

# Psychophonetics Practitioners Newsletter

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Dear colleagues & friends of Psychophonetics,  
Welcome. In this special edition of the newsletter, a group of us in Australia wish to honour

**Lynne Bradshaw**

12/9/1951 - 31/1/2022

a fellow Psychophonetics practitioner and friend.

Lynne's daughter writes: "After years of living with Alzheimer's, Lynne rapidly lost her ability to talk and move until in her final months her only communication was with her eyes. She died very peacefully on January 31<sup>st</sup>, with Julia (daughter) and Tim (Julia's partner) present. Her final days were full of love, friends and family. Lynne was dignified, graceful and beautiful".



In this edition, her closest friend and colleague, Marg Lange, gives a summary biography of her friend Lynne, plus contributions are included from other practitioners/friends, including a poem by Kate.

The main article in this edition was written by Lynne in 2008 and compares *Psychophonetics (Anthroposophy)* and *Shiatsu (Traditional Chinese Medicine)* with some practical indications for practice. It has been edited for this newsletter and I hope you enjoy reading it. Maybe it can inspire other practitioners to experiment with how Psychophonetics and other modalities can be informed and enriched by each other.

Also, some current topics and upcoming events are listed for your interest.

I invite you to get a cuppa, make yourself comfortable and take your time reading this edition.

Thank you for your interest.

Love & Blessings

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## ✚ Lynne – my dear friend

### Marg Lange

Lynne—my dear friend, came into my life through her parents and four siblings who were neighbours in [Molesworth, Tasmania](#).



Lynne & Marg heading off hiking

Theirs was the biggest farm and the biggest Hop kiln of several in that valley, the next being the Governor's summer residence, by then in a very sad state of repair. They grew hops, sheep and a few cattle, plus a wonderful vegetable garden and orchard as Lynne's grandfather and great grandfather had before them.

While a new mechanised hop kiln had been built away from the home, the original, still full of dust and arsenic etc, structurally incorporated the dwelling. Early years living in a worksite full of strangers and dust bunnies often featured in Lynne's later Psychophonetics' personal processes.

Lynne grew up as Miss Bradshaw, a status that really riled her, attended the local two room school then went to Hobart to Friends, the Quaker school for high school and matriculation. She was mentored by a local Guider, Betty Beament, and achieved her Queens Guide award, loving all the outdoor activities and skills it engendered.

She got into Medicine at the University of Tasmania but soon realised she was not aligned with its principles and practices and left. Over the years, Lynne enhanced her intuitive healing skills studying homeopathy, kinesiology, Shiatsu and Psychophonetics. In all her endeavours, she made interesting connections with people who subsequently took up interesting roles in the community and would seek out her quietly independent viewpoint, often years later.

While Molesworth only managed two small creeks—quite skilfully diverted into the whole farm water supply—water and mountains were a constant attraction and boats became a life-long passion. She learnt to sail in the nearby Derwent River skilfully enough to enable her to crew yachts returning to Sydney after the big Sydney-Hobart race and she could row anything.

Lynne thought she'd found the perfect place when she got to [Dangar Island](#) and the love of her life in Mario, a boat

builder from Uruguay. She was very happy to have his baby but not to spend the rest of her life with him. She was pregnant with Julia at the same time as I was pregnant with my second daughter, Sara. Lynne's Mum, Barbie, was very excited about the pending grandchild, went up to Sydney for the birth in 1981 and couldn't wait for me to meet them.

When they came back to Tasmania for Christmas, a usual practice for several years, it was very easy to form a friendship, often chatting for hours about anything and everything while caring for the children and picking brightly coloured small fruit between the lush green leaves. Lynne would then add Julia to her backpack and off she'd go. I remember envying her mobility. My family never really got used to Lynne-time—it usually worked out somehow but was never by the clock.

The farm converted to Biodynamics in the 1980s and Lynne shifted from the Hawkesbury River to the Blue Mountains in NSW, sending Julia to Steiner schools, and continuing her studying, while practicing and teaching at [Nature Care College](#) in St Leonards.

When it was time for Julia to go to High School, Lynne came back to Tasmania and moved in with dear friends who lived on the River at Roseneath. Julia did her High School at Glendora then went back to the Steiner School near Sydney for Year 12. From there she went on to complete a Bachelor of Visual Arts Honours at ANU and Lynne could finally accept she'd made the right decisions.

Later on, they rented in Chatswood to meet the demands of both, while she studied, practiced and taught homeopathy, some kinesiology then Shiatsu.

In 2004, when I enrolled in the Psychophonetics training course, Yehuda challenged us all to get someone else to enrol. Dear Lynne joined in from Sydney even though she was still completing her last course and working at Nature Care College.

I haven't all my dates clear but Lynne's dad, Gordon, was tragically killed in a tractor accident on their property. Lynne came back with all her new skills expecting to help make plans with Barbie and the land. She was continually disappointed by being dismissed as she'd always been. I really admired all the family having meeting after meeting, though much remained unresolved as it had been in the previous generation.

Lynne's efforts to stay with Barbie and help out on the farm were much harder than she envisioned. On a trip back to Sydney, Barbie was admitted to the local Nursing Home which really upset Lynne. When Barbie died, Lynne had a time of living in the Hermitage herself and then was confronted with the option of buying it from the family—heart wrenching times. She did work out how she could do it but thankfully decided to free herself from it all and finally taught at TAFE and a private College in Hobart, writing all the courses herself.

Lynne then bought a farm in Castle Forbes Bay, on a hill overlooking the Huon River. She had always put in a lot of time considering where she should live. She loved the shed as much as the house and was excited by the possibilities of all its outbuildings. But it was only the two spaces that got the benefit of her homemaking and artistic flair with "whatever you need, it's on hand".



In her private practice, Lynne worked out of the pharmacies in Geeveston and Dover and later had a room with the psychologist in Huonville. Not that she needed rooms for when she did a shiatsu session—

Lynne would roll out the blue futon just about anywhere and wouldn't let you off until she was satisfied your body was flowing, the best she could help make it. I am among many, many, folk who can thank her for functional bodies. When the Child and Family Centre opened in Geeveston, Lynne's skills and quiet presence contributed greatly to its success. She taught baby massage and self-care to mothers all over the State.

Somewhere along the way Fiona got in touch needing clients for practice in the holistic Counselling Course she was doing. As was typical, Lynne was into it straight away and we all had great fun for many years, honing our professional skills and learning what made us or relieved us from being *basket cases*.



