

Calatonia and Physiopsychic Integration

Dr Sándor's Stories

Fernando Nobre Cortese

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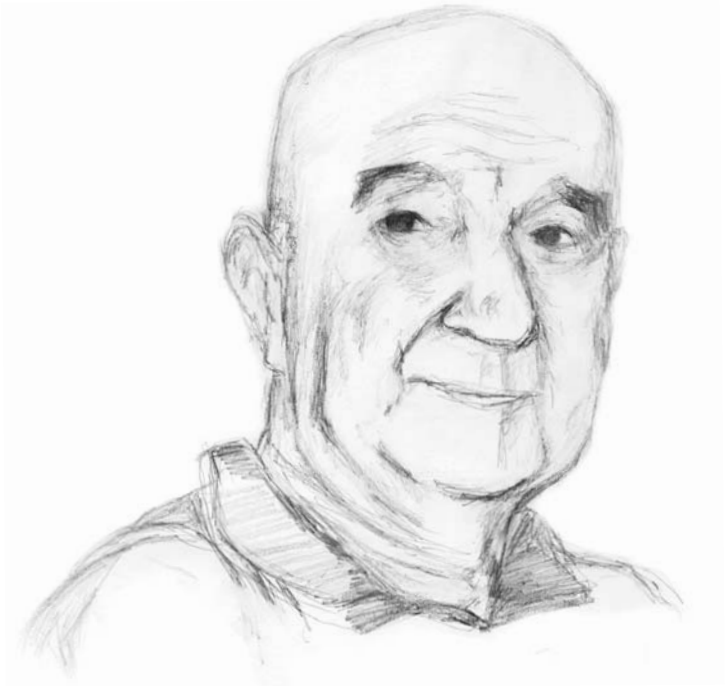
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To
Pethö Sándor



Pethő Sándor , drawing by Pedro Cortese

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Foreword

*The ego becomes desperate, but the soul
is certain of eternity.*

Pethö Sándor

Throughout the history of humanity there have always been those who have looked at phenomena as being part of an integrated whole, who have tried to observe life and nature with attention, understanding them as being interconnected in their different manifestations.

There have always been those who, through poetry and singing, have integrated body and soul.

However, for many years mechanistic scientificism has dominated western culture and science. To unravel phenomena, analyzing them part by part, to dissect them – these are terms which form part of the dominating scientific terminology.

The psychotherapeutic approach developed by Dr Pethö Sándor is based on an integrated view of the body/mind of the human being, in the search for a synthesis, to

bring opposites together, very close to what is known today as a holistic view.

Pethő Sándor (1916-1992), a Hungarian medical doctor, arrived in Brazil in 1949. He graduated in obstetrics and gynecology from the Medical School of Budapest in 1943. In Europe, Sándor worked as a medical doctor in the refugee camps, where he also stayed. However, on his arrival in Brazil, before validating his diploma, he needed to work in the laboratory of a chemical industry. Nevertheless, in the 1950's he started to attend to people in his clinic.

In 1980, Sándor created a discipline called Psychological Kinesiology, offered at Instituto Sedes Sapientiae, which later became a course with a specific program, still in place today. His work as a professor was very significant for all who were able to participate in his classes.

Fernando Cortese was a student of professor Sándor at Pontificia Universidade Católica de São Paulo – PUC-SP and at Instituto Sedes Sapientiae and participated in his study groups. After the death of Dr Sándor, invited by his grandson Janos Geoczé, Fernando started to give classes in the Kinesiology Course at Sedes, where he is still a professor.

As a storyteller, Fernando Cortese introduces us to the vision of man and the essential issues in life that Dr Sándor revealed during his classes. Cortese presents in a succinct and introductory manner the major fundamentals of his thought: Dialectics, Holism, Theosophy, Astrology, Eternal Wisdom, together with the thought of C. G. Jung.

This book came about from the need felt by the author to pass on to the students of Kinesiology, and to all of those interested in this approach, the holistic view that Dr Sándor expressed through the various currents of thoughts and works on Calatonia and subtle touch. Sándor pointed to Calatonia as a broad method, related to Deep Psychology.

The meetings with Fernando Cortese to read and revise the texts that comprise this book were special moments, in which we felt the same strength of the groups we shared with Dr Sándor. Many stories were remembered and relived with joy. The final chapter is dedicated to them.

I believe that Fernando Cortese has managed to transmit in this book not only the theoretical consistency that supports the method of Calatonia, but also a little of Dr Sándor's personality, a Master to the many who spent time with him.

Maria Elci Spaccaquerche

Introduction

The work of Pethö Sándor is an admirable synthesis of knowledge, originating from various branches of human learning. A medical doctor and psychologist, creator of the therapeutic method known as Calatonia, Physiopsychic Integration or Organismic Therapy, Sándor moved within a perspective of inquiry that is typical of our era: the search for the integration of different areas of knowledge – principally, the area that used to be known as religion and that which continues to be known as science –, while there is no effectively integrated new kind of knowledge that makes a synthesis of these two paths created by man to understand himself and the universe.

I shall try to show how Sándor's work originated from various epistemes or fields of knowledge, some within the “spiritual” investigation tradition, others within the “scientific” investigation tradition. The central role of praxis should also be taken into account in this therapeutic approach. In the physiopsychic integration, body work generates knowledge – it renders conscious the knowledge that is unconscious, updating and communicating it.

Thus, I will first present some biographic information on the author and a brief background on the method. After which I will focus on frequent issues raised by our students, as happened with those who had the privilege to learn directly from Dr Sándor. These are mainly related to the scientific and philosophic bases of the work – “Where does this knowledge come from?”, “What is the theory that supports the approach?” – as well as issues imposed by old prejudices – “Is this really scientific?”, revealing that the new conception of science has yet to be assimilated by our consciousness.

The questionings relate to the fact that Sándor left very few written texts and also to the fact that Calatonia has principles and techniques that in part evolved from orthodox proceedings and ideas, both in theoretical as well as practical terms. Therefore, we are faced with some misunderstandings, some prejudice and a lot of resistance from colleagues who work and do research in the physical and mental health sector, and it could not be any different among the general public, who suffer from narrow and rigid social and cultural conditioning, both in terms of ideas and action. In fact we, who work in this field, actually perceived the action of such mental conditioning in ourselves – when we feel insecure in certain moments of our life experience. This, however, is inevitable, mainly when we choose a path of inquiry that is little known or is not “authorized”. This is a price to pay on behalf of awakening the consciousness and the process of individuation.

Luckily, the Self provides us with synchronistic meetings, such as the one I had with Dr Sándor, embodying the archetype of the master who shows the way. This, however, is but a step... Then comes the second step when the master departs and the disciple must proceed, many

times alone, even if feeling unprepared to do so. In any case, today the cultural context is much more favorable to the search for new paradigms than at the time when Sándor started his journey: we have the avail and the support from those who taught us and from the groups he created.

To accomplish this reflection of physiopsychic integration, I present a view of the philosophic and epistemological bases of Dr Sándor's work. I therefore address the relations with areas of knowledge such as philosophy, traditional science, post-Einstein science and quantum theory, as well as the links with other episteme or fields of human knowledge associated with the areas of non-orthodox and less common inquiry, such as astrology and theosophy (or ancient wisdom). However, I point out that, while these are deep and complex fields of knowledge, it will be a modest and succinct presentation of the relationships between Sándor's work and these bases, since the objective is to provide a guideline for those who wish to go deeper into the study of Calatonia.

Here again it is necessary to return to old ideas on the transmission of knowledge at deeper levels. The role of living experience is considered vital since ancient times – “Know Thyself” and on the other hand, as Jung showed, the putting of deep knowledge into words necessarily conditioned to a linguistic code of meaning, is always reductive: “Consciously and with deliberation I look for the expression with double meaning: to correspond to the nature of being, this is preferable to the univocal expression” (“Letter of a Young Scholar”, in *Memories, Dreams and Reflections*, p. 322; free translation).

