

Psychophonetics Practitioners Newsletter

Vol 18, 2025

www.psychophonetics.com.au

Dear colleagues & friends of Psychophonetics,
Welcome to the 18th year of this newsletter. A theme that has emerged amongst several practitioners over 2025 is the importance of understanding the 'I' as the spiritual in us, as our true individuality, our highest self that is beyond the physical and "beyond the realm of soul...yet works through the functions of soul into the bodies on the earth".¹

In our first article, Graham Kennish says: "When I say 'I am', I can only say that for myself—and when I say that, I represent what it means to be a human being." Read Graham's article where he goes into more detail about the 'I'.

Another interesting article is by Mira Tagar on the *Sounds of Speech*, in which Mira says Psychophonetics set her free. It gave her the possibility of offering a universal language—the healing language of sounds.

Our member profile for this edition is Susan Morrison, who has been a Psychophonetics practitioner for over 25 years and has a wealth of experience from working as a senior counsellor, family counsellor and clinical supervisor in residential drug rehab & aftercare centres, and in private practice in Perth.

Enjoy reading these articles and more in this edition. Feel free to pass this newsletter on to others. Thank you for your interest.

Love & Blessings

Robin Steele

Editor

Email: robin@lifeways.net.au

This newsletter is sent to colleagues & friendly supporters of this work and is a great way for networking, for referrals, and for your work to be talked about by colleagues in the wider community, as well as for promoting the profession of Psychophonetics generally. Send your contribution at any time to > robin@lifeways.net.au Thankyou

Diversity of opinion from our contributors is welcome, which are not necessarily the view of the editor. I do not accept any liability arising from the material in the Psychophonetics Practitioners Newsletter.



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¹ Tresemer, D. (2015:129). *The Counsellor...as if soul & spirit matter*. Steinerbooks

The experience we call
the 'I-am' experience
is the universal healing medicine.

It is a feeling of identity with an ever-
deepening being that wills itself.
It provides certainty, creativity, and
solidarity, and dissolves what comes from
egotism.
From it, the knowledge arises that nothing
can happen to me: I am safe, completely
independent of circumstances, opinions,
successes or failures.
I have found my spiritual roots.

Georg Kuhlewind—*The Light of the 'I'* (2008:39)

GOETHEAN PSYCHOLOGY AND THE NEW UNIVERSITY

Graham Kennish

Gloucester, UK

Editor: *This article was originally published in Triune: New University Newsletter. No. 5, Sept. 2024, and is published here with the author's permission.*

Most psychologies are born out of the science which claims that there is no relationship between ourselves and what we observe, that we are separate. This leads to a denial of something which is hugely significant, and that is the human 'I'.

When I say 'I am', I can only say that for myself—and when I say that, I represent what it means to be a human being. It is the qualitative distinction between human and animal. I live in my body, but I am not that body. I have a brain but I am not that brain.

Materialistic science—and most academic psychology based on it—will avoid the reality of the 'I' by saying: the 'I' is a construct, a product of brain function, just as our thoughts and all inner experiences are. This materialistic psychology says we discover that we are an 'I' because we imitate what adults around us say when they are self-referring.

I cannot observe my own 'I'. In a dark night sky, a material object such as the moon (or the international space station) becomes visible when what passes from the sun across the darkness of space, strikes them. We then become aware that something active, but invisible in that darkness, has created visible light.

So also, we become aware of the activity of the human 'I' when it *strikes something*, but what it strikes is not material, it is psychological and what lights up is meaning: 'Oh, I see!' we say.

Rudolf Steiner and others have pointed out that the 'I' has been denied in Europe for over a thousand years. In AD 869, the Roman Catholic church declared it a heresy to consider that the human being has a spirit. So, our Western civilization has an understanding of the human being as a being of soul and body only, where 'soul' refers to our inner life, the ebb and flow of our passions and feelings, our thoughts and our impulses to action, a pool of conscious and unconscious activity.

The active ingredient, the 'I' as our spiritual source which we can engage with to bring meaning, is denied: the spiritual is treated as psychological, the psychological as brain physiology, biology treated as chemistry, chemistry as atomic physics, and physics as an invisible quantum reality, to which we can have no conscious meaningful relationship.

