

Awakening to the Inner Resounding of Human Experience

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Introduction: Human Experience as Inner Resonance

Human experience resounds. It does not reside amongst the deposits and processes of the physical body neither does it live in the mind as such, other than as a reflection. The dimension of experience is a kingdom of its own, made not of chemicals nor of cognition, but of *inner music, silent inner resounding*. Human experience resounds within the resonance chamber of the human organism, and Philophonetics is the art of playing the musical instrument of the human organism. Like in the process of coming to master any other musical instrument, one has to come to know the features of it and the sound it is capable of. One has to be aware of the possibility of music well played as an ideal, one has to be able to read the notes, one needs a teacher to start with, one has to love to play the music, and one has to practice.

But unlike any other musical instrument, on the human instrument - music is being played on it prior to any conscious efforts to do so. It might not be the music one has consciously chosen, it might not be the music one likes to play or to hear. But it is being played on it anyway, with life itself as the musician, stroking one's strings from inside and from outside, with a great constant resonance of experience following. In the Philophonetics way of awakening to the inner resounding of human experience - one has to start by joining the music as it is already played by life itself, and through awakening to this reality in detail - gradually to become the play master, the one who can consciously choose the way one's own music is being played.

Like an echo of the symphonies of the creative worlds, both those which are manifested to the senses and those which are hidden from them - human experience ebbs and flows, swirls and pulsates within its own echo chambers. There also, live the echoes of the human's own creative world: the echoes of one's own thoughts and feeling, imagination, responses and deeds. Events of inner life alongside events of outer life take place and pass away with the ongoing flow of time. But their echoes remain, continuing to resound: below time, above time, not in time at all. Within the inner echo chamber of the subtle bodies of

human beings, bodies which are made entirely of resonances, the echoes of experience never cease to resound.

From there - experience constantly rises forth into the mind, triggered from above or from below, coincidentally or intentionally, for good or bad, for sickness or for health, as the case might be. Human experience is not lost, but becomes concealed in patterns of resounding within the echo chamber of the subtle body of the human being, which is not in time.

In these patterns of resounding, live all the aspects of experience one has ever had. From there they govern the basic patterns of one's character, ability, relationship to people and to the world, one's life. And yet, like hidden puppeteers behind the veil, these movers, shakers and shapers of one's behaviour - reveal themselves not directly, in the form of their original life inside oneself, but rather indirectly, through the pattern of behaviours, responses and perceptions one displays in the forefront of one's life, on the stage of ordinary life, being the governed puppet.

Neither will there be peace, harmony and unity of purpose between the various puppeteers in the operation gallery, hidden from one's conscious observation. Different and very often contradictory patterns, arising from conflicting aspects of one's deposited inner experiences - run conflicting shows. Therefore we can be so different at different moments, with different people, involuntarily different, with little conscious choice in, or control over the matter. These inner "Hidden Puppeteers" control the show from behind, from below, from above the field of our observation, using the same body, the same name, the same passport.

Therefore it can be so confusing to be a human being, to be "the many within the one", until a time comes when the core of one's being, even the conscious "I", prevails by entering, confronting, comprehending and waking within the various parts, the various inner patterns of experience-resonance, owning them, embracing them, and integrating them into a greater whole; until such time as when the "I" becomes one's own puppeteer, one's master and director, the one who knows the real cause and motivation for one's own action, and makes a choice about it, "the one within the many", the one who is free.

In order to become the master of one's inner life one must learn to speak the language of one's inner experience. We will describe in detail later on what these languages might consist of, but they are definitely not, to start with, made of concepts and words. Experience lives in typical patterns of resonance, expressing itself within the organism through their echoes. These patterns of resonance and their echoes can be observed, studied and put to use. They become *language for human experience*, which is a sub-title for Philophonetics.

The Meaning, Philosophy and Origins of Philophonetics-Counselling

Philophonetics, in the broad sense of the term, means: "Conscious Relationship with the resounding of one's Experience". The *Phonemes* or *Phonetics*, as the universal group of consonants and vowels, act in this method as representations of aspects of human experience, embodied in the deep layers of the subtle human body. Fostering, cultivating, refining and being skilful in this relationship, is a prime goal of Philophonetics. Its therapeutic and developmental application is called *Philophonetics-Counselling*, while the artistic and performance application is called *Philophonetics-Performing*

Its scientific, methodological and philosophical basis is Anthroposophy, founded by Rudolf Steiner during the first quarter of this century. He defined Anthroposophy as "Awareness of one's humanity" and as "A path of Knowing, leading the Spiritual in the human being to the Spiritual in the world". The practical applications of this holistic and Transpersonal approach to the human being range from the Steiner School system of Child-Centred Education to the Bio-Dynamic holistic form of agriculture, gardening and soil care; from the Anthroposophic Medicine, well established in clinics, hospitals and universities throughout Europe, America and Australia - to its humanistic and spiritual approach to Social-Development, Special-Education, Architecture, Visual-Arts and a whole range of Artistic Therapies. Its application to Psychology and to Psychotherapy, called *Psychosophy*, although founded in theory in the early part of this century, is developing its practical applications mainly in recent years. Of these, Philophonetics-Counselling is one.

