

The existence is a continuum

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In this text, Sandor presents us the reach of the analytical body psychotherapy, encompassing dimensions beyond the current personality.

The complaints of the patients who seek psychotherapy reveal blocks and stagnations in the vital energetic flux. As the openings start to happen, the continuity of the vital flux is slowly renewed.

Sandor introduces the importance of the body in the process of resuming the existence's continuity.

“In the development of professional expertise, of sensitivity, of professional sensibility it is necessary to have a certain kind of contact with the patient that will create openings, knowing that through those created openings a lot of ugly things will come out in the beginning. But that belongs to the process, as initial purifications. Also, at these moments we will have to know that each patients' coming out (of ugly things) mobilizes in us as well the escape of a lot of accumulations which are no longer authentic or necessary and more prevent and obstruct our professional growth than help it. Jung indicates: each patient brings a message about our blind spots, but also helps us to get rid of what is no longer authentic. This is an energetic process that currently belongs to the individuation, because in this way we can see more clearly the extension of the personal myth both in the patient and in the therapist. This personal myth doesn't refer only to our current personality, but also has extensions both forward and backward. It doesn't matter if we believe in reincarnation or not, or if we believe in future existences or not, because even without adopting these ideas, this is about continuity. And if we represent a manifestation of a greater continuity, in this existence and in this personality, it doesn't matter which name and which hypothesis we create around this idea. The existence is a 'continuum'...

Now, this continuity is, for example – it is just one of many examples –, represented in the human body by the articulations. Thus, when any kind of discontinuity (be it perceptive, emotional, existential, intellectual, social, whatever it may be) exists in the patient, it means that the energetic flux is interrupted. We know that the articulations in our skeleton may serve as peculiar impediments to the energy

flux. This is almost an energetic test: is our energy flux in the adequate frequency so it can overcome the articulations' discontinuity? So, we have to rearticulate. That's what the works with the articulations are for.

This is not a joke, a play with words, because behind each word there are – you can see it in Egyptian hieroglyphs and Chinese ideograms, in Hebraic writing: each letter, each word means something and can mean many other things in different levels, in different frameworks. And if that existed and worked in other times, why shouldn't it work now and why shouldn't we make it work too? Talking about anatomic articulation and psychic disarticulation and rearticulation, for example, to work with the articulation. For the body, contrary to what people usually say (that it is the source of the sin), originally, in its original form, was almost as – I am going to use a religious expression – a sacrament among certain ancient civilizations. This was lost over the course of time, when the body started to be used inadequately. I don't even want to say it was defiled. And now, we are in this phase of revival, of body contact, in other terms, of body work and touches and all other kinds of interventions, at a time when we almost set the body free from these wrongfully and illegitimately bonded mania, when we set it free from those residues; maybe at certain times they served as a crutch, served as an example, but in other times they already meant threads and possibilities of internal mismatch and deviation in relation to more subtle dynamisms.

Do you know the images of SHIVA and SHAKTI, the ones that are in eternal embrace and with that are sustaining the world? The Hindus, when sexually uniting, are conscious that with that they are helping SHIVA and SHAKTI to maintain and sustain the world; they not only seek to "enjoy sex", namely, to bask in sex, or just get laid. This is about an intertwining between superior and inferior dynamisms. Just as gestures as well as healing and energy-transmitting postures existed since ancient times, we can use, and actually use – maybe less "rusty" and in a less ostentatious fashion, but in a new version – the same gestures in a different presentation and the same postures to energetic reorganization. Naturally, it will entail a physiological and biological reorganization and, to a certain point, it will open the possibility to anatomical reorganization.

On the other hand, these reorganizations have their extensions and analogies also in psychic organization. I have showed that model many times, that peculiar relation between the unconscious and the conscious, that also belongs to the corporeal conscious and the corporeal unconscious: as everything reaches everything, in any category, an impulse adequately positioned reverberates in other categories from the psychic to the physical in its diverse modalities, and from the physical to the psychic, from the somatic to the psychic in its diverse modalities.

And, at the same time, we have to know that this thing we are dealing with, in part, a good part, most part, it isn't ours. It belongs to all the atmosphere of the vital flux that is sustaining everything that is alive, to any nature kingdom, to any superior category. In this way, in adequate terms, everything can relate to everything.

Then, when we put effort to it and together with verbal therapy, when we use the body as means, as an auxiliary or as an adjunct to the therapy, even sometimes as a co-therapist, we are simply carrying out, repurifying again an ancient concept, which belongs to those concepts once considered sacred. I used the word sacrament. This way, we have to – not in ecclesiastic or theological terms, but in existential terms – consecrate the body again, because we know that, in this case, we already have to talk about bodies, as if there were diverse overlapped layers, that some with certain culinary fantasy sometimes compare with an onion, with its overlapped layers. And the idea is not that bad.”