Cold and hungry, the child cries. The loving parent comes, cuddles it, wraps a warming blanket around it and feeds it. Peace and happiness is restored – ready for new steps.

Now what happens if, as an adult, you feel harassed and tormented by life? Where is that parent to sort it out, to hold and comfort you?

Well, you may have figured it out: it does not exist unless you can create that parent inside of yourself.

It is tempting to look for external figures to hold on to – be they religious, political or some other kind of parental figure. We often project the potential helper to the outside and wait for salvation. Even intimate relationships can form in this way and remain in such a pattern.

Of course, this help from the outside does come into our lives, but if we are to develop increasing maturity and emotional independence, we need to find that ‘inner saviour’ that holds and supports us in our times of need, struggle, challenge or crisis.

Essentially, this is what Psychophonetics is about: for a brief moment we fully enter, with our whole body, the experience of a distressed part of ourselves and develop a healing, caring response to it from within ourselves.

A practical example: through a gesture of our hands, arms or whole body, we enter into and portray the painful and distressed part, e.g. “I feel harassed, I feel a victim, I feel weighed down, depressed”.

This gesture can be amplified by finding sounds that also arise from within us. We can experience the essence of the distress deeply with our whole body and all our senses, through gesture and sound. We ‘Enter’ the distress/issue. This is not drama therapy, but an exploration of the inner landscape of the soul.

After a short while, once we have ‘got it’, grasped the essence of it, but not staying in that gesture too long, we step out of it and shake it off, until we feel we are looking around at our surroundings and breathing calmly again. We have then ‘Exited’ the distress/issue.

We can then turn and observe what we have just created in gesture and sound. We ‘Behold’ the gesture of the victim, the abused, the suffering one. Now that we have stepped out and seen the character with that gesture, we can assess what forces might be at play to cause that inner distress and pain e.g. a voice that says “You must achieve more, get on with it!”. Again, we can ‘Enter’ the...
essence of those imagined forces to briefly experience and consciously fully become them, capturing their demands in gesture and sound on an inner landscape. Stepping out / ‘Exiting’ again, we look back and see the forces of the inner perpetrator, accuser, judge or critic, from the outside.

At this point, typically, images from the past may rise up. Exploring the origin of these in childhood would be the usual therapeutic approach, but in Psychophonetics there is no going back into the past, no analysis, no interpretations.

In Psychophonetics, we stay in the present, in the ‘now’, and do not use memory to go back into the past because, if it is happening now, it is not in the past. It was certainly an unseen presence, coming up from the past and that is exactly why it was bothering us. But, this time, revealed as happening now, to a fully awake and independent consciousness through the activity of our own “I”, it can be healed.

Standing in this way, outside both ‘victim’ and 'critic', we become a witness, an observer (but not a coldly detached one). We stand as an “I” observing the scene. When this happens, we know what is needed.

With the conflict now visible, spread out clearly through an imaginative perception, our “I” can see what is needed and can act with new vigour and authority from the outside as a supporter to the inner ‘victim’.

Standing apart from both ‘sufferer’ and ‘victim’, we become a third character, forming a triangle with the other two. We become our own ‘parent, saviour, helper, protector’ with effective tools of gesture and sound, to care, defend and heal.

We create healing by bringing what was previously missing – from out of our own soul forces. Gesture and sound ‘speak’ more deeply than words. We can really grasp the feeling and essence of this savior, protector. We learn to recognise where this new ‘saviour’ lives in us. To strengthen this new part of our “I”, we can regularly practise the gesture and sounds we have created, so that they become a habit which we can access easily whenever life calls for it.

Through this repetition, we form new emotional and neurological patterns, which also counter and dissolve the old ones which did not serve us and led us to seeking help. They become increasingly redundant. A person challenged with an issue would feel: “I no longer just react with anger - I can now respond in a fresh new way, of my own choosing”. We discover a new, more empowered way of being, when faced with familiar threats and stresses.

The psychophonetics session is a ‘dress rehearsal’ for life itself, by getting the needed inner resources organised and ready.

We can even go on to discover that the ‘critic, judge’, or even the 'abuser', does have something to offer, but what they previously brought was inappropriate and distorted by their frustrated needs. Once seen and healed, they can become an ally, to whom one can inwardly turn and experience support, like from a candid friend, rather than attack from a critical inner voice. What was an enemy can become a friend and advocate.

Psychophonetics offers a conscious transition from being lost in personal experience, to observing it, managing it and growing from it – a new way of being in our Selves.

Psychophonetics is rooted in deep spiritual knowledge and was developed by Yehuda Tagar in the 1990s out of indications of Rudolf Steiner’s Psychosophy.
A Psychophonetics session has two main phases: First the ‘counselling’ phase in which, after empathic listening to the clients issue, the deeper wish of the client is established. The wish kick-starts the will for change. Then the ‘action’ phase in which the inner landscape in the relationship to the wish is explored and modified. Action comes mainly through entering, exiting and beholding gesture, but also other elements like empathy, dialogue and sound are used to create new needed parts in our life body and soul.

The role of a Psychophonetics practitioner is not one of presenting solutions or fixing things. It is to act as a ‘midwife’ in an effective framework, for clients to ‘birth’ this new and acutely needed part of our inner life of soul. In this way, the practitioner can be likened to a midwife. A midwife does not make babies, but helps to deliver them safely!

Experiences by practitioners (inside the NHS) show that usually blocks of prescribed six classic counselling/psychotherapy sessions are rarely enough. However, in Psychophonetics it is common that after three or four sessions the client feels significantly improved about his/her issue and does not even need all six sessions, not to mention needing another block of six.

Imagine how your life could change if that part in you that loves, values and supports you, was active and well. You will no longer be desperately looking for external saviours and parent-subsitutes among those around you. Your intimate relationships will deepen with more inner peace and freedom, through the ability to birth your own inner support through Psychophonetics.

For more information on workshops and trainings see: www.psychophonetics.com and www.psychophonetics-scotland.co.uk

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It enables a conscious transition from being lost in personal experience to: observing it – managing it – growing from it.