The working basis of Philophonetics-Counselling, as well as that of Anthroposophy in general, is that *human beings are fundamentally equipped for the journey of their lives*. To be a helper in human development and care, in the modern sense of these terms, we have to cultivate that attitude within ourselves, as an attitude of trust in the inner resources of people, starting from within. The task of this work is to encourage people to discover within themselves that equipment, the resources of: guidance, inspiration, imagination, energy, safety, identity, healing forces, creativity, intimacy, Love. In order to become an "Encourager" for such a process, the Practitioner has to find these resources within oneself first.

The historical origin of Philophonetics is in the Performing Arts, mainly in Drama, where the exploration of Rudolf Steiner's approach to the development of actors had led to the discovery of powerful performing and therapeutic principles arising from tracing the organic connections between experience, movement and sounds. Having made a

breakthrough in its performing arts application (an on-going development) it was consequently combined with the principles of Humanistic and Transpersonal Psychology and Counselling - into the therapeutic modality of *Philophonetics-Counselling*.

This modality is being practiced now in clinics in Australia since the late 80's, and taught at The Persephone College of Philophonetics in Melbourne and Adelaide since 1991. In combination with the medical work of holistically oriented medical doctors and complementary medicine practitioners, it is being successfully applied in the treatment of a whole range of issues on the Physical, Energetic, Emotional and Mental levels: from Chronic Fatigue Syndrome and Repetitive Strain Injury - to Depression Grief and Panic Attacks, from Migraine and Pain Control - to Anxiety, Obsessive Reactions and Fear of Public Speaking, from various Addictions, Dependencies and Immune-Deficiencies complaints - to the need to contact one's Inner Life, sense of Identity, Direction and Self-Confidence. Both in its therapeutic/developmental application and in its artistic-performing application - Philophonetics is, at the same time, a conscious, phenomenologically-scientific, creatively artistic, and spiritually inspired path of human development.

The Role of the Therapist

The role of the therapist in this modality could be defined as an *encourager* in the client's process of exploration, transformation and integration: becoming a coach in the study of the "literacy" of experience, pointing to inroads into the reality to be observed. The therapist does not push, does not make decisions, does not interpret the shared inner content according to ready-made conceptual structures, and does not attempt to observe the client's inner reality before the client does. We train ourselves in the art of "Midwifery" of self-knowledge, rather than as authorities about it. The best description for the role of the therapist / coach in the Philophonetics-Counselling process is: "*Encourager of Inner Strength*".

The Major Tools / Languages of Philophonetics-Counselling

The major tools of Philophonetics can be described as the "Indigenous Languages" of human experience. They are the group of the major types of dynamics which constantly take place in the *Subtle-Bodies* of the human being. In order to save long-worded explanation on the definition and the nature of the subtle bodies in the light of anthroposophy, I will put them in the context of the basic Anthroposophical /Psychosophical overview of the human being:

THE 4-FOLD MODEL OF PHENOMENAL REALITY IN LIGHT OF ANTHROPOSOPHY

	Level of Existence	State of Consciousness	Main Feature	Main Functions	Element	Kingdoms:			
						Mineral	Plant	Animal	Human
Subtle-Bodies	I AM (Consciousness)	Waking	Self-Awareness	Thinking Speaking Imagining Recalling	Fire				
	ASTRAL (Sentient)	Dreaming	Inner Experience	Sensing Desiring instincts Voicing Moving	Air				
	ETHERIC (Life, Vital)	Sleeping	Life-Organic processes	Breathing Growing Nurturing Reproducing Maintaining	Water				
	PHYSICAL (mineral)	Death	Un-Organic	Bio-chemical, Chemical Electro-Magnetic Nuclear	Earth				

As can be seen in the above diagram, the dimensions we call Subtle-Bodies include what Steiner defines as the *Astral* or *Sentient* dynamics of the human being, and the *Etheric* or *Life* dynamics. These two dynamics overlap each other, operate simultaneously and with interdependency. While the Astral-Body acts from *outside time into time* through *Impulses* in Dream consciousness, the Etheric-Body incorporates these impulses into its *Pulsating* dynamics of formative forces, *working from outside space into space*, in Sleep consciousness.