Another aspect in the transmission of deep knowledge observed since ancient times is the distinction between the exoteric and esoteric. The Greek adjective *esôterikos*, that

dates from the Hellenic period, refers to doctrines or teachings reserved to disciples (or those initiated) of a school or doctrine that could not be transmitted to strangers, being expressed in certain ritual practices and in synchronicity with a change in consciousness. The adjective *eksôterikos* comes from the classic Greek, designating that which is external, destined to laymen, popular, exoteric; in this sense it is also used by Aristotle, as a reference to his “popular” works (that is, those transmitted orally). The exoteric is multiple and variable, as its principles may be expressed in numerous forms and in different levels; the esoteric, in opposition, is invariable and synthetic, referring to that which remains immutable in time and space, to the essence of things, to archetypes that transcend all manifestation and are only apprehended by living experience. These levels correspond to the opposition of external/internal, public/secret, profane/sacred, popular/privileged.

If we are to accept the idea that a specific level of knowledge is only subject to transmission orally and in synchrony with the living experience (individuation) of the investigator, the situation arises in which, in a text such as this, we can approach a certain level of knowledge, but the deeper incorporation and integration of these elements are only realized through the living experience and the personal relationship. This does not mean retaining information or intending any kind of power or projection – it is a question only of the characteristics inherent to the level of knowledge that we intend to experience. For this, the practice and the experience were considered as basic by Sándor for the learning of Calatonia. More than a technique, it is an instrument to develop awareness. And the deeper and more unusual kinds of knowledge were always

approached in small groups, a necessary dynamic we have maintained until now.

Continuing a dialog that has never been interrupted – according to our principles, each Calatonia has some type of interaction and communication – this text also aims to contribute to the concretization and humanization of the myth of man and his knowledge, so that this knowledge does not remain static, but continues in its organic development. Thus, I present, in the last chapter, stories of Dr Sándor’s living experience and practice, gathered through direct experiences or reports from colleagues who were present at the time. They are small situations that illustrate ways of acting and of seeing the world and that aim at concretely evoking the energy of physiopsychic integration itself and the man who created it.

This book aims to guide students who are at the beginning of their studies of this therapeutic approach. Many times they express their anxiety about absorbing the “totality” or the “essence” of the work and tend to consider as law what in fact are general principles or parameters. There is no way to present or teach them a ready hypothetical theory. In order to venture in this manner, it is necessary to renounce precise calculations. In the same way as I try to do in a classroom, and following old models, what I would like to propose is a work of discovery and experience, a *path* that each one could only follow with his own steps.

Biographical Information

- 1916** – Pethö Sándor is born in Hungary, on April 28th.
- 1936** – Studies opera singing, and considers following the career of a tenor singer; would continue as a lover of classical music.
- 1942** – First marriage, with Marieta Marton.
- 1943** – Graduates as medical doctor, specializes in gynecology, at the Budapest Medical School.
- 1944** – Birth of his first son.
- 1945** – Escapes from Hungary, as a result of the invasion of Russian troops.
- 1945** – Loses his parents in an aerial bombardment on the train transporting them.
- 1946** – His first wife, Marieta, dies.
- 1946** – Meets the couple Irene and Joseph Buydoso and starts with them the study of astrology and esoterism.
- 1945-1949** – Works as a Red Cross doctor in war refugee camps; period in which he develops Calatonia. He furthers his studies on Jung; as he would say: “During this time, as I had to work half time in the field and then I could study, I was able to read

six times *AION* and *The Symbols of Transformation*, for instance.”

- 1949** – Emigrates to Brazil with his children and Buydoso family, settling in São Paulo.
- 1950** – Works in a laboratory of clinical analysis: “I got to know the insides of the Brazilian people like no one else”.
- 1952** – Already works as a psychotherapist in the exiled Hungarian community, while at the same time furthering his knowledge of the Portuguese language.
- 1955** – Marries Irene Buydoso who had become a widow. Raises her daughter, Agnes Buydoso, who would later work as a body therapist with massage. Agnes’s children follow her path: Marieta becomes a psychologist, as well as Janos Geoczé, who continues the work of his adopted grandfather as a psychotherapist, body therapist and professor.
- 1960** – Working as a psychotherapist, starts to supervise study groups on deep psychology, in particular Jung.
- 1960 and following years** – Translates and complements various texts on psychology and organismic therapy, such as *Vela*: questionnaire of vegetative lability, in addition to texts by C. G. Jung, G. R. Heyer, Guggenbuhl-Craig, W. Reich among others.
- 1960** – Starts to also teach calatonia in his groups.
- 1969** – Publishes the text “Relaxation Techniques” in the *Boletim de Psicologia* of São Paulo Psychology Society.
- 1971-1974** – Teaches at the Psychology School of PUC-SP (Pontifícia Universidade Católica de São Paulo), the courses (created by him): Psychoprofilaxy,

Physiopsychic Integration, Conflicting Reactions,
Neurotic Reactions, Sleep and Dream.

- 1974** – Publishes the book *Técnicas de relaxamento* (published by Vektor).
- 1975** – Continues with his study groups on psychology, relaxation techniques and astrology, and themes on theosophy and spiritualism, in his home, where he also has his office.
- 1980** – Starts to teach his course on Psychological Kinesiology as an independent course, at Instituto Sedes Sapientiae.
- 1985** – Having become a widower many years before, marries the psychologist Maria Luiza Simões, who also follows the same line of work.
- 1992** – Dies at his farm at Pocinhos, in the south of Minas Gerais.

Calatonia and Subtle Touches: The Method

Yoga teaches yoga.

Patanjali

Calatonia is essentially living experience and practice. Thus, in providing the description and characteristics of the method, this chapter is only a bibliographic reference, and it does not replace the learning practice indispensable to its application. We may be reminded of the old saying by Patanjali, who first codified yoga: “Yoga teaches yoga”.

Calatonia arose from the practical need to attend to the sick in hospitals for war-wounded, which lacked medical resources and functioned in highly precarious situations. Touching the feet is the continuation of a comforting conversation with the doctor at the foot of the patient’s bed. Touch here is the recovery of an inherent part of the therapist/patient relationship, which, unfortunately, is very much forgotten nowadays. In this initial experience, Dr Sándor observed the effects produced in patients, with different degrees of relief in their discomfort and pain, and improved his method. He related this experience to the

psychosomatic medicine and philosophical principles on which he based his work and life, as we shall see in the following chapters.

Calatonia developed until it became a therapeutic method that comprises the technique of body work, the posture of the therapist and the vision of man as subjacent to the contact, to the evaluation and treatment of the patient. For this reason, the background of the therapist – firstly, his own education, obtaining a college degree in the health area and, later, with a specialization in some of the many courses and groups organized by Sándor’s disciples – is considered essential so that the therapy is not just a reproduction of the technique, but an insertion of the therapist in the method.

In order to apply calatonia, one touches very lightly – “like someone who wishes to hold a soap bubble” – the distal phalange of the toes, using the corresponding fingers of the hands. The sequence middle (1)/index(2)/ring (3)/small(4)/hallux(5) corresponds to the hierarchy of the elements earth/water/fire/air and its synthesis (as explained in the chapter on Astrology). Next, one touches the sole of the foot in two points: just below the plantar arch(6) and just above the calcaneus(7). In the eighth, holding the heel the therapist touches around the malleolus. After this, he touches the beginning of the calf muscle at the point where the sural triceps converge (9).