An essential way of characterising the teaching and learning of psychology at a *new form of university*² would be one that is fundamentally concerned with our inner experiences, illuminated by the 'I', the spiritual element of the human being, the Witness to all the movements and forms of our inner life of soul.

Goethe used a methodology in the science he was conducting which was inspired by his artistic genius, while Rudolf Steiner articulated that method and gave it a philosophical and epistemological basis.

One of the elements of this, manifests in the polar dynamics of the soul. When events come toward us,

² www.educationforsocialrenewalfoundation.com

we can have impulses of attraction, sympathy, and we can have impulses which push us away—antipathy—feelings of negativity towards things.

It is fundamental that, towards everything we see, there is an ebb and flow between these two poles of feeling.

Normal psychology is very well aware of this but very few psychologies—and here I would name Gestalt psychology, Psychosynthesis and what I'm calling *Goethean psychology*,³ which owes its entire methodology to Psychophonetics, created and developed in the 1980s by Yehuda Tagar, with whom I trained—understand that there is another activity coming from another dimension: the activity of my own 'I'. I make sense of the experiences that I have... to *meaningfy* an experience.



If we can't give meaning to an experience, we are left in a kind of fog. When we do inwardly find meaning, something in us lights up, the fog clears and we say "yes, I see!" And that shining of the light is the spiritual power of the 'I'.

When we consider our perception of the world around us, whether it's the world of nature or our fellow human beings, we see them through the swirl of our inner soul life.

³ This methodology rests on Rudolf Steiner's Psychosophy, or *wisdom of the soul*. See www.psychophonetics.com training courses & to www.psychophonetics.com.au for further elaboration of its principles.

Psychology was founded as a study of the psyche—the soul. Properly speaking, then, psychology is the study of the human soul, but the soul is something never mentioned in a proper psychology class, because academic psychology does not believe that human beings have souls. Soul is a word, like love or faith, that is patently unscientific. Just as no one has ever seen love in a form that can be examined under a microscope, no one has dissected an individual and found a soul. Nevertheless, psychology is one of the most popular of all undergraduate majors in the United States.⁴

They resonate in our emotional body and we can become very fixed on a particular meaning that we give to that experience, often based on unconscious past resonances. If we are not to fall into a habit reaction, we need to consciously see the gesture of those resonances.

To look at our feelings and our judgements, takes courage and honesty. The question is: how do we step away? We don't easily do that by thinking about them, although the major step in all science is to do only that, and this separate us from our experience, leading to what is acclaimed as objectivity.

To step away and yet remain part of what we step back from, is the first step in the Goethean process: learning to step away and see our emotional gestures clearly, in a new quality of objectivity in which we have not excluded our feeling life.

We can thus discover in ourselves a perception which is more than just thinking about it, analysing it. We can find a way of carrying the feeling component within it and that is the next step in deepening objectivity. Goethe did this when he observed plants and colours; he learned how to *enter into* those forms with an exact form of feeling.

This gets to the essence of Goethean psychology because, by entering into our emotional soul forms, we can see that *gesture* is the voice or language of our feeling life. Of course, when we create a painting or

⁴ Page Smith (1990: 237). *Killing the Spirit: Higher Education in America*, Penguin Books

make music, when we create anything, it is imbued with a depth of feeling which permeates the content.

In the gesture of all artistic work, we can get in touch with what lives more deeply in us and we can do the same when looking at the gestures of our emotional body using this Goethean perception. We are not analysing, we are not reducing our inner life to physical drives, nor going back to events in the past to find causes, which is the conventional psychological approach.

When we carry out any Goethean science we observe with discipline and we open ourselves to inner and outer observations while looking, using artistic gesture as a tool. So also, in Goethean psychology.

At a university in which students train in Goethean psychology, this Goethean looking would be developed by observations of plants, animals, colours and other forms from nature.

Students would, for example, look at the colours blue and yellow. First there is the *entering into*, with exact feeling so that the gesture of the colour is experienced. Then there is the stepping away, so our observation can be clear and objective.

Yellow radiates out in all directions, blue recedes into itself – these are the gestures of these colours which we discover, experientially. All things of nature speak a language of gesture.