Both dynamics of Impulses and of Pulses live in Resonances, which could be precisely matched, simulated, tapped and accessed to consciousness through the resonances of the *Sounds of human speech*, consonants and vowels. *This essential similarity between the resonance of the subtle bodies of the human being and the resonance of the sounds of human speech - is the fundamental element of Philophonetics-Counselling and of Philophonetics in general.*

The rhythmic, vibrational dynamics of the human subtle bodies is the resonance Chamber mentioned before, in which all human experience is being "stored", the bedrock of memory, conscious and unconscious. Experience lives there in specific patterns of resonance, vibrating in various layers of these subtle bodies, with various levels of accessibility to waking consciousness. These inner patterns of resounding, as said in the introduction to this paper, do express themselves within the organism constantly, just below the surface of ordinary consciousness. Prior to becoming a conscious content of the psyche and before they translate indirectly into deeds and words - these inner contents can be grasped through these organic expressions within. There they constantly create confluencing patterns in conjunction with other patterns, creating pictures, tunes, sensations and inner sounds in their unique modes of expression. These modes of expression can be acquired by everyone these days, with a conscious effort and attention, by learning the "Indigenous Languages" of experience. There are basically four of them, although there are more. But four will do to start us off on the road of becoming "Experience-Literate". They are: ***Sensing, Moving, Visualising and Sounding.***

These "languages" can be re-learned by everyone, and the learning will be immeasurably easier and more natural than the learning of any foreign language, because these languages are not foreign. They are the natural, organic languages of our very human nature, the true "Mother-Tongue" we always had, but mostly, as adults, have forgotten. Like all true learning, Philophonetics is a way of being consciously reminded of these natural languages of us, which our inner realm of experience constantly uses. They are Philophonetics modes of knowing.

The Major Philophonetics-Counselling Modes of Knowing

Sensing - The human ability of becoming aware of any phenomena is based on the activity of the senses. Taken together, over and above the division into the separate senses, the capacity to sense all together is designated in this framework as *Sense-Ability*. Through the various senses experience comes into being; through the senses it is being inscribed, ingrained into

the resonance fabric of the subtle bodies; through the Sense-Ability every aspect of the ingrained experience can be traced, accessed, and brought once again to consciousness.

The *impulses* of the sentient / Astral activity work in two directions: towards the Life-Body, in which it creates *Pulses* or *echoes* of its impressions on the one hand; into the consciousness, where its impressions are becoming *Mental-Pictures*, on the other hand.

As the major components of human Sense-Ability, Psychosophy counts not five but twelve distinguishable senses. Some of them are directed to outer perceptions, some to inner perceptions, and some to the perception of Meaning as such, beyond the division of inner & outer. The senses in that count are not necessarily identified with specific organs like the ear for listening or the eyes for sight, but are rather related to a general functioning of the body which overrides organ division, like the sense of touch. They are:

<u>Sensing-Out</u>	<u>Sensing-In</u>	<u>Sensing Meaning (In & Out)</u>
Sight	Sense of Life (Well-Being)	Sense of Intonation
Hearing	Sense of Balance	(Sound, Word, Speech)
Smell	Sense of Movement	Sense of Concept
Taste		(Grasping the meaning of others' expressed words)
Touch		Sense of Ego
Warmth		(the presence of another human being)

Human Sense-Ability is capable of receiving and of retaining impressions both from the outer and from the inner worlds. Every human experience leaves a trace of impressions on the texture of our Sense-Ability. That trace can be re-discovered and be called to consciousness at will with the Philophonetics-Counselling processes.

Gesturing / Movement - The human body is regarded in Philophonetics as *an instrument of Meaning, enabling an inner being to live in an Outer world*. We claim that *the human body can serve as a precise map for the human psyche*, through which every aspect of one's inner life can be traced and observed in full consciousness. In Philophonetics, both in its performance and its therapeutic applications, the body and its expressive ability is regarded as a screen onto which the psychic dynamic can be projected, and from which it could be read.

The body acts in four major capacities in relation to human experience: 1. an Absorber of Experience; 2. a Carrier of Experience; 3. a Reflector of Experience; 4. an Expresser of Experience. The Gesture / Movements language of experience relates to the 4th

capacity: the body as an expresser of experience. We know that every human experience can be directly expressed in a gesture by every basically functioning person, and be universally understood.