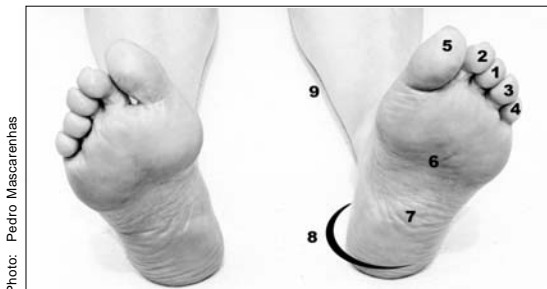


Photo: Pedro Mascarenhas

Photo: Pedro Mascarenhas

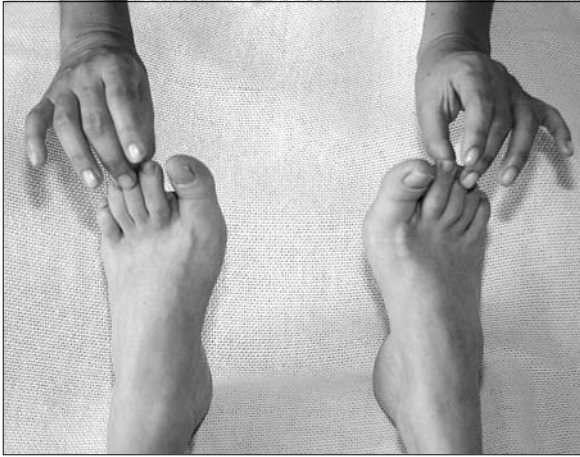


Photo: Pedro Mascarenhas



In his book *Técnicas de relaxamento* Professor Sándor explained the origin of the word “calatonia”. According to him, in Greek the verb *khalaó* means “relaxation” and also “feeding”, “getting away from the state of wrath, fury, violence”, “opening of a door”, “untying the knots of a wineskin”, “letting go”, “forgiving one’s parents”, “withdrawing all veils”. It is interesting to note that, with this concise observation, typical of Sándor, he pointed to the *consideration* of calatonia as an extensive method related to aspects of deep psychology.

In addition, calatonia literally means “appropriate tonus” which translates in a concrete manner the effects observed with this relaxation. The observation and reporting of such effects have been effectuated by a group of hundreds of therapists for more than five decades. The adjustment of the tonus, also called by Sándor “physiopsychic reconditioning”, may be described at three levels: physical, emotional and mental.

- *Physical level*: Muscular relaxation, muscular decontraction, regulation of several vegetative functions, such as; breathing, blood and lymphatic circulation, heartbeats, visceral functioning, temperature and arterial pressure.
- *Emotional level*: Corresponding relaxation and regulation of “emotional tonus”, that is, reorganization of emotions loaded in an imbalanced way by daily events and by various levels of unconscious conflicts.
- *Mental level*: regulation of “mental tonus” with the elimination of various spurious mental contents,

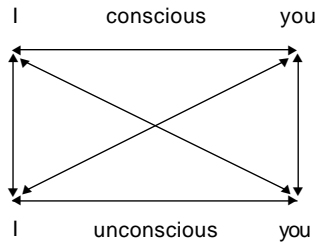
conditioned by the daily exposure to a huge amount of stimuli and, at a deeper level, the overcoming of mental categories conditioned by existing education and culture.

Each of these three levels of human existence includes aspects considered “unconscious”. At the physical level, the body functions described are functions of the vegetative or autonomous nervous system, that is, they are independent from the command of the consciousness. Here, one can see how the experience of the human being is basically and essentially, unconscious. For instance, if we do not breathe, we soon die, but this primordial function is in fact controlled by the autonomous nervous system.

In parallel, our emotions and feelings have a predominantly unconscious component, that is, we are not aware of the main aspects of these emotions and feelings.

The same is true for the mental level: the return to balance of all our physiopsychic system occurs basically at an unconscious level, and for this reason, the techniques for body relaxation and touch have a reorganizing effect even though the contact and exchange take place at the bodily level, without verbal participation. It is logical then that when it is possible to have a constructive and synthesizing verbal level, one gains a further degree of consciousness, which is an important factor in human development.

As an illustration of the exchange between therapist and patient, we can be reminded of the scheme used by Jung and by Guggenbuhl-Craig to represent this relationship – with the conscious \times conscious, conscious \times unconscious and unconscious \times unconscious planes –, when both participate and move in that larger organism of which they are a part.



The illustration represents the therapist/patient relationship according to this vision, in which the conscious level is the basis. For instance, there must be an adequate contact, contract, setting. However, the unconscious level is always present – even though this enunciation itself already demonstrates our misuse of language, the result of our egoic inflation. This is because we are always immersed in the unconscious, that is, it is not possible for the limited consciousness to embrace the entirety of our experience, neither physical (remember breathing), nor psychic.

The old Freud already pointed this fact out in 1900, but even today our consciousness resists its assimilation, distorted by cultural conditionings that sustain the fantasy illusion that our little conscious and rational portion may understand and control the whole personality. It is a serious illusion. Man may not control the physical or psychic nature; it cannot even understand it totally. He is part of it and functions according to its laws. As Jung said, it is the unconscious that determines if I will be able to pronounce (or write) the next word. This illusion of contemporary man has serious consequences; the physical and psychic nature resents its unilateral and predatory action and exhibits the resulting imbalances.

For this reason the reintegration of man with nature is one of the bases of our work. This re-approximation of the

patient with nature is propitiated by various elements. To lie down, to take off one's clothes, to close the eyes already represent – symbolically and physiologically – an alteration of the rhythm of bodily and psychic functions. To abandon oneself to the proposed touch and to allow the perceptions to be experienced enable one to feel the contents of the innermost layers. And the stimulus of the touch, by providing muscular de-contraction, rebalancing respiratory, circulatory and other functions, complements the creation of the physiopsychic field that makes this experience possible.

The ways in which we work – calatonia, readjustment of support points, subtle touches – provides a peculiar physiopsychic commutation that leads to an altered state of consciousness, to a kind of change in the functioning strip of the ego in its daily watch, with sensations and images that are peculiar to this strip. This allows for an experience of contents which is distinct from the ordinary. This experience helps in the de-conditioning of the ego, it helps to overcome those categories of standard thoughts, feelings and sensations imposed by the mass culture with which we are involved.

Here we have the possibility of a deeper and authentic contact with aspects of our unconscious I, the center of the personality that Jung called *Self*. This reconnection is essential so that man may guide his path of individuation towards realizing the potential that is present in the *Self*, in the actual self concealed and distorted in our culture by the ego's conditioned and imbalanced wishes and aspirations. The ego wants to realize itself, but the *Self* too wants to realize itself in its own dimension, that is, to fulfill the destination of that individual organism of participating harmoniously and integrally in That bigger Organism of which he is a part. The conscious psyche of present day man

suffers from a deformation that is characteristic of our culture: the inflation of the ego, which, in exceeding its original function, aims at controlling and determining the process of Being.

The objectives of calatonia may also be described according to the following aspects:

- Contact with oneself
- Reconnection with the bigger organism of which we are a part
- Prophylaxis instrument
- Diagnostic instrument
- Instrument of differentiated and deep interaction with the other

Contact with oneself – Primarily contact with the bodily sensations, the perception of which is facilitated by relaxation and the cutting off of external stimuli. On a deeper layer, according to the different planes of consciousness that are reached, connection with aspects that Jung called *self*, or inner center of the psyche (or *Higher Self*, according to some spiritualist systems). Through activation of the intuitive function, by way of touch, that is, by its opposing sensation function, one creates a physiopsychic state that favors the state of consciousness which in turn facilitates access to deeper levels of the psyche.

These levels were described by Jung in the concept of the *collective unconscious*. The important biologist Rupert Sheldrake also described unconscious levels of communication in the concept of *morphogenetic fields*. In another approach, and using different language, there is the notion of various *planes of consciousness* in Theosophy, contacted and

transmitted according to the development of the aspirant or disciple in his process of personal development.

Reconnection with the bigger organism of which we are a part – Reconnection at a physical, social level, of species, planet and cosmos: *hólos*, “total, complete, whole.”

Prophylaxis instrument – Helping to balance physical and psychic functions, as well as making deeper and discriminated self-observation possible. This enables the patient to contact and, if necessary, to deal with sensations of physical pain or discomfort which remain unnoticed in normal daily activities.

Diagnostic Instrument – For the therapist, he also has his own perception channels (sensation and intuition) activated in a diversified observation of his patient. This is a difficult aspect to describe theoretically as it needs to be experienced so that the therapist realizes how his intuitive understanding of the patient can be dynamized through body work. Beginner students are surprised with patients who, when they return, report that the therapist touched exactly where it hurt or where it was necessary, or that after body work the therapist approached exactly the area that was most significant at that moment.

Instrument of differentiated and deep interaction with the other – In calatonia the exchange is dialectic; therapist and patient touch each other within a field that confronts, interchanges, integrates and transcends both, constellating that energy of synthesis Jung called *transcendent function*, originating from the unconscious personality and named the *third point* by Dr Sándor.