To observe a dandelion or a thistle with Goethean perception is to see and distinguish objectively much more deeply than the conventional objectivity through the Linnaean counting of petals and sepals.



Yellow—the gesture of outward radiation in all directions.



Blue—the gesture of retreating into itself.



The dandelion reveals the gesture of radiating from a central point; this gesture can be experienced in the flowers & the leaves.

Turning now to the inner life we could, for example, observe: I become angry when some event or other happens. Now the conventional psychology is to go back into the past and find causes, while with Goethean psychology, there is no question of going back into the past *because the past is present*. It's like the rings of a tree which shows you, at a glance, the whole history of the tree—the year of the drought, the year of the plenty. A skilled arborist can interpret, and read, the tree from one slice.

In the same way, biography is not a line from when we were born to now. We can think of it as a spiral and in this way see that the three-year-old that I was, the ten-year-old, the twenty-year-old and so on—all those ages are present *now*.

So, it's not a question of going back into the past. It's a matter of learning to read the language of the characteristic gestures of the soul in the present, the gestures which are the language of our soul. What we are not aware of, controls us and this is the basis for all therapy—to know and so become free in our responses.

When I can step away and see my gesture of anger in some situations, for example, I can integrate it into the rest of my inner life. The creative power of my 'I' can *meaningfy* what I see and give me the freedom to respond rather than react to the situation out of gestures established as habit.

The 'I' has the creative spiritual power to do this. Used in this way as a therapy, Goethean psychology is an experiential tool to consciously perceive the relationship of the 'I' to the emotional body and to harmonise the gestures that are creating disturbances in the soul life.

Learning or researching Goethean psychology in a new form of university is not focussed on therapy, but a learning about the soul through experiences, rather than just from concepts about the soul delivered in lectures and essays, is bound to change us more significantly—and should not learning bring about real changes in us, insights which mature and deepen us? Goethean researchers of the soul need this *standing back to perceive the soul*, as it is from this that they can learn its language of gesture.

Then the 'I' can more clearly carry out the exacting investigations Steiner points to as disciplined meditative research into the nature of thinking and feeling, into the nature of the will, into memory, attention, love and hate, and ultimately into the nature of death.

Graham Kennish MBACP (Accred), UKAACP.

Graham has been a high school science teacher in Waldorf schools for 45 years and continues as a teacher trainer and is also a qualified Psychophonetics practitioner. He has returned to his original university study of psychology and including Psychophonetics, has developed what he calls Goethean psychology. He offers free workshops and individual sessions online.

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Website: www.goetheanpsychology.co.uk

New University:

www.educationforsocialrenewalfoundation.com



PSYCHOSOPHY COURSES

Unlock the Psychology of Freedom with Psychosophy



[Free Introduction](#)

Psychosophy strives to make conscious the experiences the soul undergoes in relation to body and spirit, and becoming conscious of the interrelationship between these three levels, we can experience how each illuminate and gives reality and meaning to the other. Psychosophy describes what we can know of the human soul on the basis of direct observation of oneself and others (experienced through the soul's inner life).

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Course B: **Applied Psychosophy**

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Yehuda Tagar has dedicated his career to advancing the understanding of human consciousness. His work builds upon the foundational vision of Rudolf Steiner, who introduced Psychosophy in 1910, offering his vision of human psychology through the integration of body, soul, and spirit. Yehuda—founder of Psychophonetics, practitioner & trainer of counselling & psychotherapy.

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Website: www.yehudatagar.com/



International Association of Psychophonetics Practitioners (IAPP)

IAPP Committee Members 2025-2026

IAPP is the official, independent professional body for the profession of Psychophonetics and for professional Psychophonetics counsellors, psychotherapists, consultants, supervisors and teachers.

