

Concerning the individuation

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To the ones that didn't have the privilege of attending Dr. Sandor's classes, we are transcribing excerpts of a recorded lesson that happened in 1987. He has a colloquial, informal language.

Dr. Sandor never allowed his classes to be recorded, with the exception of the ones in 1987, because he feared the distortion or the misuse of his words. Besides, he was careful because he knew that everything that was shared in class should be lived and experienced.

We chose an excerpt in which he talks about the individuation, relating it to body work.

“Jung always indicates that there are no means to interfere in the achievement of the individuation process. That is, we cannot say to someone: ‘you are in therapy with me and we will start your individuation process’. This is a farce, chitchat, this is not true. Neither can I say to anyone: ‘so I will speed up your individuation process’, because this is an independent process, not only to the patient but also to the therapist. The individuation process has its path, but naturally the patient can get in the way, can try to hinder it. In this case, disturbances may occur that might create entanglements in the mental and emotional part, perceptive and somatic part, and in the end, functional, physiological and biological part.

Now, what can we do on behalf of the disturbed individuation? As one doesn't answer adequately, one will create to oneself, not as punishment, one will create to oneself other secondary entanglements, difficulties, stumbles, because the process is under way and, in this case, we can certainly apply body techniques together with verbal techniques, in very different ways that will be able to, in part, do the cleaning up in the feelings, perceptions and cognitive confusions area, that will allow the Self to take charge of itself, in a very patent way, and may refer, and attract and lead more safely in this journey that Jung calls individuation and integration.

Here we will have to make a little excursion concerning the development of the body. We know that the body develops itself in craniocaudal terms, namely, the head, the torso and then the extremities. Thus, from the erect body's point of view, besides

the central position of the head, the torso is what is important. They say that originally the body had an ovoid shape, and later the arms showed up, sprouted, and then the legs sprouted. This idea lead to realize what follows: when someone is tangled in their process, which can also be called the undifferentiation of the conscious field, we can also say fascination and entanglement in unconscious dynamisms, or disturbed circulation of the psychic energetism, or stumbles on the individuation path – these four things have the same meaning – so, in this case, if we want to help someone disentangle themselves, we have to work with the spine. To put someone in order without working with the spine, it is only half the job. This is why it is important in Calatonia the fact that we work there with a part of the extremities but also with the torso and with the spine. Sometimes the patients realized it without us touching the spine, only during Calatonia – ‘cram cram cram’ – they started adjusting the spine, little deviations that bothered them, viscerally or psychically, or in terms of their confident posture, fell into place.

Now, my advice would be: if we want to help someone disentangle the disturbed individuation path, we have to resort to a smooth procedure. But if the internal mismatch, creating external mismatches, already altered the patient’s posture, if in the so-called body reading we notice postural deviation, in this case, as preparation, as introduction, we have to use methods that are not so smooth, simply to mobilize and unhook, so to speak, the diverse body parts that are illegitimately hardened, not paralyzed but disorganized. From our side we have mobilizing procedures, besides smooth processes. Very intense processes are only applied when certain body parts need greater release.”

In this point of the class Dr. Sandor starts doing practical works, demonstrating body works in the spine, taking statements of the students and making proper comments.

One student, in her comments after the body work, said she felt in a vacuum. Dr. Sandor commented:

“Imagine someone entering this vacuum and getting scared if not adequately prepared; but someone already prepared in a certain way gets rid of a bunch of internal entanglements, we call them complexes, we call them conflicts, etc. One gets loosed, then reattaches oneself again, but not the way it was before.”

Dr. Sandor always emphasized that the body work has this basic characteristic of loosening tensions and reorganizing physiopsychic energies. The body work acts

also on the conscience, that cedes its control to the natural forces – forces that vitalize and reorganize the body –, conforming itself to the genuine and own individual characteristics. This is a process of gradual dissolution of physiopsychic patterns and, because of that, it demands a certain regularity in its application for the achievements to be effective.