Lynne had already walked most places in Tasmania before she added her fount of knowledge and skills to the annual five day bushwalks with my friends and colleagues.

She could always find water. She enjoyed a walk or a run along a beach but much preferred to swim in fresh water however cold.

Lynne sang in choirs and small groups at venues like the folk festival and loved circle dancing, especially on the mountain or with *Dances of Universal Peace*. I was meant to be a dancer she said going off to Tango with Bruce. Lynne did the Grail Quest with Gerry Josephson and enrolled in Eurythmy, enjoying as much of Steiner's work as she could throughout her life.

With her astute yet unique understanding of her body, Lynne knew something was awry 10 - 12 years ago. Slowly she got the idea it was to do with her teeth and previous dental work, finding interesting research on the connections of each tooth to various parts of the body. She started finding it harder to take things in that she was reading and by five years ago, often had a definite lean when she walked, especially with her backpack. That developed into falling over, yet, unperturbed, she continued, grateful for all the kind people who helped her.

She could not relate to the diagnosis of Parkinsons at that time, as she never had the tremor. She continued to pursue treatment for her teeth often travelling to Melbourne then took herself off to her brother, a naturopath, in Hong Kong for help. She travelled overseas quite a bit and considered it as something she could do. Some hair-raising incidents did slowly come to light well after but she'd managed them somehow.

When she finally got her walker, we thought great, she'll be able to get up to [Russell Falls](#) again but already she was too weak and we had to push her there and back. It was well worth it to see her sheer joy.



By the time she was accepting medical assessments rather than mainly dental, there was a rapid decline. She stayed up at Molesworth in the home her daughter, Julia, had built there. Julia gave her the greatest care but I think that was the time Lynne showed her frustration the most. It wasn't easy for any of us. Julia arranged respite for her at the Vicarage where she enjoyed some of the company, the outings and the activities but it quickly became evident she needed more assistance more often.

Lynne sold up and Julia with her partner Tim, rented a place in North Hobart and they all seemed to settle more readily with more care coming in and more access to the outside world. Lynne was always pleased to see us and could say



enough to indicate her needs and opinions. Julia and Tim were amazing in how much in sync they were with her yet how much life of their own they could maintain for themselves, as well as finding the right carers to fit in with that, while including Lynne in as much as she could manage.

It was evident now Lynne could not move herself at all, that these services would be part of her life and Julia started the bewildering process of buying them a more suitable home in the vicinity. With sheer determination they found an ideal place in Moonah, a suburb Lynne had expressed an interest in. She could not move or speak by then but was still so present with her beautiful bright eyes letting you know in various ways how she was feeling in so many different ways.

For the last three Christmases. I went interstate wondering if I'd see her again. She always tried to reassure me. Last December. I flew down when she was struggling even more to swallow, tears silently slid down her cheeks when I said I was going back to Brisbane. Then one Saturday, when I was participating in a telepathic workshop with two groups from the Czech Republic and Slovenia, tuning in and we had an exercise imagining ourselves as 12-year-olds playing with the energies as if they were our friends. During this exercise Lynne appeared and was the most playful 12-year-old there was. This experience was confirmed when I spoke to Lynne at a later date and her eyes lit up. I have felt much closer to her ever since.

I thought her final decision as described by Julia was so beautiful, so dignified and so loving. She stopped struggling to swallow any more food on the Thursday and peacefully took her last breath late Monday.

I thank you Lynne from the bottom of my heart for all our friendship, all we share, all you tried to teach me, much of which I still don't have the words for.



### ✚ Honouring Lynne

Many of us initially met Lynne through the Psychophonetics training course and this group photo of students and teachers from 2007, is from the last training intensive with Yehuda Tagar in Melbourne.



Back: Marg, Jill, Rebecca, Françoise  
Front: Hadas, Judy, Anne, Robin, Merri, Gwen, Kate  
Sitting: Lynne, Yehuda

After Yehuda's final visit, Robin continued to complete the training and supervision of the remaining students—Lynne graduated with her *Advanced Diploma in Psychophonetics Counselling & Psychotherapy* in 2008 and set up her private practice in the local area as well as in Hobart, as a Psychophonetics and Shiatsu practitioner. In all her work with clients, she was informed by her rich background in Anthroposophy, medicine and healing arts.

As a group of professional practitioners, many of us continued to meet over the years for professional development evenings and weekends as well as in recent years, meeting every 2-3 weeks via zoom for personal and spiritual development. Being in Tasmania, Marg, Lynne and Fiona also met regularly in person for professional development.

Three weeks after Lynne's death, a group of Psychophonetics practitioners and a few of their partners who knew Lynne, plus Lynne's daughter Julia and partner

Tim, met together to share memories, thoughts and feelings as a way of honouring Lynne.

This was a special time for all of us to come together to share our experiences of Lynne—her life, her work and her spirit. In the sharing, the idea of doing a special edition of the newsletter to share with others was initiated and accepted.

The following poem written by Kate during/after this gathering captures beautifully, the essence of all our sharing.

## HOUSE ON THE HILL

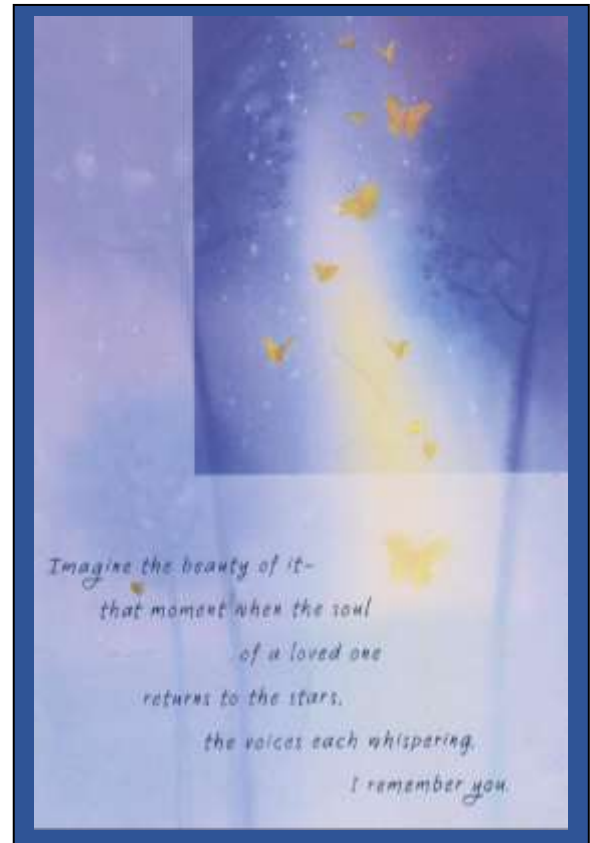
### Kate Casey



View from Lynne's house & shed on the hill

We remember her kindness  
in her house on the hill.  
She was different and unique.  
Trusting.  
Light on earth.  
Free.  
She showed gentleness,  
a sense of humour and grace.