IAPP acts as the professional association:

- For the regulation of the profession of Psychophonetics
- For upholding its professional and ethical standards
- For the protection of the served public; and
- as advocates for Psychophonetics counsellors, psychotherapists, consultants, supervisors and teachers internationally, in the form of a non-profit association, currently registered in Slovakia.

www.psychophonetics.com.au

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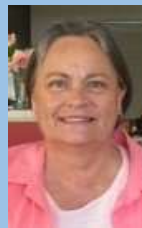
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IAPP MEMBERSHIP

To join IAPP contact the membership registration officer

robin@lifeways.net.au



MEMBER PROFILE

New IAPP Committee Member

Susan Morrison

Perth, Western Australia



I was a transpersonal counsellor/psychotherapist from the early 1990s and began the Psychophonetics training in the late 1990s, graduating in 2000. Since 2003, I have worked as a senior counsellor, supervisor and family counsellor in the mental health field, in drug rehab. Centres (therapeutic communities), and in private practice. I am also a professional member of AAMA (Australian Anthroposophic Medicine Association).

I developed therapeutic drama groups using various topics relating to recovery and also anger groups, mainly for men with long term anger issues. I used the full Reaction process with each person, with the group being the supportive challengers and resourcers—they were fantastic supporters of each other.

I also facilitated self-development groups using Psychophonetics methods including art, writing and performance. Their work was the foundation of a community performance/variety show several times a year, by the residents for the residents. These were highly successful and therapeutic. Using Psychophonetics led to an openness in those addicts that they often didn't have in treatment, or took months of living in community to find it.

I have also run an Aftercare program for another Therapeutic Community. This was demanding work though many of the principles of working with self-responsibility and the adult 'I am' supported me. After three years, I moved into a clinical supervisory role and resumed doing some creative work and Psychophonetics with clients.

During this time, I contributed a chapter to the book on Psychophonetics: *Working with alcohol & other drugs: Psychophonetics insight and practice*, and in 2014, completed a Masters of Counselling degree. My research study focussed on Psychophonetics as a

spiritual and holistic modality and looked at how it supports the resilience of the counsellor (See the Abstract on the IAPP website Resources page- Research Studies).

Since then, I have presented workshops in creative methods to support counsellor wellbeing, and working in the mainstream as a senior counsellor, family therapist, and clinical supervisor in the drug and alcohol sector. In recent years, I have now retired and consider my current role as a facilitator of workshops in the anthroposophical community.

I am thankful for the opportunity to understand the importance of having a spiritual context and the language of Psychosophy, with Psychophonetics as an Anthroposophic psychotherapy.

Susan: suzanmorrison@bigpond.com



PRACTICING PRESENCE WORKSHOPS 2026

Monthly workshops with **Susan Morrison**
Perth, AUSTRALIA

Exploration & observation with the energetic picture of Spiritual Science and Psychophonetics

Email: suzanmorrison@bigpond.com>



SOUNDS OF SPEECH

Mira Tagar

Bernolákovo, Slovakia

When I met Psychophonetics, internally, I struggled. It seemed I had to forget everything I had learned from other trainings in sound-work, such as Chirophonetics. It seemed I had to unlearn. Until I understood that I could never forget my love for the sounds of speech.

That love within me translates another person's pain into a universal language of speech sounds. Those sounds can then act. They find their path through the human organism—through its constitution, experiences, and spirit—toward authentic expression. Psychophonetics set me free. It gave me the possibility to offer a universal language—a healing language—to anyone willing to receive it.

Yehuda Tagar describes the use of sounds mainly in the field of psychosomatics. What can be observed during a Psychophonetics counselling session when sounds are used is: an *individualized, personalized, and flexible application of sounds* based on the client's lived experience, which is translated into a *spontaneous gesture*.

In the process of sound-naming, the counsellor engages their entire bodily–soul–spiritual being, while attempting to internally replicate the gesture from the position of *Speaking*, and the resonating sound that emerges is translated into phonetic form.

A client shares a personal experience with sounds:

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... 'I was meeting each moment with sound and by the time I had sounded out the sound fully, the pain had passed'.⁵

⁵ Steele (2004:70). The Theory and Practical Application of Sounds in Therapy. *Psychotherapy in Australia Journal*. Vol. 11, 1, pp.66-71.

Yehuda describes a number of sessions with a client named Clare, in which sounds were used to support her undergoing cancer treatment. For example:

With a combination of the sounds FFFF and MMM spoken rhythmically, softly, mediated by the round, reassuring O vowel...Something deep was healed, consoled, the embraced. Clare left that session as if a huge weight was lifted off her whole being.⁶

Sounds can be effective on many levels—from relieving tension to creating a sense of aliveness, overcoming bodily blocks, invoking protection, providing soul nourishment, overcoming fear, and more.

