear disappeared, the confusion cleared and the trust restored. We found the starting point...the acceptance of the present moment.

Now we could start to look at the special opportunity this experience phase provided for her development, having the essential tool in place: perspective on the experience.

To fully accept and incorporate resistance leads to the most effective processing of the content that the resistance was directed at.

Psychosophy states that -

Thinking is in the past, always reflecting what has come to pass, experiences already digested. It may be triggered by present experiences, but it processes them always in pictures taken from the past.

The Will, on the other hand, is a seed-energy of things yet to come, impulses to unfold in the future, whose energy lies largely in the sub-conscious, in the realm of sleep. Motivation and intention may engage the will, but the action itself stems from its own source, deep below awareness, never to be completely exhausted in the present.

Only the Feeling life truly lives in the present. Sensations, feeling, emotion, affection, sympathy and antipathy, the whole colourful rainbow, the many-scaled ongoing symphony of the inner life of human beings (also the desire life of animals, the ebbs and flows of plants and moods of the Earth life-sheaths) - only these live in the now, and only through attention to them, the present moment (now) is accessible to consciousness, as the still point within the passing moment, it is the window to that which is above time, to eternity of which the present moment is the representative.

(Tagar, 1996)

References

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NEWS

➤ SLOVAKIA

A new Foundation Year starts Nov. 16-20, 2017. This will be the 5th Foundation Year group in Slovakia (teaching is in English & Slovak).

Year 2 starts in December or January 2018 in Bernolakovo, outside Bratislava.

Year 3 starts in January 2018. All graduates of the 2nd year from other countries are welcome to apply.

➤ ISRAEL

The group in Israel completed the Foundation Year course in June 2017.

For the first time in his life, and after more than 35 years being out of his homeland, Yehuda taught the whole Psychophonetics & Psychosophy program in Hebrew, his native language.

➤ PANAMA

Foundation Year course started in August 2017 in Panama City, initiated with Yehuda by Golda & Michael Joseph. The 2nd seminar starts Oct. 7-11, 2017.

➤ GERMANY

The Foundation Year course starts in early December 2017, in Hamburg, initiated with Yehuda by Oliver Reichelt.

➤ ENGLAND

Nov. 2017: Yehuda will present his annual Methodical Empathy seminar to the psychiatrists of the NHS in Lincolnshire.

➤ New Website for Psychophonetics Institute

Peter Antal, a Hungarian Psychophonetics graduate and IT specialist, is the new IT coordinator of the website. Previous websites have been closed with the creation of a new website in progress for Psychophonetics Institute Intl; under the domain name of www.psychophonetics.com. Check it out!

➤ Psychosophy



Tony Dunderfelt is a Finnish psychologist, practitioner, broadcaster & publicist from Helsinki. Tony and Yehuda met at Emerson College many moons ago and re-met in Hastings two years ago. They had no idea they had both