From her house on the hill she  
shared her sense of adventure,  
shared experiences  
(with her own sense of time).  
She was committed.  
Generous.  
Free.  
Somewhere between air and water  
in her house on the hill.  
Thinking clearly,  
thoughtfully writing.  
in and out of the basket,  
Gypsy style. Travelling light.  
Enthusiastic.  
Vital.  
Light of foot. Light of spirit. Light in thinking.  
Light in the world.



## ✚ Remembering Lynne

### ❖ Rebecca Croad

If I was asked to sum up Lynne in a word it would be 'Freedom'

My friend Lynne ran to her own tune.

She was as strong as a Lioness and challenged those that questioned her rhythm.

Lynne was as graceful as a peacock; she would often spread her feathers and delight you with her humour.

Lynne cuddled like a protective mother owl, taking you under her wings. Oh, that hug was the best in the world.

Lynne had the wisdom of an old Sage. While the rest of us are trying to live the rhythm of the outer world, Lynne listened to the rhythm of the inner world.

Like a graceful eagle she swirls with passion and love, high above us now—keeping an eye on those who she loves.

Lynne is love and she quietly waits a space for all of us if we need her.

❖ **Jill Fowler**

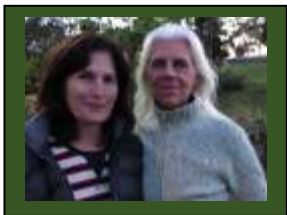
Lynne seemed to float in and out of my life. I felt fond of her but didn't know her deeply—our contact was mainly in the Psychophonetics group although we were never in the same year.

We first met in 2000, during the Olympics in Sydney, when we rented a house where she was living...and years later I recognised her in Psychophonetics.

Despite not knowing her well, she made a deep impression on me. Seeming fiercely independent, she was also gentle and had a deep commitment to healing. Her contributions were often refreshingly different—she expressed her truth, her authentic self and dared to be different.

She seemed to give of and from herself freely. Her light and her lightness shine on...

❖ **Fiona Baillie**



Lynne came into my life as a colleague and peer teacher and soon became a close and caring friend.

She was always calm, compassionate, funny and loving. She came as a breath of vitality bringing healing hands and open mind to share, learn and grow. Kind encouragement was her way of walking in the world, gently and surely.

May she continue her journeying as the angel she is. Flying freely and free. All my love Fi

❖ **Anne Holland**

Lynne left the lightest footprint on the planet of anyone I know. She consumed so little. I always laughed when she came to stay, as she only carried a small backpack with not a lot in it. I couldn't help comparing how much luggage I took when I went away!!! She was the embodiment of GREEN. So ahead of her time.



Lynne was a nomad, moving gently between the homes of many friends. She never stayed long and loved moving onto her next connection and experience. A free spirit. Her body was slight, but she was remarkably strong and a dedicated and generous shiatsu practitioner. To have a session with her was so healing. She always gave her all to each person she treated.

She loved living in her house on top of the hill, looking down over the orchards and river. She was particularly proud of its shed.

She loved hanging out at the Franklin Wooden Boat Centre where she helped build a wooden boat. She loved being on the water.

I loved spending time with her in Tasmania, as she introduced me to people, places and experiences that only a local could know about. Unforgettable memories.

She had a wonderful laugh and a mischievous smile, and who could forget her amazing eyes?

She loved Psychophonetics and we shared many peer sessions with each other, which meant a deep intimacy was developed where each of us felt visible and heard. She was an indomitable, but gentle soul.



**ARTICLE**

**Psychophonetics (Anthroposophy) and Shiatsu (Traditional Chinese Medicine): Comparisons and Practical indications<sup>1</sup>**

**Lynne Bradshaw**

I'm interested in the holistic perspectives of Anthroposophic and Taoist philosophies in that they both view the human as a spiritual being within the context of universal consciousness. Yet how does one take such all-encompassing philosophies and apply it in a practical and demonstrable way?

The practical modalities of Psychophonetics (based on Anthroposophy) and Shiatsu (based on Taoism) could mutually inform each other because they both see the human as a representative of the entire cosmos which is organised along similar principles. Neither modality regard the body as an autonomous mechanism but understand that the different functional systems: the nervous system, heart, blood circulation, metabolism; and the way the organs function themselves, is intimately related with the way consciousness is working and the way our spirit is working into our bodies.

As a practitioner of Psychophonetics and Shiatsu, I need to develop a dynamic and fluid way of thinking. Each of these two modalities have a picture of the organs not as static formations, but as nodal points within a constant flux being created and passing away, depending on the influences acting upon our organs. I wish to use my knowledge as a Psychophonetics counsellor and Shiatsu practitioner to mutually benefit one another.

**INTEGRATING THE PRACTICE OF PSYCHOPHONETICS WITH SHIATSU**

Anthroposophy and Chinese Medicine are concerned with the interior of a person regarding destiny, feelings, values and dreams. It is through the interior processes that life is maintained. This means that therapy cannot exclude the subjective view of the client; the client must become both the subject and co-researcher in the modalities of Psychophonetics and Shiatsu.

<sup>1</sup> This is an edited version of the original longer version written by Lynne in 2008

From the Anthroposophic perspective, the organs are the expression of the inner life shaped by the action and interaction of the elements:

Earth	Water
Air	Warmth
Physical	Etheric
Astral	I AM

Spirit becomes earthed into the physical body organised through the organs, which are nodes of energy creating and un-forming through the elements.

Anthroposophy sees the human being as a fourfold Human Being which Bento<sup>2</sup> summarises in the following table:

Warmth (Heart)	Blood	Ego organization (I AM)
Air (Kidney)	Breathing	Astral organization
Water (Liver)	Fluid	Ether organization
Earth (Lung)	Bone	Physical organization

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Form of the body	Skeleton
Movement of the body	Muscles
Inner life of the body	Organs
Intention of the body	Blood

In the lungs, the earth element (physical) predominates; in the liver, the fluid element (etheric) predominates; in the kidney, the air element (astral) predominates; and in the heart, the element of warmth predominates.