Who understands the meaning of speech,
To them the world is revealed in images,

Who hears the soul of speech,
Will discover the world as a being,

Who experiences the spirit of speech,
Will be gifted by the world with the power of wisdom,

Who learns to love speech,
Will be granted its own power.

Therefore, I wish to turn my heart and senses
To the soul and spirit of the word,

And only in love for it
To truly perceive myself.

Rudolf Steiner (1922). *The Genius of Language*.

Working with sounds always brings an unexpected dimension to a session. Sounds can be used not only in bodily issues but also to translate emotional experiences into gesture—and thus into sound.

⁶ Tagar (in Steele, R. *Psychophonetics Holistic Counselling & Psychotherapy: Stories & Insights from Practice*. Steinerbooks USA. 2011:101-102)

In psychosomatic cases, when the urgency of the situation pushes the client toward wanting to change, they often become more receptive to sound therapy.

The effect of using sounds is nearly always surprisingly powerful. It brings relief, deeper connection, insight, and compassion. It also provides a practical tool that the client can repeat on their own at home.

Edited extract from an unpublished paper:

Tagar, M. (2025): *Sounds of Speech in the works of Rudolf Steiner, Alfred Baur, & Yehuda Tagar*. School of Empathy, Bernolákovo, Slovakia

Mira Tagar—Masters in Education, a Chirophonetics practitioner, Psychophonetics practitioner, and a teacher at Skola Empatie, Slovakia.

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Psychosophy's Core Principle / Secret Code

The human 'I' is a real spiritual entity living *inside* our own soul, not outside of it. The 'I' is an original spiritual being and a major factor in the individual, personal soul dynamics on all levels *at the same time*.

Psychosophy's key characteristic is the assertion that the human 'I' lives *inside the human psyche, and at the same time, living both in the outside world and in the spiritual world*. It is at the same time the innermost core of the personal human soul and a part of the core of the spiritual reality of the world.

Envisioning the 'I' as an integrated psychological reality *and at the same time* an originally independent spiritual being with its potentially infinite resources—is the *Esoteric Code* of Psychosophy. That is also the core active element in the transformative process of Psychophonetics, as practical applied Psychosophy

Yehuda Tagar 2025

RELATIONSHIP WORKSHOPS

A series of practical Relationship workshops that will teach you how to

Communicate better

Manage emotions

Listen with understanding

Cooperate in difficult situations

Workshop Program

<https://akademivztahov.sk>

At Košice/Bernolakovo SLOVAKIA & online
All workshops are from 9.00am-7.00pm

- ❖ **Saturday December 20, 2025**
How to listen and be heard
Real listening connects more than words. Start to notice what is actually said—and what's unspoken.
- ❖ **Saturday January 10, 2026**
Handling quarrels without screaming, remorse and silence.
Conflict doesn't have to be destructive. It can be healing—if you learn to deal with it properly.
- ❖ **Saturday February 7, 2026**
How to set boundaries without arguing
Boundaries are not about defence. They are about truthfulness and respect—for yourself and for others.
- ❖ **Saturday March 7, 2026**
How to talk about needs without manipulation and passive aggression
Learn to talk about what you need without feeling guilty or pressured.
- ❖ **Saturday April 11, 2026**
Shared decision-making without power struggles
Find a way to come to an agreement—even if you have different ideas.

Facilitated by Jana Mudra &/or Yehuda Tagar



HIDING

...is a way of staying alive.

Hiding is a way of holding ourselves until we are ready to come into the light. Even hiding the truth from ourselves can be a way to come to what we need in our own necessary time.

Hiding is one of the brilliant and virtuoso practices of almost every part of the natural world: the protective quiet of an icy northern landscape, the held bud of a future summer rose, the snow bound internal pulse of the hibernating bear. Hiding is underestimated.

We are hidden by life in our mother's womb until we grow and ready ourselves for our first appearance in the lighted world; to appear too early in that world is to find ourselves with the immediate necessity for outside intensive care.