Visualising - An inherent ability lives within people to create accurate pictures of inner situations with which they can explore, grasp, and comprehend their inner reality. In Philophonetics this ability is made conscious, being refined and encouraged as a major means of communication with oneself and with a counsellor. This is not guided imagery, but authentic, spontaneous, organic activity of visualising in one's imaginative capacity a created representation of inner experience. It is a fact that one of the ways in which the resounding of experience expresses itself within the organism is in inner pictures, inwardly perceptible, mostly unconsciously. In the life of the dreams they come into light, when the main blazing light of waking consciousness is obliterated, like the stars light at night. In Philophonetics we step open-eyed into this dreaming life of pictorialised experience, and incorporate the reality they reflect into our consciousness.

Once created, this visualisation can be treated like any other perceived reality: it can be remembered, reflected upon, connected with other perceptions, and conceptualised. These visualisations can then be projected and externalised verbally, pictorially, through movement and gesture, and so on. For the client/student/actor this capacity is a source of information about the inner content explored. The activities of Sensing and of Gesturing enhance that ability remarkably. We know that every human experience can become an inner picture observable with perspective to its creator.

Sounding - The sounds of human speech, consonants and vowels, when spoken on their own or perceived on their own, become patterns of vibrations which can resound within the subtle bodies. Every sound, once allowed to resound within one's sense-ability, will create an echo within a particular range of human experience. Experiences, which lives in patterns of resonance, can be precisely matched with the resonance patterns of the sounds of speech. The sounds can resound in the depths of inner experiences from all levels and periods of one's life, bringing them back to life. In Philophonetics that correlation between the sounds of human speech and inner embodied experiences becomes the major tool for the exploration, confrontation, transformation, representation and healing of inner patterns. This is where the name originated: Philophonetics - Love of Sounds. We know that every human experience,

once expressed in a gesture, can find its precise counterpart in a particular combination of sounds of speech - sensed, spoken, or visualised.

These, alongside conversational-counselling, are the main modes of knowing and of healing used by Philophonetics-Counselling.

The Philophonetics-Counselling Process

The Philophonetics process of awakening to the inner resonance of experience and of effecting desired changes in it goes through 4 phases, interchangeable in their position in the sequence: *Orientation, Empowerment, Resourcefulness and Speaking.*

1. Orientation. The first step in this developmental / therapeutic process is to come to know the details of the situation as it is clearly, intimately and objectively. The main task of this phase is exploration, observation and understanding of the inner situation. The one to explore, to observe and to understand is the client, who is empowered in this process to become the source of knowledge, the authority, the expert and the decision maker regarding his/her own experience.

This attitude follows naturally from the philosophical basis outlined before, which suggests that the basic equipment for one's life lies within that self-knowledge, inner guidance, inspiration, love and courage, that it all lies as potential beneath the layers of denial, ignorance and fear. Therefore the task of a helper is mainly to discover the inner resources, not to add to them. The fulfilment of that task starts from the encouragement to know one's situation as it is.

We do this by utilising the above described languages: we read the inner book. Following a thorough process of conversational-exploration, usually culminating in the crystallisation of a "Wish" or an intention articulated by the client - a moment exemplifying the pattern in question will be brought to memory. The memory is being "invited" back to the bodily sensation, the same sensation which was present at the original moment on which one chose to focus. The focus brings to sentient activation the resonance-pattern attached to that memory, a pattern which is always there. *Sensing* has been activated.

Once re-sensed in the body - an organic, spontaneous movement can be encouraged to follow, allowing the resonance pattern in focus to flow into bodily gesture, movement and posture. One "sculpts" with one's body the pattern of the original pattern. The language we call *Gesture* has been activated. Having Gestured the original experience - one can retreat from the scene, shake the gesture off, and observe the empty space left behind. A picture

always emerges in one's visual memory, as if an imprint was left behind in space, created by the gesture. One can observe that pattern with ease, as an objective observer. We call this activity "Beholding". The language of *Visualisation* has been activated.

Once observed - the inner pattern in question, exemplified in the chosen moment to be re-lived, can be explored from any point of view, aspect and angle. One can enter in visualisation, sensation and gesture every aspect of the inner pattern, bringing up other, often forgotten moments and aspects of moments from any phase of one's biography. All the relevant experiences, resounding within the pattern in focus - will become available for exploration. The Orientation grows as the exploration deepens, through the Perspective created in this process.