The Traditional Chinese perspective is that human beings are formed from cosmic energy and consequently are a microcosm of the world. Taoism teaches that life is cyclical and that there is no starting point and no end point encapsulated by the Five Element Theory which is based on observations of the natural cycles and interrelationships of both our environment and within ourselves. The elements are:

Earth	Metal	Water	Wood	Fire
Spleen	Lungs	Kidney	Liver	Heart
Intellect				Shen

The Chinese model of the Five Elements: Fire, Earth, Metal, Water, and Wood, represents a working model of physical structure, physiological functioning, emotional, intellectual and spiritual qualities for each of the organs. In Chinese Medicine there are five aspects of the shen (consciousness)—one aspect from each of the

<sup>2</sup> Bento, 2004:14

Five Elements—collectively comprising the shen. The stability of the shen is central to every treatment.

The shen are the messengers of Heaven, *“the principle of life, that which transforms an assemblage of matter into a living being.”*<sup>3</sup> Shen, commonly translated as Spirit or Mind, is the presence of awareness. The Heart is the residence of the Shen, which are beyond time and space. The heart’s function of housing the Shen depends on adequate nourishment from the blood, which roots and anchors them.

Thus, as Bento says:

We are inspiring the activities of the world into ourselves...the human being is not abstracted or separated from the vast dimension of life processes that surround us...All the life processes that surround us stream into us and shape the inner life...and shape our organs.<sup>4</sup>

Bento also says we have an inner activity that interacts with this world. The relevance of this as a practitioner is to embody and hold a space of ‘pure unattached consciousness’ in such a way that emotions may come and go in the client, but do not affect the Shen (I AM). From this higher consciousness beyond time and space ‘I AM’ speaks transforming the client into a more radiant state. The higher ego never enters fully into the incarnation, but remains spiritually active in connection with the world through the body.

In other words, the Psychophonetics and Shiatsu practitioner are holding a space for the client to experience ‘I AM’ or Shen and to be resourced by the new knowledge.

### **Similarities between the organs as observed by Traditional Chinese Medicine & Anthroposophy: Initial indications for practice**

#### **THE HEART**

In Chinese thought, the Shen (which translates as consciousness) radiates from the heart not through an accumulation of energy, but from a void. As Hsun-tsu put it: *“The Heart stands for absolute autonomy and at the same time, responsiveness to, and resonance with, universal*

*forces, trends and patterns...The heart knows by being empty, unified and still.”*<sup>5</sup>

The heart is the seat of I AM who orients all movement in accordance with a divine plan. The heart was originally a sense organ for the touch of God: in our prayers and meditations we experience warmth inwardly when we are touched by the presence of the spiritual world. Bento says: *“the real task behind the Holy Grail...is to restore the heart to a sense organ.”*<sup>6</sup>

Since the heart as the sovereign must *“maintain a central position of non-action”*<sup>7</sup> it needs protection and a network of relationships through which it can communicate with the rest of the organism. There is a strong correlation between the heart and blood in both modalities. In ideal circumstances, the heart is spacious and unattached (I understand this spaciousness to be I AM). Normally, however emotions do stay with us and attach to our consciousness and this affects our Qi and Blood. Therefore, the Heart can be affected by all the emotions. It is the feelings of the soul that give rise to the movement of the blood. In each case the Heart is the sovereign who has connection with that which is beyond time and space (I AM or Shen) and is the still place that receives the Blood.

In Psychophonetics counselling, we encourage the I AM to be more present and to speak from the heart, and when I AM speaks there is warmth and changes in breathing, the intention to become is felt more strongly and this is echoed by the etheric energy.

In Chinese Medicine, when balance is restored to a receiver of Shiatsu, we notice warmth and changes in breathing, harmony is restored, and there is more flow and creativity and this is echoed by the changes in the meridians (etheric energy) as the body realigns with its new sense of self. There may be changes in expression (voice quality) or posture. In other words, the body is speaking and standing differently in the world ie. gesturing itself differently—the meridians reflect the spiritual, emotional and physical life of the receiver.

#### **THE LUNGS**

The chief function of the middle system *“is to mediate...Because breathing and the pulse of the blood are able in reciprocal rhythm to adjust themselves completely to*

<sup>3</sup> Diebschlag, 1997 - Fire: the heart & small intestine, para 7

<sup>4</sup> Bento, 2004:12-13

<sup>5</sup> Diebschlag, 1997 - Importance of the psychospiritual dimension, para 6-7

<sup>6</sup> Bento, 2004:99

<sup>7</sup> Diebschlag, 1997 - Fire: the heart & small intestine, para 10



*each other, they are also able by their mediation to bring into balance the great opposites of the upper and lower man,*<sup>8</sup> thus transforming Thinking and Willing through the organ of Feeling—The Threefold Human Being.

In Psychophonetics, it is through the gesture that we get in touch with what is going on in the soul (or astral level). Throughout a Psychophonetics session, changes in breathing are observable and coincide with particular experiences in the client. As the practitioner you learn a lot about the client by breathing with and empathising with them.

For example, during the conversational phase you may notice something like rapid shallow breathing accompanies a state of agitation as the client talks about their experience; but later during the action phase after gesturing the sensation of their distress they may access it on a deeper feeling or soul level and have a release of crying which is likened to the breathing of the soul. It is here that the client is working and gaining insights at the soul level and their breathing deepens.

In the Five Element System, the Lungs are of the Metal Element. The lungs and heart are found alongside one another in the chest; respiration and the beating of the heart are intimately connected. The lungs are associated with the po or the soul of the body, which equates with the physiological processes of automatic rhythmic functions of the body, respiration, metabolism, vital movements, sensations, reactions, instinctive impulses, and homeostasis. *“The po experience things in the moment, on a reactive, unconscious basis, they are completely tied to time and space and have no existence independent of the body.”*<sup>9</sup>

In Chinese Medicine, the po or the soul of the body is located in the lungs and governs the physiological processes of the automatic rhythmic functions. These automatic rhythmic functions rebalance the qi and restore harmony to the receiver of a Shiatsu treatment creating changes in breathing and warmth.