Hiding done properly is the internal faithful promise for a proper future emergence, as embryos, as children or even as emerging adults in retreat from the names that have caught us and imprisoned us, often in ways where we have been too easily seen and too easily named.

We live in a time of the dissected soul, the immediate disclosure; our thoughts, imaginings and longings exposed to the light too much, too early and too often, our best qualities squeezed too soon into a world already awash with too easily articulated ideas that oppress our sense of self and our sense of others.

What is real is almost always to begin with, hidden, and does not want to be understood by the part of our mind that mistakenly thinks it knows what is happening. What is precious inside us does not care to be known by the mind in ways that diminish its presence.

Hiding is an act of freedom from the misunderstanding of others, especially in the enclosing world of oppressive secret government and private entities, attempting to name us, to anticipate us, to leave us with no place to hide and grow in ways unmanaged by a creeping necessity for absolute naming, absolute tracking and absolute control.



Hiding is a bid for independence, from others, from mistaken ideas we have about ourselves, from an oppressive and mistaken wish to keep us completely safe, completely ministered to, and therefore, completely managed. Hiding is creative, necessary and beautifully subversive of outside interference and control.

Hiding leaves life to itself, to become more of itself.

Hiding is the radical independence necessary for our emergence into the light of a proper human future.

David Whyte (2015). CONSOLATIONS: The Solace, Nourishment & Underlying Meaning of Everyday Words. Many Rivers Press

PSYCHOPHONETICS: DISAPPEARING

Hiding/retreating *into* the body—being less present in a situation

David Whyte beautifully describes the activity of hiding on p.10. From the Psychophonetics counsellor's perspective, Disappearing is the process of acknowledging and supporting the effective retreat by the client into a safe haven within and to collect their strength for a later expression.

I can leave by retreating *into* the body. I react to a perceived threat and retreat instinctively from the situation. Disappearing is primarily an act of empowerment and resourcefulness, as there is empowerment in both confrontation and in finding a safe space within, in the face of a threat.

At some stage, disappearing may not serve me well because if I withdraw then I am not fully present to the other person or situation. To be present, I need to first, become aware of this dynamic, by catching the moment.

For example, Amandla (a client) says: *I found out something about myself which has completely added to my liberation.*

In a counselling session, Amandla had the experience of disappearing or hiding inside her body, of hiding behind her heart, but she had not caught the moment of doing this. She wondered about how she would recognise when it happens and how she would bring herself back, to be more consciously present.

Amandla practiced the act of disappearing, in her daily life, when she was triggered/ had a reaction, which used to happen when she was a child at school – as an adult now, disappearing had reached its use by date:

I felt a sinking feeling and then I felt all different. It was like I just sunk into this deep hole and just stayed there and from then on everything that person said to me, I just wanted to get up and walk out of that room, I was so triggered and I really felt vulnerable and fought the impulse of getting up and going outside and crying or doing something like that. I had no idea why I felt like this. Later I said to myself 'I'm hiding' & I heard it just as a tiny little whisper and I

thought, 'there's something wrong here, there's something different here', then there was a little light went on but it didn't completely illuminate the whole situation.

Amandla decided to observe herself at home, to see what was going on. She told the story to a friend, and there was one key sentence that gave her the whole picture:

I said to my friend—all I did was sink inside and hide—and something went 'dddit' in my head and it wasn't quite big enough so then I was off to bed. I was lying in my bed and I was thinking what did I say then—I went off and hid, all I did was sink and go into...oh my god, I disappeared, and the room lit up and I knew exactly what I had done and where I had gone.

Amandla says: *This is an epiphany!!*

It was a moment of awareness, a big realisation and liberation. She realised that by disappearing she allowed her heart to be exposed and vulnerable to everything someone else said, thereby hurting her.

In Amandla's sense of wholeness, her 'I am' wasn't there, she was like a child being attacked by whatever that person said, until she realised, this was no longer a safe way for her to live her life.

The paradox is, she found that by staying more present in a situation, rather than reacting in the way of disappearing, kept her more safe and able to function, in an adult, mature and enlightened way.

Edited extract: Steele, R. (2011). *Psychophonetics Holistic Counselling & Psychotherapy: Stories & Insights from Practice*. Steinerbooks (USA).