2. Empowerment. If the initial request or "wish" (which started off the phase of Action-Exploration in this process) had the nature of Empowerment - then the next phase in the process will be Encounter, Confrontation, Overcoming and/or Transformation of the blocks and the hindrances one comes across in the Exploration / Orientation phase.

If the request, for instance, was to overcome the paralysing fear of public speaking, and during the Action-Exploration phase one discovers that in occasions of speaking in front of people a black cloud is descending upon one's chest, preventing it from being able to breathe - then that black cloud has to be confronted, dissolved, digested or "re-cycled".

In order to do so one has to take back one's own power from the black cloud, whatever that picture came to represent in one's psyche. One way to do it is to "Become" the black cloud, to act like it, to experience its effect coming *not, as usual, towards one's chest, but from one's chest* through the hands gesture, and to own its power, which is a part of oneself anyway. Drama comes into being, conducted from inside the client rather than from outside. Then and only then we employ the Sounds, finding the sound or the sound combination which matches like a glove to a hand the particular characteristics of that black cloud dynamic.

Once found - that sound becomes a major tool to process the block of fear of public speaking with that person. The situation can then be reversed, with the client confronting the black cloud coming towards oneself from outside, represented by the therapist who is using the sound which the client has discovered, authorised and practiced. The client then is given an opportunity to confront the original resonance pattern which has become that block, coming usually from early disapproval, judgement, criticism and a sense of failure and rejection which has become ingrained in the soft substance of the child's subtle bodies. With

the insight, strength and perspective of an adult, free of the paralysing fear which has previously neutralised one's natural resistance - one can then find the strength with which to re-establish one's assertion, expression, defiance and anger, if necessary. One can find the counter-gesture, even if it has been suppressed for many years, and the sound which can enhance it. And then one can breathe afresh, and speaking in front of people will not have the same effect again. One has gone through the Philophonetics Empowerment process. On that basis we can say that *everyone is potentially as strong as every blow one has ever received.*

3. Resourcefulness. According to Steiner and confirmed repeatedly in our experience - the human Life Body is virtually made of the resonance dynamics of the sounds of human speech, which is the origin of the term "Mother-Tongue". One of the practical applications of this premise in the Philophonetics-Counselling process is the possibility of introducing to the client access to inner resources which, for whatever historical and developmental reason, were previously not accessible. If one can actively and acutely desire a quality one is in need of, like warmth, safety, acknowledgment, touch, clarity, inner strength, freedom, courage, and so on - the experience of desiring that particular quality will resound in the potential resource of the same within oneself, with no exception. That echo can be brought to a direct sense-ability, to gesture, movement, visualisation and sound. By the time the missing quality has been sensed, imagined, visualised and a sound was found to match it precisely - one has found the tip of the iceberg of the potential of that quality within one's inner experience. On that basis we claim that *everyone is potentially as rich as every quality one truly needs.*

4. Speaking. The aim of all Philophonetics-Counselling work is to come to one's own genuine, authentic Speaking. The term Speaking is lifted in this usage from its conventional narrow meaning to represent one of the most dignified, free, creative acts human beings are capable of: the act of true speaking out of one's inner being, giving birth to oneself in the process. True speaking comes from one's core of being, following nothing, influenced by nothing outside of oneself; speaking which is not reactive, nor avoiding nor compensating or coming to please. True speaking is the breathing of one's soul, a step in fulfilling what one has come down to Earth to fulfil.

As Philophonetics-Counselling Practitioners we do not attempt to give the client his/her speaking. True speaking cannot be given or instructed from the outside. All we attempt to do is to encourage the client to clear the way for the client's true speaking from whatever might have stopped its flow during one's life or lives. We develop with the client

skills and faculties with which to "midwife" one's own next step of becoming, without pre-empting what that next step might be. When the time comes - the therapist stands aside, quietly witnessing the sacred moment of a true expression, whichever form that expression might take. That expression is the Speaking of the "I Am" of the client. In its light - all the foregoing has been "...voices calling in the wilderness, making the ways straight for the Lord." Only the Lord now comes from within. It is the "I Am".

Conclusion

I hope I have established in this paper a case for viewing human experience as inner resonance for Philophonetics-Counselling as a method capable of awakening people to that connection, and for the profound healing, developmental and transformational potential of such awakening. If that case was established strongly enough for motivating the reader to find more about that connection in direct experience for oneself - it has fulfilled its purpose. There is a limit for the ability to communicate in words the reality of a non-verbal method of communication and healing. It has to be experienced to be known. For those of us who have experienced it and who put it to practical use - it is a powerful, beneficial reality. I hope it will become such reality for those who might be seeking it.

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