As a Shiatsu practitioner, you also learn a lot by breathing with the client. From the place of being still and centred and noticing what is happening in the meridians as you hold certain points on the body you notice changes in the breathing as meridians release and become open.

This in turn increases the etheric energy of the receiver as the body realigns with its new sense of self. There may be changes in expression (voice quality) or posture. In other words, the body is speaking and standing differently in the world ie. gesturing itself differently (The meridians reflect the spiritual, emotional and physical life of the receiver).

## THE LIVER

The liver houses the hun, *“a sort of personalised expression of the Shen in the individual.”*<sup>10</sup> The hun represents the ‘giving of images’ which have to do with creativity, speculation and vision, so that through this vision we act beyond time and space, with Shen included.<sup>11</sup> Benevolent actions nourish our hun and continue to be nourished by those who remember us after we die.

The Liver is of the Wood Element. One of the most important aspects of Wood is the capacity for cooperative coexistence complemented with the urge for individual self-expression.<sup>12</sup> The emotion of the liver is translated as anger, by this is meant the defence of boundaries or being self-assertive.

Although the liver is described as Wood in the Five Elements, I interpret Wood as being synonymous with the etheric energy of the Plant kingdom because it is the fluid element at work in the processes of growth and regeneration that are reflected by the liver and the forest. Thus, Wood equates to the fluid or ether organization in Steiner’s Fourfold Human Being.

The liver is responsible for the fluid movement of qi, removing obstacles and allowing qi to penetrate everywhere within the body as a whole. We need to be fluid and to be self-expressed in our emotions that are just another expression of qi. The liver is described in many Chinese texts as the General of the armed forces because its essence is flexibility and the capacity to change and adapt having assessed the circumstances. The Liver evaluates the situation and decides on the appropriate conduct physically, emotionally and socially. Note how this relates to the will creating the Wish in a Psychophonetics session.

The liver rules the muscles and the tendons attaching them to the bones ie. a dynamic functional relationship. This relates to the Anthroposophic view that the liver is the

<sup>8</sup> Schad, 1985:6

<sup>9</sup> Diebschlag, 1997 - Metal: the lung and large intestine, para 6

<sup>10</sup> Ibid - Wood: the liver and gall bladder, para 8

<sup>11</sup> Beresford-Cooke, 2003

<sup>12</sup> Ibid, 2003

basis of *"courage for action"*<sup>13</sup> and characterised as *"the organ of will...(being) instrumental in transforming our inner decision into an outer reality."*<sup>14</sup> It orchestrates the etheric life forces within the organism. The liver *"is connected to the planetary rhythms of Jupiter, which takes approximately 12 years...(and) one senses that the child now has the capacity to begin to discern life."*<sup>15</sup>

'The organ of will' being the liver is instrumental in transforming our inner decision into an outer reality, by bringing our will into the deed, manifesting through the muscles, and is expressed through the warmth of the 'I am' or fire. It is this delicate play of will-forces that are of interest to us as the counsellor. The relationship of Wood (Liver) feeding Fire (Heart) is seen in the Mother Child Cycle of the Five Elements in TCM.

The Ling Shu tells us the hun resides in the blood and this is related to the liver's function of storing the blood, and to the close relationship between the Shen and the hun and the heart.

## THE KIDNEYS

According to Bento, the kidneys are the seat of the astral body, and it is through the kidneys we take in the world and create meaning for ourselves. The up and down quality of a person's soul life is reflected in the up and down movement of the embryological development of the kidney. The kidney is the regulator of the air element: shortage of breath is associated with the kidney.

It is within the astral body that judgement lies—the faculties of sympathy and antipathy are the lenses through which we see the world. The will expressed by the Wish is the invitation to the client's enlivened thinking to receive impressions from the spiritual world and to clear the undigested astrality, so we see things as they really are. As this happens you notice changes in breathing and warmth.

Kidney is in the Water element from the Chinese perspective. The will resides in the kidneys, the urge to exist, and the urge to do. The kidneys are responsible for the deep inner power of a person. They represent the foundation that underpins our life, and the capacity for stability and endurance. The kidneys house the jing, (the invisible seed) the original substance we are born with, which comes from our ancestors and continues through us

<sup>13</sup> Holtzapfel, 1993:16

<sup>14</sup> Ibid, p.16

<sup>15</sup> Bento, 2004:15-16

to our offspring—they link the past and the future. Kidney qi roots the indrawn air from the lungs into the lower body.

The virtue of the Kidneys is Wisdom; facing one's mortality and looking beyond it to one's destiny. It is the right Kidney that is the door of destiny, Ming Men, the door through which the destiny decreed by Heaven comes to expression in the individual and unfolds as one's true nature.

In the mother-child cycle of the Five Element Theory, the Kidney feeds the Liver—the will of the Kidney becomes translated into activity through the Liver, which rules muscles and the ability to take action.

## THE SPLEEN

The Spleen is the pivot between the world outside and the world inside—it has the capacity to transform substances which are not you into something life enhancing. The Spleen transforms substances into qi and transmits them through a sequence of organs to nourish the whole body.

This applies to food that we take in to nourish our body and to information for nourishing the intellect. Yi, the intellect resides in the Spleen. It is through thought that one spontaneously grasps a situation. The virtue of the Spleen is reliability; it is constantly creating and recreating a commitment or relationship, knowing that you still want to do it.

Integration of different modalities is likely to involve applying relevant techniques in a complimentary way, as well as thinking about the client's process through different lenses

## PRACTICAL RESEARCHING

This application is unique in that it focuses on aspects of methodology between Psychophonetics and Shiatsu, their relationships and their mutual applications. My sense is that the processes of both can be enriched and made more effective through a methodical application of:

- a) Observations during the Psychophonetics conversation and action phases—suggest possible indications for Shiatsu in the wrapping up phase of the Psychophonetics session due to the inner life being expressed on the surface of the body through the meridians.

- b) Psychophonetics conversational processes, the Wish in particular, and the gesturing movements expressed in the action phase, will beneficially inform and provide a context for a Shiatsu session.

Observations gained from a number of clients who came for counselling sessions were studied in depth, and included a client attending for a Shiatsu session. These clients agreed to explore the Shiatsu or Psychophonetics aspects introduced into or as a follow-up to the session/s.

## QUESTIONS, PROCESSES, COMMENTS

### 1. How to obtain the Wish in a shiatsu consultation?

How to find a way to apply the Psychophonetics process of making a 'Wish' when working with a Shiatsu client, using the information from their symptoms and not using a long conversational counselling phase.