Robin Steele PhD—Psychophonetics counsellor & psychotherapist (retired). In 2006, Robin completed a PhD on clients' experience of change through Psychophonetics psychotherapy, and is the author of the first book on Psychophonetics (2011).

Robin: robin@lifeways.net.au



ART THERAPY WORKSHOPS



Art Therapy Workshops continue in 2026—using artistic expression, with a focus on building capacity for self-help, self-care and compassion. A safe space will be built to invite story sharing and by building trust, a healing community can flourish.

Monthly workshops
facilitated by Psychophonetics practitioners—
Judy Greenberg & Anne Holland

At *Initiatives of Change*, Melbourne, AUSTRALIA
Website: www.iofc.au

Contact Anne >anne.holland@iofc.org<



LINKS



Bratislava/Kosice, Slovakia

- Certificate of Foundation Year in Psychophonetics
- Diploma in Holistic Counselling
- Advanced Diploma in Psychophonetics

Website: <https://skolaempatie.sk/en/courses/>

➤ Yehuda Tagar's YouTube Channel

>www.youtube.com/channel/UCsT1n0NTAPMy_gDCsRRhHng/videos<

➤ Publications about Psychophonetics

> www.psychophonetics.com.au/categories/articles<

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Through 12-13 themed sessions, participants are invited to discuss, contemplate, write, and share defining moments and personal reflections across topics like work, childhood, family, places, music, essence, life lessons, and more.



Weekly sessions in Terms 1 & 2, 2026
Facilitated by **Robin Steele**

At *University of the Third Age (U3A) Wonthaggi*
AUSTRALIA ><https://u3awonthaggi.org.au/>

Contact Robin > robin@lifeways.net.au

Website: www.lifeways.net.au



WEEKEND FOR WOMEN



March 27 - 29, 2026

[Hotel Glamour](#) Šírava
SLOVAKIA

A unique weekend for women, where you can switch off from the daily hustle and

bustle, take a deep breath and dedicate time to yourself - your body, your experience and your inner strength.

- Meditations for inner calm and returning to yourself
- Healing dance for joy, for releasing emotions, for connecting with the body
- Art therapy supporting creativity and self-expression
- Practical exercises for self-empathy and gentleness towards yourself
- Empathetic communication that brings understanding to relationships
- Relaxation, feminine energy, silence and sharing
- A space to gain new strength and spark of life



Facilitators: **Dary Hegyi, Jana Múdra, Zuzka Morovska**

Cost

Pre-Christmas 245 Eur until 24/12/2025

Christmas Eve 290 Eur from 25/12/2025

Contact Jana > jana@seব্যবচোবা.sk

Website: <https://www.seব্যবচোবা.sk/workshopy/>



PATH TO HEALTH COURSE

Free Online Introductory Short Course

Dr Raoul Goldberg MD PhD

<https://pathtohealth.thinkific.com/products/courses/path-method-intro>

This course is followed by 7 live online sessions of self-discovery, empowerment, and practical skills for living a balanced, healthy, and meaningful life. Final session: **Discovering Your Whole Person** – Wed. Dec. 17 (19h00 – 21h00 - Time in Cape Town South Africa)

Website: <https://pathtohealth.co.za/path-method-training-program/>



BOOKS OF INTEREST

In Search of ...The Heart's Sense of Truth

Benjamin Cherry

“We are standing at a threshold... leading either towards the grave of all civilisation and moral striving, or the birthing of a new kind of world community based on recognition of the unlimited potential that lies dormant within every human being...This is because within us is not only an intelligent animal or machine but a living power of spirit that can be a force for both evil and good” (from Preface)



This book is a depiction of ways forward through the mighty trials that are racing towards us, so long as we have the courage and mental clarity to recognize what we are, in fullness, as human beings.

PSYCHOPHONETICS Holistic Counselling & Psychotherapy: Stories & Insights from Practice

Robin Steele PhD

Robin outlines the background, theory and methodology of Psychophonetics. This book includes contributions by 12 Psychophonetics practitioners, covering topics such as: using artistic expression in illness and pain; past childhood sexual abuse; art of conversation; transforming anger through clay; grief & loss; menopause, and more.