With the concept of the third point, Sándor proposed that the therapist seek to visualize or feel, in the most appropriate manner for him and his patient, that *tertius* that transcends the dichotomy of two human beings in contact with each other and integrates the two in a more global dynamism which contains them.

In order to realize this work and its objectives, it is necessary for the therapist to have an internal attitude of surrendering to the process and letting go of pre-conceived ideas and intentions. After appropriate training in the method and with proper supervision and experience, the therapist will learn in that moment to disconnect from his channels of evaluation (thought and feeling functions), which are very conditioned, both socially and culturally. Here, the feeling/intuition axis works better when we observe the patient, “listen to him” with the tip of our fingers and let the impressions and directions coming from the unconscious through the intuitive function determine the work to be done.

With time, as a consequence of this interaction and this practice, new forms of body work were “constellated” in Sándor’s work and that of his group. Thus, the so called “subtle touches” arose, in which, according to the same principles and the same methodology, other techniques are used to attain analogous objectives.

There are other forms of calatonia (hands and head); the work with “fractioned decompression”; the work with large and small joints; with opposites (superior/inferior limbs, scapular girdle / pelvis, foot / head, right/left sides); and with the spine and its nervous and energetic centers as well as many others. The continuous development of this

work and the consciousness of the groups in relation to our practice and to the fundamental Ideas that form the basis of this practice prove the role of calatonia as both a generator and producer of knowledge.

In this work, the search for de-conditioning is essential and, therefore, the effort to “detach” oneself from daily experiences and dynamisms in order to perceive another layer of the psyche’s contents. The type of touch that we have adopted aims at this unconditioned, non- habitual, more archaic characteristic, for example, the touch on the feet or on the spine with subtle intensity. Group forms are also adopted with configurations that evoke the archetype – the circle, the holding of hands, the dance, and the emission of primordial sounds (like Ah).

In this way, calatonia has been used as a adjunct method in psychological, medical, speech and physiotherapies, as well as occupational and body therapies. It is also used in physical education, pedagogy and in various group work forms. Under conditions in which the proposal, the setting and the preparation of the therapist were seen to be appropriate, no contra-indications were observed. It is possible to work with psychotics (although in certain cases lower levels of responsiveness were observed), as well as with patients under psychiatric medication. In any event, the results observed support the merit of the attempt. Calatonia and Subtle Touches can be extremely valuable resources in pre and post-surgical and hospital situations in general.

The objective of calatonia may be characterized as being *general and unspecified*, as opposed to body works that have specific – focused – objectives, as is the case with physiotherapy and other body therapy approaches. There is no expectation regarding pre-determined programmable results. However, the observation for more than five

decades now of the application of the method to thousands of patients has shown results analogous to those described here, within a physical and psychic re-balancing framework, favoring consciousness, self-perception and self-direction, in the sense of the appropriate realization of potentialities (individuation).

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Theory and Practice in Medicine: Organismic Therapy

Dr Sándor's medical experience, his studies and principally his professional practice in a refugee camp during World War II were highly important sources for the research, discoveries and development of organismic therapy. Since there was great need in the camp but few resources; Sándor was obliged to observe and to try and attend to the many different conditions and symptoms, both physical and psychic.

As a result of his observations in the field of psychosomatic medicine and with the aim of providing tools to his students in the knowledge of notions of anatomy and physiology, as well as in the approach then known as psychosomatic, Sándor elaborated a series of texts based on exams to diagnose muscular and motor problems. These texts were known as "Exams"; at the end of this chapter, in Annex 1 (p. 67), we present an example. Through these texts, Sándor also passed on to his students notions and concepts related to other approaches, as we can see in Annex 2 (p. 71), that presented the ideas of Ida Rolf (1977) little known at the time:

The Professor also elaborated a highly complex text, entitled *Vela* – the initial syllables of *vegetative lability*

in German – based on a German questionnaire on psychosomatic symptoms or concerning the lability (instability) of the neurovegetative nervous or autonomous system. Sándor translated, expanded upon and developed this text, as was always his style, without taking on authorship or attempting to spread his own ideas, some of which were very original.

The booklet *Vela* presents, in relation to each item or symptom of vegetative lability, an extensive anatomic and physiologic description, using specific medical language. At the end of each item, Dr Sándor extended the approach with psychological considerations, based on concepts of Carl Gustav Jung and on concepts he called “organismic therapy”.

We have selected a series of passages from this fundamental text, but before transcribing them, it is important to make some observations about Dr Sándor’s writing.

The Professor was very careful with the Portuguese language – he had an ability with languages in general – and, maybe because he was a foreigner, he sought to treat it with even better care than native speakers. When his texts were read in study groups, he always chose someone with good diction, who paused while speaking, who gave the necessary intonation to each phrase, following the correct punctuation proposed, respecting each comma and each full stop. On the other hand, he made an effort to choose the words and to organize the phrases in such a way as to express exactly what he had to say. Numerous times during the study groups, when reading certain sections we found words totally unknown to us; he, with patience and grace, explained to us what they meant and even pointed out that they could be found in the Portuguese language dictionary.

Therefore, these sections we now reproduce must also be read slowly and attentively. They are dense, and inspire reflection. They will hardly be understood with a rapid and dynamic reading, as we have become accustomed to lately, in which most books use many words to express few ideas. We have organized these sections by subject matter, without trying to interpret them. They contain in themselves the essence of Dr Sándor's thoughts and are themes to be deepened for a lifetime.

On the complaints of patients and psychosomatic diseases

The series of complaints is almost inexhaustive. The neurotic with functional symptomatology many times doesn't even worry about the psychologist, the medical doctor or any other professional who would listen to him, nor with other patients who arrive, but concentrates in the presentation of all of his complaints. (This, naturally, in an insurance institute would not work). Here, once again, we must point out the unconscious contents among psychic components. The "psychic misery" of our times made psychology emerge; psychic facts, as C. G. Jung points out, naturally already existed, but they did not appear with such violence and therefore were neither perceived nor observed regarding their decisive importance. Nowadays, without considering the psychic, nothing is achieved that would be remarkable and lasting. According to Jung, in spite of constituting a psychology of empiric facts, and not philosophical postulates or matters of faith, the fact of having a psychology indicates a symptom that proves the deep shuddering that result from the psyche... We may say then that the obstructed psychic activity creates a discrepancy in the psychic dynamism: the interior intends another trajectory to the exterior and one of the manifestations of this dissension would be the appearance of many "functional" complaints. The exploration of

unconscious contents and especially the observation of emerging phenomena of the collective unconscious is, nowadays, indispensable, if we want to deal with all the extension of the disunion of the human being with himself (with all of the broader consequences). (*Vela*, item 25.6, p. 12)

Nowadays, one notices a clear increase in acute and sub – acute conditions as a result of stressful situations in clear connection with psychic, emotional and vegetative factors. It is not a question only of more intense emotional traumas, but of the tensions of modern civilization, with its interferences or even discriminated invasions, in terms of sound pollution, and also its action on the cochlea and vestibular system.

The sum of such perturbing and inconvenient factors is added to the agitation of daily life both in the familiar cycle and professional area, the inadequate organization of leisure time and pressures from the environment, or from society, which only looks toward income, and all of this touches the auditive sensibility in a little imagined manner. The psycho-emotional factors are added, perceptively, to the rich and irresistible technological development, with all its consequences. (*Vela*, item 4.9, p. 25)

Professor Sándor emphasizes the complaint of pain, placing it in an adjacent area to the fields of Medicine and Psychology. He says:

Nowadays one could say that there is no anatomy of pain, that it belongs to an adjacent area, in the frontier of physiology and psychology and in the frontier of theoretical and clinical medicine. For this reason it is not so simple to find a common language, a metalanguage. Thus, pain would be a manifestation in consciousness, that is, a psychic phenomenon, characterized by many participating factors and depending not on one or two, but on a large number of physiologic processes that unite – afterwards – in this psychic process phenomenon. One of the most essential manifestations of pain is its inconstancy,

it is difficult to define it based on a stimulus – there is no specific stimulus that may be defined on the physical or chemical level. (*Vela*, item 12, p. 5)

Organismic therapy: techniques and procedures

One of the phrases most repeated by Dr Sándor was: “*Let s observe*”. With this he emphasized the need for caution in arriving at a diagnosis. He tried not to cast the diagnoses of patients in terms of psychopathology, but, on the contrary, to observe the phenomena that arose and how they directed the psyche and the life of each person.