Even though a Shiatsu therapist is also a counsellor, I wish to use some of the benefits received through Psychophonetics into the Shiatsu consultation. As one aspect of a Shiatsu practitioner is also educator, I intend to help educate/build a picture with the client about the relationship between what they are holding in the etheric energy through their 'symptoms', what is happening in their meridians, and how that relates to their spiritual, psychological and emotional state. In the light of this information, the client will be able to make a Wish before we begin Shiatsu. This will energise and engage more super-sensible forces within the client and it will also enhance the 'wrapping up' at the conclusion of the Shiatsu, to relate the session to the Wish.

#### Process

For example, I tested out including a Wish with a Shiatsu client who had a constriction in the side of her neck and shoulders. This client agreed to a process of experimenting in the sessions and wanted to see if the *constriction could be released* through gesture and movement as part of the Shiatsu session, as a basic wish, rather than just coming in and lying down with the practitioner diagnosing it through the *hara* body.

I suggested she describe the sensation using a *squeeze* movement with her hands. She also spontaneously made a sound and demonstrated a kind of clawing motion at her neck with the sound rrr rrr rrr. Then she let this go and beheld and described what she could see—it felt stuck in the neck. At this point, a more specific Wish was made about it. Her Wish was: 'I want fluidity in my life'.

She then gestured with her whole body into a kind of fluid dance, moving the torso, arms and legs. She sounded a high-pitched sound uuuuuuuu, and when she demonstrated how the sound was applied to her body, the pathway on her body was an exact tracing of the Gallbladder and Bladder meridians.

After applying the sound needed until she had enough, she noticed the tension in her neck had dissipated. She thought her emotional state was related to the initial constricting sensation in the neck as frustration, exhaustion and over stimulation of too many options.

#### Comments

This description of her emotions relates to the Gallbladder meridian—which has to do with decision-making and frustration—and the Bladder meridian—which has to do with the autonomic nervous system not regulating the over-stimulation and exhaustion.

Thus, we see how profound is the intuition of the gesture and how delightful it is to make a Wish in a Shiatsu session. This Wish orients the client more consciously for the Shiatsu session to follow. The feedback from this client was very positive, and she wanted to do more.

### 2. Consolidating the Psychophonetics session by physically working along the meridian that the client gestures

I have noticed how the gesture at the conclusion of the Psychophonetics session naturally follows the course of the meridian which most correlates to the inner dynamics relating to their session.

I have done this process with a number of clients and the feedback has been very good. My observations are that it often happens in the resourcing and wrapping up processes, the client gestures naturally and spontaneously following the pathway of the meridian that most relates to the emotional and psychological concerns of the session.

A natural progression from this is to get permission from the client to treat that meridian at the conclusion of the session as a tool for wrapping up or grounding the session and supporting the body. In a number of client sessions, I worked down the Spleen meridian at the conclusion of the sessions. The feedback from these clients was very positive and often they wanted to do more. One client said it had worked better than the other therapies she has tried.

During a session regarding grief, a client described sensations in her arms that coincided with the course of the lung meridian, which relates to grief. After an Unblocking process and in the Resourcing process, she described feelings of tingling in her chest and along the front of the arms (Lung meridian).

In the wrapping up at the conclusion of the session, she gestured how she felt and gestured the path of the lung meridian, which travels along the front of the arm and is the meridian concerned with grief.

**3. Noticing the inner dynamics as they are expressed by the gestures, meaning the gesture invites more of the inner life to be present, enabling connection with the 'I am' and to be resourced in relation to the Wish.**

As each session proceeded with various clients, changes were noticed in the breathing and warmth and enlivening of the etheric energy. In one example, following the third session, I added my observations from a Shiatsu perspective, drawing attention to gestures that relate to meridians and relating the inner dynamics from the Psychophonetics session with the inner dynamics of the organs in the Traditional Chinese Medicine model. At the conclusion of the session, I worked on the Spleen meridian to wrap up the session.

The concerns of the Psychophonetics sessions for this client were about indigestion, both mentally and physically; and these relate to the concerns of the Spleen in Chinese Medicine.

**CASE OBSERVATIONS & COMMENTS**

In the meridians, I see a kind of gesture within the etheric energy. Meridians are channels of energy, each one relating to a particular organ. Whatever is happening in the inner life is expressed in the organ and comes to our attention at the surface of the body through the meridian. The quality of the energy within the meridian affects the structures of the muscles it passes through and in this way can cause contractions that alter the way the body holds itself, thus the meridian is 'gesturing the body'.

My perception of the client in the example above, is that within the Five Element System of Chinese Medicine, she fits the description of the Earth element, and within that element, the Spleen is the organ out of balance, and also the Stomach, the yang partner of the Spleen.

Psychologically, the principal characteristic of the Spleen is the capacity to contain, digest and analyse.

I commented that all this anger that she had swallowed was indigestible to her and as a consequence it seemed possible to me that she would have some kind of problem with her digestive system that may be manifesting as problems in the Spleen or Stomach meridians or organs. The Spleen deficient condition has been surmised from the information that arose in the course of the Psychophonetics session.

On examination, her spleen meridian was blocked and painful. The major activity of the Spleen is transformation and distribution on the physical, emotional and mental levels. Emotionally, we are nourished by our capacity to process and accept love and support from ourself as well as others but from the sessions we have done so far, I would say she would benefit from more of the right nourishment in her life both from food and emotionally.

On the mental level, we are nourished by our capacity to process information: one of her issues is all the clutter in her life she has collected and finds too difficult to process, so her house has a sense of being overcrowded.

Also, this client had a lot of things on the go! Instead of engaging and digesting one activity, she moved onto the next one, and then started another and so on, so that the mental analysis required in her sorting lead to mental fatigue. Spleen is often associated with an intellectual type of person and she described herself in the first session as a person looking for a partner with whom she could have an intellectual spark. Often people who are strong in the earth element have a strong intellect. "Overuse of the mind and under use of the body" (Zen Imagery Exercises).

Another aspect of a Spleen imbalance is fatigue, which is particularly physical in nature, since qi is not being transported to muscles. The Chinese call this the 'weakness of the four limbs, desires to lie down'. As a sufferer of chronic fatigue syndrome this pretty much describes her life. Kolisko<sup>16</sup>, from an Anthroposophic perspective, also draws attention to the tiredness in the legs being related to the spleen not working properly.

She made a link that the condition had something to do with her ex-boyfriend and that all the anger he threw at her was indigestible for her and her Spleen became weakened. When Spleen is not transforming fluids properly, dampness

<sup>16</sup> Kolisko, (n.d.), p.12



and overweight can occur as well as stiffness and swelling in the joints. This condition may account for her sense of *lumbering* around which she mentioned in the Common Picture.

I noticed when she earthed herself to balance the narrow base in session one, her hands naturally ran down the path of the spleen meridian on the front of the leg and along the foot. Prior to that, her energy was going in the upward direction and that fits with her strong intellectual nature.

In session three, it was the stomach that had been affected, and the need was to vomit up all the 'bad medicine'. The stomach is the other organ of the Earth element. The emotional quality of the stomach and Spleen is satisfaction / dissatisfaction which arose in session two. Other qualities that arose in the sessions pointed to the Earth element such as the colour yellow describing the lid in session one and the 'orange bits around the edges' in the resourcing during session three. At the conclusion of the third session, I checked her spleen meridian and it was indeed blocked, so I pressed down along the meridian a couple of times to nourish the new state of being that arose from the Psychophonetics session.

### SUMMARY OF FINDINGS, COMMENTS & RECOMMENDATIONS

- The inner dynamics from the Psychophonetics session relate to the inner dynamics of the organs in the Traditional Chinese Medicine model expressed through the meridians.
- I notice when clients in a Psychophonetics session get blocked in the gut and the sound is GGG, that it often coincides with a condition called Liver qi stagnation in TCM.
- Observations from a Shiatsu perspective; drawing attention to gestures that relate to meridians can also be used to diagnose what is happening in the inner life of the client.
- As well as using sound as the remedy for the imbalance, one can also use meridian therapy.
- As well as knowing what sounds are needed, clients are able from their own spontaneous body wisdom, to gesture the path of the meridian which will resource them.
- The Heart is the highest authority in the body; it is the organ bridging between man's physical body and his spiritual identity. There is an intimate physiological relationship between the tongue and the heart and the mouth and the heart, observed in Anthroposophy and the Tao. In other words, *the Psychophonetics/ Shiatsu practitioner is holding a space for the client to experience I AM or Shen and be resourced by their new knowledge.*
- Within a Psychophonetics session, the *practitioner is aware of the client operating on all four levels: physical, etheric, astral and spiritual and uses the client's gesture as the link between them.* There is a reciprocal relationship between the gesture and the inner life. The inner life (astral body) can be sensed by the client and gestured; simultaneously the gesture invites more of the inner life into play.
- When this is done consciously in a Psychophonetics session, the client's enlivened thinking receives impressions from the spiritual world, and the subsequent working together of *the super-sensible system of forces can be read in the etheric energy of the client, as well as changes in the breathing, warmth and circulation which reflect the astral and spiritual aspects.*
- As a Shiatsu practitioner, I observe a kind of gesture within the etheric energy expressed through the meridians. Meridians are channels of energy, each one relating to a particular organ. *Whatever is happening in the inner life is expressed in the organ and comes to our attention at the surface of the body through the meridian.* The quality of the energy within the meridian affects the structures of the muscles it passes through and in this way can alter the way the body holds itself, thus the meridian is 'gesturing the body'.
- *The practitioner stays in touch with the client by breathing with them and observing the circulation;* the Blood is the domain of the inner self and it is through the Blood that the Heart at the centre maintains unity between the Blood (inner self), the Shen (spirit), and qi (which connects us with the outside world).
- The process is determined by the meridians themselves; when the most deficient and most excess meridians are balanced, it is up to the innate wisdom of the body to redistribute the energy for homeostasis—changes in breathing, warmth, and circulation occur.

- As a Psychophonetics practitioner, these findings add to the methodology by giving another perspective into the psyche. For example, in the conversational phase, there are clues between what the client is saying and the body language in terms of the meridians; and as each meridian has a psychological aspect, it enhances the Common Picture.
- As a Shiatsu practitioner, the Wish and gesturing are useful additional tools because it gives the Shiatsu clients a place to become more pro-active, rather than being so dependent on a practitioner, thus it empowers the client to participate more in the Shiatsu session/s.

### CONCLUDING COMMENTS

From my explorations into the indications and applications of Psychophonetics and Shiatsu, there is a place for both to support each other and be able to work together for the benefit of the client. I think they are compatible but as this was only an introductory exploration, more observing and experimenting is needed with a larger group of clients from both modalities.

However, I now have a greater appreciation of these two modalities and respect for Anthroposophy and how it is woven into Psychophonetics. Also, I have respect for Chinese Medicine and suggest that the increased consciousness through the inclusion of the Wish, adds more integrity to how Shiatsu can be practiced. I think there is more to go to educate the Shiatsu client regarding the dynamic interplay of forces that their body represents; and that Psychophonetics is a profound tool in that it calls for a Wish which gives context for the session, inviting the 'I am' (or shen) to be present.

In as much as I have explored using the meridians to wrap up a Psychophonetics session, I also think that Speaking—anchoring the experience through verbal expression—would be a beneficial way to wrap up a Shiatsu session.

I found a great amount of correlation and wisdom that comes through both approaches and I am more confident in that each approach does view the human being as a whole person; and that the knowledge and wisdom of the organs is universal, which gives possibilities for the integration of these approaches.

I have explored the idea of integrating two holistic practices and have given the reader a sense of that. There were two main phases of exploration:

1. Exploring and observing/ noting common elements of both modalities, both theoretically and in practice.
2. Applying elements of methodology in practical ways

The background exploration was particularly important to include, not just to articulate the aspects of the organs from these different perspectives, but also for the reader's benefit, whether Shiatsu or Psychophonetics—as a basis for a deeper understanding. This approach could be applicable for any practitioner generally, who is considering integrating two or more approaches.

We need to understand what integration is about and not just take a simplistic approach of applying an aspect of one approach to another approach, without first understanding the context and background of the modality, in which the aspects are embedded.