The organismic psychotherapy techniques may be used in different forms, in different angles. It is better, in the beginning, not to try to eliminate the symptom, but to observe its manifestation before and after the application of the chosen techniques. (*Vela*, item 22.8, p. 86)

In another section, in which he talked about pruritus, or itching, Sándor reinforces this thought:

Thus, the organismic psychotherapy methods may be used as a prudent choice, not necessarily meeting the multiplicity of symptoms with a multiplicity of techniques. It is natural that organic diseases currently in existence may be detected and treated by medical doctors with a broad view. It is, especially in this item, harmful only to cover up the symptoms as – despite opinions to the contrary– these certainly will reappear, perhaps in another functional circuit, for instance, instead of itching in the nape, an anal or interdigital pruritus. (*Vela*, 8.11, p. 38)

Even so, the organismic psychotherapy techniques may also be used with great benefit in this area, especially if we are not impressed with the multiformity of symptoms – many times insistent – applying, with calm, the necessary

interventions, while always observing one of the basic rules: not to immediately approach the area of the main complaint. The consequent exacerbation or initial intensification of symptoms does not necessarily mean, a “worsening” of the condition, but in fact the acting effectiveness of the applied technique. But, naturally, we have to avoid rigid attitudes, fascinated or, more still, charismatic, making the patients suffer unnecessarily. Even if the clinical doctor and the specialist detected a *vegetative* disorder, that is, without organic lesion, and also evident psychic unconscious causes, we must remember that a proven “functional” condition, at any moment may be transformed into an actual pathological process. The ways in which the organs react, conditioned by exogenous or endogenous factors, may be very different. And further: qualitatively different factors, but of equally intense effectiveness, shall not cause, necessarily, the same symptoms in somatic as well as psychic terms, and, at the same time, a stress of the same quality and intensity in different individuals may cause very different lesions. (*Vela*, item 12, p. 59)

Thus, the areas in which the organismic psychotherapy techniques may be applied are extensive, since the majority of the conditions include clear psycho and neurovegetative disorders. It is important not to orient oneself solely by the “official” diagnosis, but to carefully observe the physiopsychic components, with the readiness to work simultaneously with both categories, knowing that “behind” there could also exist factors or conditions that extend to superpersonal moments. (*Vela*, item 7, p. 71)

These are passages which show the interchange of physical and psychic processes. Physical processes may not present proven organic causes, with a psychic origin, and psychic processes may become organic and functional.

Furthermore, when talking about Crohn’s disease and ulcerous colitis, he says:

The fact that such complaints start at a certain time, may further indicate that the “ulcerations” and “inflammations” have already started in the psychic area and the somatization may show that certain unconscious contents could not be readily assimilated, *thus establishing that condition of vulnerabilityf which acts from both the psyche to the soma and the soma to the psyche.*

Relief, in a certain measure the reorganization of tissues and the reconstitution of the intramural nervous plexus of the intestines, are just some of the consequences that an organismic psychotherapy may achieve by reestablishing the conditions for the more free flowing action of the psychic energy, in this way helping the body to use its own resources. Words – as we know – are still not able to encompass all of the physiopsychic experiences. But those who have eyes to see, then please look... (*Vela*, item 6.9, p. 68, and item 7, p. 71)

Since they are, in the most part, reactions of the vegetative system, the organismic therapy techniques may have a diversified and wide ranging use. We only advise, once again, that one should not have a technique “for this” or “for that” as, from all the modalities, the right and necessary interventions may be chosen, depending on the condition.

The techniques to be used depend, therefore, on the areas most affected by the symptomatology, the age of the patients and the possibilities of applying the therapeutic sequences. It is important not to be impressed with the diversity of manifestations, nor with the restlessness or desperation of relatives, and much less with an expressly negative diagnosis. It is always a human being we are dealing with, with psychophysical equipment troubled to different degrees, but even in this condition it is possible to apply the principles and the practice of organismic psychotherapy. [*Vela*, item 10.9, p. 46]

It is evident that, when facing so many causes and such a varied symptomatology, the organismic

psychotherapy procedures may be taken advantage of to different degrees; however, we can always count on a clear effect of relief, eliminating secondary tensions and improving arterial irrigation, venous reflux and lymphatic flow, with consequences for the psychic disposition. We should not omit investigating the most profound subjacent psychic causes (dreams, fantasies, hunches) and the possible symbolic meaning (general and individual) of the symptom. (*Vela*, item 13.9, p. 57)

During the applications of the organismic psychotherapy techniques – and also other techniques – it has been observed many times that a number of the patients fall asleep and even dream. In general, it is advisable to continue even when these sequences are initiated.

With the oneiric material surfaced in this way, we deal with it in the same way as dreams in general. It has already happened that patients, when starting an organismic psychotherapy started to sleep much more, even excessively (12-15 hours per day), for a certain time.

It is always a question of psychic, frustration and disillusion overload and, at times, a preparation for more intense impulses in the near future.

In various cases, the number and intensity of dreams also noticeably increased, as a natural consequence of stimuli received (relaxation, fragmented decontraction, loosening) in somatic terms and, also, of the verbal psychotherapy effect and its extensions (investigation of dreams, fantasies, perceptions, drawings, associations etc.)

It is necessary here to emphatically point out that patients must be instructed not to speak about their dreams and, in general, about the therapy with family members, friends, working colleagues and in social gatherings (or hairdressers!), because a “leaking” will occur in the therapeutic dynamism by the introduction, into the process, of elements that should be treated in another way

in the course of the therapy; this constitutes a real psychic “dilapidation” or “verbal deviation”.

It is also advisable to pay attention to the fact that between sleeping and being awake there may exist, in different gradations, altered states of consciousness, specially promoted and stimulated, unintentionally, by the use of body techniques.

The power of suggestion is rather increased and therefore it is important to be careful with our words, gestures, posture, look, voice modulation etc., in order not to create subliminal or concrete impressions that could influence the behavior, placement, fantasies and self-perception of the patient in a unilateral or unnecessarily accentuated or “dampened” manner.

To go through a consciously conducted psychotherapy – it belongs to – in itself represents a remarkable overload for the patient (now we are talking only about him!), on the whole of his biopsychic, existential and spiritual organization, with a series of re-adaptations and multidimensional readjustments, once the collective unconscious is also constellated. And for this it is not imperative to undergo an exclusively “Jungian” therapy. (*Vela*, item 28.14, p. 111).

Finally, professor Sándor formulates the following question: *And in these cases, is there anything of value in the organismic psychotherapy techniques?* He answers himself:

Much more than it is supposed. Frustrations, endings, desperations, deactivations indicate, independently of – necessary – professional socio-psychological labeling, the inadequate direction of psychic energy (libido), that is, the lack of a harmonious relationship dynamic between conscious and unconscious contents within individual variations. Here we should not contemplate, in advance, on the possibilities or probabilities of a potential actuation. Even in the cases of an evident ailment, if the patient makes a request, we have to supply those stimuli, execute those

sequences that seem more appropriate to the current situation of the person. The planning must be elastic, always proposing those modalities of intervention that correspond more to the need of the moment. Knowing that it is a person to a certain degree psychically and physically deactivated or devitalized, the beginning of the professional activity must be gentle and careful, without promising anything and without highlighting the findings nor pronouncing prognostic judgments, creating expectations and premature hopes. And, if the therapist is ready to become confused in the presence of the most varied complaints, resistances, aspirations and disheartenment, with all of this thrown onto him, he may always, for a moment, look inside himself and say: "this person has lost his points of support. Let's try to guide him back to them and readjust him." In this concise formulation resides the diagnosis of the condition presented and the path for the therapy. (*Vela*, item 30.6, p. 119)

On the new therapist: advice and considerations

Professor Sándor always respected and took into consideration the therapeutic and medical practices within the different fields of research and scientific development, consistently emphasizing the complementarity of the sciences and the non substitution of one by the other. This is evident in the following excerpts.