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Julia Castiglioni-Bradshaw, **Blue & Orange** 2019  
acrylic on canvas

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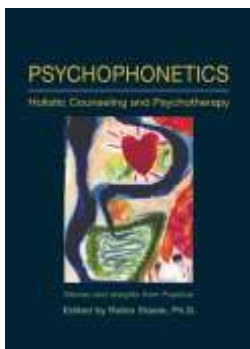
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## TOPICS/EVENTS OF INTEREST FROM THE FIELD OF COUNSELLING, WELLBEING & THE ARTS

### ❖ Yehuda Tagar



Thousands of refugees from Ukraine are now in homes in Slovakia which are made into temporary shelters for them. The news is bad and getting worse every day, as women and children flee from their homes and into other countries.

This is crazy. How not to become crazy, depressed, scared in the middle of it all!

I don't pretend to have solutions, just to share with you what I know, try to support the helpers to continue to help, and point to what in my view can help to stay human, centred and sane in this situation—and what does not help.

Watch this video in which Yehuda and a Ukrainian refugee who is staying with Yehuda & Mira talk about the current situation...more a meeting together than a lecture or seminar > <https://www.youtube.com/watch?v=1wS8rwag1PY>



### ❖ Light into the darkness – Healing the trauma of a war veteran Yehuda Tagar

No amount of mental talking, analysis, interpretation, mechanical techniques, hypnosis, meditation, anti-depressants, anti-anxiety or any other chemical numbing mechanisms can fully clear the imprints of trauma from the human constitution. They can numb it, divert attention from it, delay the inevitable return of disturbance later in life; and create a disconnection between one's awareness and the suppressed wound.



The damage will continue until a new ray of inner light, care, compassion, self-empathy and self-healing reaches the soul-wound, just as for a physical wound.

This is an article published in Slovakia in 2016> [Click this link to read Yehuda's article](#) or download the PDF version: [Healing the Trauma of a War Veteran.](#)



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**Integral Energetics** is a course taught by **Dr John Hare** and Dr Frederick Swann based on over 40 years of combined clinical practice. It constitutes the theory, skills and practice that lead to a proficiency and understanding of a modality that emerges from the Mind-Body-

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Click on the following FB link & scroll down to March 29, 2020 to find the video series on Integral Energetics [www.facebook.com/Integral-Energetics-100372484958486](https://www.facebook.com/Integral-Energetics-100372484958486)

John has a Diploma in Applied Psychophonetics and for many years the Psychophonetics training courses and the college office operated at his centre **The Tree of Life**. John is a generous long-time supporter of Psychophonetics.



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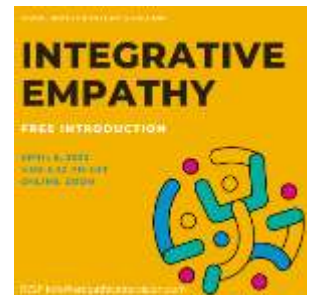
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### ❖ Free introduction to Integrative Empathy

**April 6, 4.00pm (CET)**  
Online zoom

Talk of empathy is not lacking in this world. The question is: how do we practice it?! We believe that this is the core issue right now. Join Katherine & Lidewij in this free introduction to Integrative Empathy, to do some hands on [#empathy](https://www.facebook.com/empathicinterview) practice and learn about the courses we offer.



Background reading - Overview of Integrative Empathy [www.psychologytoday.com/us/blog/empathic-intervision/202203/overview-integrative-empathy](https://www.psychologytoday.com/us/blog/empathic-intervision/202203/overview-integrative-empathy)

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### ❖ 3-Day Webinar Soul Matters: The Journey So Far *Psychology in the Light of Anthroposophy*

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Lecturers: **James A. Dyson, MD & Simon Kuttner, PhD**, with AAP Faculty offering embodying exercises.

Is there a connection between our soul life and the evolution of psychological ideas developed throughout the 20<sup>th</sup> century?



On a journey from Freud to the present, this webinar will fashion a bridge between major psychological theories and anthroposophic knowledge, thereby deepening our understanding of the soul and its potent healing capacities. Earnest engagement with these themes and practices can foster soul healing and genuine encounters suitable to the challenges of the consciousness soul age.

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❖ **7 Steps to Conscious Action**  
**April 9 (18.00 - 21.00) online seminar**  
**Yehuda Tagar**

The will is one of the greatest mysteries of the human soul. It is not centred in the brain but in our metabolic system, its operation evades consciousness. We can be conscious of our decision, intention, motivation and action, once we act—however, to act on a decision takes more.

The human will include 7 typical aspects that correspond to the main components of the human constitution: instinct, energy, desire, motivation, desire, intention and decision. All these components must work in harmony with each other so that the decision can be turned into action.

In this workshop, these aspects will be explained in detail, the process for identifying a block will be introduced with an introduction to the processes for clearing these blocks.

**Fee:** 15 EUR (students free)

**Bookings:** email Janka >[janka.mudra@pace.sk](mailto:janka.mudra@pace.sk)

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❖ **From mindfulness to coaching, talking therapies and beyond: What's worth it when it comes to treating anxiety?**



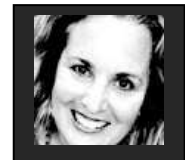
Both counsellors and psychotherapists "work to help people get better from their mental health challenges", PACFA President Di Stow explains in this ABC article.

To read this article, click on the link below...

[www.abc.net.au/news/2022-03-28/how-to-find-the-right-anxiety-treatment-for-you/](http://www.abc.net.au/news/2022-03-28/how-to-find-the-right-anxiety-treatment-for-you/)



❖ **Lea Rose**  
**Current artwork being exhibited at Geelong art space gallery, Geelong**



Germinate: "From Little Things Big Things Grow" Paul Kelly by Lea Rose

\$285.00 AUD

**Medium:** oils, etching and sewn line on canvas



Pollinate by Lea Rose

\$285.00 AUD

**Medium:** oils, etching and sewn line on canvas

**ARTWORK STATEMENT**

Germinate & Pollinate encapsulate the importance of reforestation and rewilding, and the connection that we have as humans with our natural environment and our need to be connected once again to nature. It's from the seeds of nature we can grow again into a place of harmony and connection.

Lea: *Humanist and Conservation Artist 2022 VCA Unimelb GVCA Author 'Finding Peace with Death & Dying', Founder Art Therapy RCH. Psychophonetics counsellor/psychotherapist (retired).*

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Lea's website: <http://learose.com.au>



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Send your contribution to Robin, the editor, at any time  
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Robin Steele PhD

*Newsletter Editor & administrator of website*

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Julia Castiglioni-Bradshaw, *Shinning Down Like Water* signed title date verso.  
Acrylic on canvas, 135 x 121 cm