Regarding the work of the psychologist when faced with the painful manifestations, we must point out that such symptomatology belongs to medicine. However, as has been noticed so many times, the organismic psychotherapy techniques, without intending to, frequently relieve or make painful sensations stop. Certainly, it is an alteration of tensions and its consequences in the striated and smooth muscles (viscera!). The psychologist should

never accept proposals to “do something” *against* the headache, wryneck, back pain, pain in the tubes, colics, etc., that is, he does not “treat” symptoms or conditions that belong to the field of medicine. But we also know that in these conditions there are, in addition to conscious factors and, much more than is thought, unconscious factors which, when not conscientized, prefer the pathways of the nerves – especially those of the vegetative system – to manifest, for example, through symptomatology, with visceral frequency, in the most varied manners. This occurs, even though we do not yet know *how* it occurs, in the majority of cases. Here, the organismic techniques, of psychotherapy (relaxing, fragmented decompression, integrative massage, readjustment of support points, stretching, myofascial reorganizations and other procedures from various authentic lines) may contribute remarkably.

Most medical doctors still do not have much information on the extent of these possibilities, taking a reserved position, if not unfriendly, when faced with them. Therefore, it is preferable not to discuss, not to want to convince, or to propose “demonstrations”, and with time, through congresses, symposia, round-tables, conferences or talks, such subjects may be *slowly* clarified. In a given case, the focus of the psychotherapist working for the physiopsychic integration is very different from that of the medical doctor. This fact, however, does not need to rouse animosities, but on the contrary, careful approximations for reciprocal explanations, for the benefit of a fruitful multidisciplinary cooperation – naturally including also speech therapy, occupational therapy, physiotherapy, art therapy and social services. (*Vela*, items 15 and 16, p. 6).

Further along, when speaking about the symptom of the headache, Sándor reinforces:

There is no doubt that one part of the psychoneurosis presents in the somatic area diverse symptomatology and, among these, there is at a certain extension the

headache. It is a general rule that, even in the cases of proven neurosis we should only consider certain complaints as being psychogenic, if the doctors excluded all the possibilities of organic ailments and, as has already been pointed out above, patients with neurosis and psychosis may also suffer from other diseases, for instance, tumors or arteriosclerosis. In the same way organic diseases may constitute the “starting points” for neurotic conditions, over the “functional” symptomatology, an organic disease may – with time – develop; for instance, stomach functional “hyper-acidity” may create the basis for an ulcer and irreversible anatomic alterations (narrowing of pylorus), or oscillations of the blood pressure from “nervous” origin may cause pathologic alterations on the wall of the vessels, or kidney diseases. (*Vela*, item 25.2, p. 11)

In another section:

Patients must be carefully examined by specialists in order to obtain as clear a picture as possible of the somatic condition, taking care – especially in the case of a functional disturbance – for the patient not to fixate in an organ (heart) nor in a pathologic condition (infarct, angina pectoris, coronary artery insufficiency etc.) With equal care, the psychic condition must be identified, so that the possible “functional” disorder resulting from the exams, is not kept just as a “diagnosis by exclusion”. In these cases psychotherapy is certainly indicated, but if performed by really prepared professionals and not just by the clinician, who “when necessary, also does psychotherapy”. Certainly, among them there can be found personalities whose presence, speech and action have a very authentic psychotherapeutic effect. (*Vela*, item 2.21, p. 20)

Sándor always alerted us to the importance of observing facts, phenomena. For him, more than theories – even knowing many of them, or maybe for this reason - the expression of phenomena must be considered in the first plane:

Again, we have to point out that excessively rigid dependence from the therapist regarding his “school” or “line” may also unnecessarily highlight less remarkable points or overlook more significant evidence.

In fact, organismic psychotherapy, in its updated form, should be open to all “lines”, theories and considerations regarding the understanding of psychomotor and psycho vegetative organization, as none of them – as has already been pointed out – encompasses entirely the complexity of this theme.

Nowadays there increasingly emerge ways to see super-personal and transcendental metaphysics that clearly collide with various of the most diverse materialistic ideologies, confessional philosophical cosmovisions. Not too short a period is required for a new synthetic vision to arise – accessible to all, encompassing in its totality the areas of existence and human experience, including that of “science”... (*Vela*, item 24.8, p. 89)

In another moment, he writes:

It is interesting and even instructive to observe the resistance that arises in professionals, even in the area of psychology, in adopting a way to view organismic psychotherapy. Certainly it is not easy when someone wants to extend their aim beyond the charts, acronyms, statistical data, laboratory results and test manuals.

Jung pointed out that many really do not want to know about themselves and also that each new patient brings a message about certain blind points of the therapist; thus, we have to be ready to “violently re-learn”, and it is certain that this must occur each day, in each therapeutic session.

Otherwise we would not be in a condition to help to liberate and “re-weave” the dissolved and locked dynamisms of those who look for our help.

In addition, the importance of the reasons for individual action in the social sphere, have already been

mentioned, since they clearly influence behavior. Many times it has been observed and described how functional anomalies in the somatic area derive from an unsatisfactory or scarce integration in the social field, causing chronified or inveterate affective tensions, with the resulting alterations in muscular and visceral tonus. Thus, socio-somatic processes are essential components of the psychosomatic condition. *The therapist that works in the area of organismic psychotherapy must have, therefore, knowledge, capacity and experience to evaluate the socio-psychological and sociological situation in the exploration and in the treatment of psycho vegetative disorders [my stress] (Vela, item 24.7, p. 89)*

On the somatic regulation

The simultaneous or complementary treatment – that is, a therapy that observes the psychic indisposition (subjective and objective) as well as the neurovegetative lability and the troubled somatic regulation – must always be included in the organismic psychotherapy vision (multidimensional approach).

Thus, with a synoptic aim, we may consider the psychodynamic as well as the physiologic aspects operating in cases of a greater or lesser disintegration of the physiopsychic balance.

There is a tendency for all of this only from the angle of a “biotechnic” discoordination (biophysical, biochemical, immunological, etc.) but this certainly does not please those who consider the immense field of experience with its many conscious and unconscious processes, seeing in them, in fact, the origin of any vital imbalance, including genetic faults.

The role of pulsional and archetypical-existential unconscious forces cannot be neglected. The more one feeds the syndrome of a neurotic dynamism, the more unconscious processes are present in the origin and in the

establishing of “spurious” nervous stimuli in the internal organs. (*Vela*, item 24.7, p. 89)

Adaptive reactions of the human being in the present world

Recognizing ourselves as human beings, units within bigger units, and, beyond these, within an even larger unit, it is natural that our capacity of adaptation must be in a sufficiently elastic condition to correspond to constant psycho-neuro-immuno-endocrinological demands.

In the above descriptions the biological and physiological aspects were highlighted. But each individual who studies these points must already be sufficiently prepared to not only imagine, but also to realize the implications and consequences in psychological terms, both in the conscious and unconscious aspects, with multiple reactions, dispositions, phenomenology and energetism.

It seems to act in a “sinister plot” that tries to undermine the healthy adaptability of the physiopsychic organization of the human being, approaching everything “in reverse”, making him react in a negative and insufficient manner.

Narcotics, smoking, the numerous operations proposed without rigorous criteria, the pill, ultrasound, sedatives, tranquilizers, psychotropics and other compounds given only for a symptomatological effect, certain applications and superficial prescriptions even in homeopathy and acupuncture, the utilization and the abuse of credulity and superstition, sound, visual, tactile, taste and smell pollutions, nowadays deeply debilitate the capacity of the human being to react in an adequate manner to the numerous stimuli, with clear acceleration, originating from the planet, the solar system and various points in the Universe. [*Vela*, items 29.14 and 29.15, p. 115]

The manifestations of psychosomatic complaints during the last decades have also appeared more widely in people considered as exempt from evident diseases.

The intensification of these complaints in different groups of the population – political minorities, the socially discriminated, prisoners, relatives of the deceased, members of certain social classes – was identified and discussed during an international congress on psychosomatic medicine (1979, Jerusalem).

Even with regard to “primitive” cultures, considered “healthy” and without neuroses, surprising information was revealed, for instance: men in Ghana and India suffer more from constipation than those in Central Europe.

Vegetative complaints appear in an ever growing number in Algeria, Indonesia and Peru, and in Nigeria, 84% of the “normal” population presents psychosomatic symptoms. Nowadays, the idea that psychic moments can also be seen in clearly somatic conditions and not only in those originally seen as specifically “psychosomatic”, is already considered as undeniable.

Thirty years ago it was already evident that, in a certain population, those most affected by these symptoms were the unsatisfied, unhappy, insecure, suffering from a series of personal problems, and the number of somatic diseases grew parallel to emotional disturbances and difficult adaptation, presenting the most diverse complaints, and not specifically “psychosomatic”- such as the reaction to the existential condition and relationships with the environment. Some authors say that each disease is psychosomatic.

On the other hand, the massive tendency to try to appeal to “lost rhythms” or reestablish the disturbed rhythmicity, the interest awakened by folk dances, ceramics, folk crafts, “primitive” art or manual works (weaving, embroidery, lace, knitting and crochet recipes) and physical conditionings (martial arts, tai chi, different types of massages), can be observed.

The unilaterality that takes care of consciousness for a period of time, will inevitably be compensated by unconscious amendments, corrections and adjustments. It seems that that process, called individuation in Jungian terms, appears with ever increasing extension and

acceleration, and therapists must be adequately prepared to attend to unconscious and conscious manifestations, as well as the somatic area, because with a careful linking of these categories, they may deal more effectively with human needs and help to fulfill more far reaching demands, to which the collectivity will have to correspond.

Here, organismic psychotherapy may use its resources to great advantage – but always with discernment and synthetic vision. As the human psyche has a concretizing archetypical tendency to manifest bigger ideas, emotions and purposes through body sensations and oneiric images, taking the opposite path, through appropriate body stimuli, we may achieve fair and harmonious alterations in psychic organization, observing such readjustments by following a series of dreams and fantasies. (*Vela*, items 21.10 and 21.11, p. 83)

On psyche, destiny and life

The psyche is a subjective grandeur and not merely a product of the desire of consciousness, and in any productive psychotherapy we have to count on the action of the frequently incomprehensible nature...

It is a psychic law that the individual, by destiny, will always have to confront that which he prefers to avoid, he fears, that which “threatens” him, but in an unconscious manner.

And we have to be conscious of the fact that, in our intense dreams, it is first and foremost all about compensations. But that which painfully touches us, that which creates anguish and makes us suffer, also highlights our weak and vulnerable points, and may also be the germ of a radically modified conferment, such as a program for months, or years.

We have also to remind ourselves that our strength resides in that psychological disposition in which the “I”

knows how to discern, decide and act with freedom, where it bases itself on itself, from where it knows how to communicate with its larger or smaller environment, with independent sincerity. If it remains weak, it will continue dependent, confused, undifferentiated and subject to imposed variations, inevitably influenced by interior and exterior factors. (*Vela*, item 28.14, p. 111-112)

The seesaw of opposites...

But weakness and strength makes man whole – still not totally – as he is and exists. Such strength and weakness present themselves in a series of dreams, on the one hand as *instinct* – this original and necessary power to ensure the acquired and confirmed and to defend it against misappropriations – and on the other as the *creative power* of psychic life that strives to manifest itself and to become concrete, always demanding new movements and transmutations.

And the dreams show all of this, at times clearly, at times in a more condensed and almost incomprehensible or indecipherable manner.

It is said that the unequal representation of these two factors composes the person's *temperament*, but its mixture cannot always be observed. It is also known that an excessive solidification leads to petrification and much alteration does not allow for the creation of something lasting.

This psychic rule serves not only for the individual, but constitutes a socio-historical phenomenon, as we are all, whether we know it or not, whether we want it or not, embedded in the problems of our times. And such a condition not only spreads in individuals, but also creates in them the most varied motivations.

The dream, therefore, also shows the quota and the route of this “obligatory” participation... (*Vela*, item 28.14, p. 112)

And on Jung and his vision of man:

Jung frequently points out that the psyche is a large adaptation system and the “psyche reality” still exists in its primordial unit, waiting for the progress of human consciousness which allows it to appreciate the diversity of psychic phenomena through the integrated vision of a *meaning*.

On the other hand, a part of the psyche will be violated by too rational unilateral explanations, without considering those aspects that manifest themselves both by mythology, customs and folk habits, and by syncretic or even superstitious observations or by religions and philosophic lucubrations. Certainly, the innate impulse exists in the human being to seek through the most varied and alternative goals, purposes and objectives, at least a glimpse of integration, like a total consummation as a total consumption, which, however, waves to us, for the time being, through varied instinctive, pulsational, intuitive and inspiring signals, pointing to that larger and more encompassing *meaning*.

And when this plenitude touches and affects us, making us at times almost “taken” by it, even if just for a few seconds, such perception, vision or intuition may peculiarly be expressed by a “wetting” of the eyes (and here appears the symbol of the *ocean*), by a filling of tears...

It is as if each one of us carries inside ourselves fragments of buried reminiscences, of this original reality, which, like the archetypical dynamisms in general, manifests through affective – emotive moments without a clear or apparent cause.

Sometimes a change in the tone of voice is sufficient, the babblings of a newborn, the look of an elderly person imploring a tender welcome, the hovering of a bird in the sky, the greening of a bud on a bush and/or many other bigger or smaller signs, so that the dynamic flow of unconsciousness mobilizes the feelings that manifest themselves through psycho-vegetative evidence. (*Vela*, item 25.7, p. 94)

The alchemists correctly stated: “*Ars requirit totum hominem*” (Art requires the whole man). Our consciousness is never “whole”. Only this seizing of consciousness by divine inflow may be seen as an approximation of the *whole*. Abstract thought cannot lead us further, it only takes us to excogitated notions, used always as a shield and paths of escape, in this way possessing the characteristic of preventing the realization of the *whole*. And where we cannot actively proceed, there we suffer the actuation, and then we are no more the hand that brandishes the sledgehammer but the brandished sledgehammer or any tool that is not disposed unto itself. Since the human being has the freedom to choose his direction, he is also free to get involved in the ins and outs, and instead of finding the reality of his unconsciousness, broods over this and distances himself from the truth of nature... The first half of the truth is right in the hands of man, but the second half, in the hands of *that* which is bigger than us. In the first case we may be active, but in the second we are inevitably passive, that is, we pass it by. And no philosophy will know how to help us in this, but may only deceive us, and that lamentable spiritual void in which we live nowadays cannot be filled with words, but only by our total participation, which means, mythologically speaking – by our voluntary self-sacrifice or at least by our readiness to execute it. But we are not even in any condition to determine by ourselves the nature of this self-sacrifice. Such condition depends on the “other side”. The individuation process, that is, the becoming a *whole*, includes by definition, the whole of human phenomenon and the whole of nature’s enigma, whose separation in physical and spiritual aspects represents only a discrimination, serving human knowledge. (*Vela*, item 30.5, p. 118)

The excerpts from the booklet *Vela* transcribed above are parts “sewn together” from different items. The first ones deal with a more organic symptomatology (such as the

headache, breathing difficulties, gastric and other problems). In the final items, aspects more connected to psychology arise (sleep, dream, and relaxation). The last one deals with an existential symptomatology: "I cannot bear responsibilities, compulsory involvement... demands... weights... professional... social... religious... ideological... familial charges..." From these complaints, Sándor produced a beautiful text, separately edited by us in another booklet entitled "Individuation". This follows below.

Individuation

Pethö Sándor

Psychosomatics propose that our body is surrounded by our individual reality, which would be a firm wrapping, but invisible to the observer. Being the body and individual reality as two compartments, so to speak, two organs of a larger organism, executing specific functions for each other and for the whole system, the constant disassembling and re-assembling of the individual reality organf could be compared to the metabolism of the skin organf, the cells of which are subjected to a constant renewal. Skin and individual reality function like a limiting membrane, with selection and communication tasks in the interchange with the environment. Skin diseases that obstruct the execution of the selection and communication tasks with the environment and their reciprocal effectiveness on other parts of the organism, are being treated in dermatology. The diseases of individual reality, that is, that invisible peelf in which the individual experiences his environment when he interprets the programming of his fantasy (inner stage) and which is, always and repeatedly, disassembled and re-assembled in each situation, and its reciprocal effects in relation

to the body ~ is the subject of the psychosomatic vision. We would perhaps speak of the loss and readjustment of physiopsychic support points.

As the alterations of this organf cannot be observed directly, it is much more difficult to understand and describe its processes, even though the individual experiences them in a more intense manner than the processes in the cutaneous region. Jung pointed out that we should not presuppose our own psychology as existing in others. Even so, in the majority of people there is the conviction that reality, as they experience it, is the same for all other individuals. The rooted belief that all of us live one and the same reality does not allow for the idea to emerge that reality in others may be very different from ours and that all of us, from the same neutral facts, build realities with different meanings. That is why the descriptions of the cases which show how patients experience their reality are so important. The understanding of individual realities of sick, neurotic people, etc., is a delicate task because already, on the first attempts, the abstract models begin to be impregnated with a living dynamism. It is important that the space-time structure of individual reality remain intact. But frequently it occurs that this collapsesf when the intensity of a situation goes beyond a bearable measure and neither self-control nor sound considerations provide a tolerable way out. In biological terms such regression ~ because that is what it is about ~ for an undifferentiated condition makes sense because it may mobilize never imagined forces that will help solve a stuck condition.

Jung's explanations regarding this are remarkable (especially at the beginning of Seminars of Visionsf) on the moments in which inferior functionf takes on the orientation. Naturally, such condition of supreme effort or of supreme apathy, for a long time does not correspond to life; examples are sudden death in situations of extreme psychic load. Less threatening forms of individual reality

dissolution are the corpse's reflex (studied and described especially by Kretzschmer) and temporary loss of consciousness.

Complaints of excessive weight regarding responsibilities, commitments, charges (professional, familiar, existential) point clearly to certain impositions and concomitant alterations of individual reality, resulting, in the majority of cases, in physiopsychic or psychosomatic reactions, depending on the greater or lesser participation of one or another side. With regard to this let us remember Frankl's drawing.

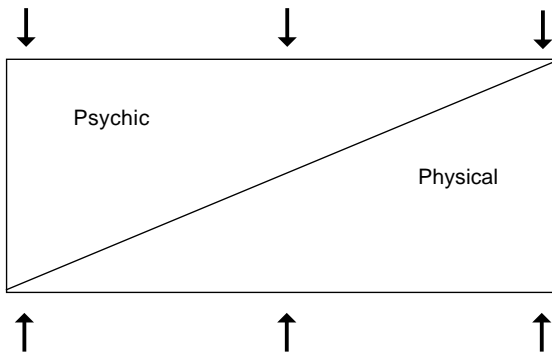


Figure 1

Frankl's drawing representing the body. The arrows indicate a greater or lesser participation of psychic and somatic aspects, depending on the syndrome presented by the individual.

Such conditions, in people with functional syndromes and hypochondria, are remarkable with regard to the possibility of a regression and a possible revival of certain phases of the past. There are people with vegetative sensitivity in which all the dynamism is reduced, in the end, to a bitter and desperate resignation, they do not want to fight, lose, can no longer bear, and with this the

sources of spontaneous activity dry up. It is as though the body lost, with the deactivation of individual reality, an important protective function, opening itself with a passive and silent surrender to an organic disease, in general irreversible. Guilty feelings appear, from time to time, that are frequently interpreted as aggressions taken from the environment and directed towards oneself. But the questions are much more complex because ~ it is possible to observe ~ they also act on archetypical, programmed dynamisms, that are not taken advantage of, are not assimilated, not put into daily practice and are not transmitted to others with adequate openness.

In this context, let us also think in Jungian terms on the numerous stumbles and possible falls in the course of individuation that is, as a process, the empiric realization of the psychic totality, the becoming conscious of the structural unity of the individual (individuality). This causes the framing of If in the totality of psychic conditions, constellated always by each psychological present moment. Thus, the goal of individuation is the development of individual personality in terms of a structural singularity. This constitutes, on the one hand, an aprioristic condition and, on the other, a disposition or a special style or ways with which the individual reacts when faced with collective-psychic external and internal components (Toni Wolff). In each age group one can speak about a specific individuation, but, as a fundamental psychological process, it occurs during the second half of life. Thus, individuation may be translated as becoming oneself. However, it is natural that the self always presents, according to the age and existential situation, other aspects to be necessarily realized, as the psychology of the individual is different in subsequent age groups. The individual core may be visible, however, in all of them. Naturally, each age group has its specific problems, so an individual variation is always possible, but not a deviation or arbitrary avoidance,

without decisive perturbations, that is, without the disunion with the fundamental psychic laws. The constellated psychic whole, but left in an unconscious state by inertia, inattention or fear, has an affectivity and energetic intensity and is transferred, when the subject disassociates itself from it, to the environment and to those objects with which they are strongly connected.

As a consequence of this, others will also be affected by it, and in certain conditions, forced to assume a psychic quota delegated to them. Another then suffers the effects from which the individual escapes. The individuation process does not create a lack of relationship or untouchable isolation, but, on the contrary, it is the basis of an unconditional connection with the human condition, a more conscious and more experienced participation^a

*However, in practice, all of this does not occur without external and internal obstacles, and it does not even need to be a schizophrenic or schizoid to see in a narrow manner the actuations and pretensions of others and the meaning of the If itself. Jung points out that the normal way of seeing, as much as it is possible, consists in the philosophical premise of a sympathy to all things or something similar. (The correspondence or sympathy to all things is an old philosophic doctrine about the empirical relationship and dependency of the contents of the cosmos. It is based on the belief that a universal divine principle is also found in the most minuscule part, that for this reason is in accordance ~ sympathy, correspondence ~ with all the other parts and with the **whole**. Jung believed such an idea to be the forerunner of the notion of synchronicity). And exactly this sympathy ceases in those who did not make an effort, at the appropriate time, to pay his dues to nature or did not sacrifice that which would have been necessary to come out from certain ties and be able to take the next step towards individuation. Such ties are always indicated by dreams, and are not presented ~*

together with the form of the solution ~ concretely. That is why we have to get right what the unconscious proposes, to adjust the conduct correspondingly. Synchronicities may point to archetypical situations and where this occurs there is always an allusion to the original integrated unit that may even be indicated by suitable somato-psychic phenomena. In our item in question, the incapacity to assume responsibility, involvements, meet requirements, support charges and duties of the most varied kinds, is always in relation to the lack of necessary observance, that is, the psychic situation has not been understood and was therefore repressed. So ~ as Jung points out ~ that which should have been expressed as the sympathy to all things will surface as a pseudo-rationalist attempt to explain the lack of sympathy, that is, instead of the inclusive eros, its opposite, the separatist hatred or anxiety will appear. The condition may start to pathologize when the original more encompassing participation transforms into denials based on plausible intellectual arguments that may even convince the massified minds. But the inner meaning of sympathy, a religious attitude (religio = attentive observation) that takes the appropriate means and avoids spurious solutions (Letters III, p. 148, et al.) was forgotten, repressed and dissimulated. Jung points out that such subjects may not even be explained to people of little intelligence, because they will be misunderstood. Also, it is not worth trying to explain the subject to an academic individual, with a scientific basis, as scientific background is not always paralleled to a superior intelligence. In another place (Letters III, p. 367-369), Jung points out that it is not possible for our consciousness to find a contact with the natural self (**anthropos**), because this would mean the widening of consciousness of the *If* in the transcendent, which, by definition, goes beyond the capacity of becoming conscious^a as it is related to the totality of life, which, we cannot present through our consciousness. Not only

are our experiences and representative possibilities needed, but also a live participation of an **influxus divinus** that takes power of our whole existence and also not only our so called spiritual forces, tied in the limitations of our intellect, our intuition and our feeling. The alchemists correctly stated: **Ars requirit totum hominem** (Art requires the whole man). Our consciousness is never wholef. Only this empowering of consciousness by divine influx may be seen as an approximation of the **whole**. Abstract thinking may not conduct itself further, unless it goes up to excogitated notions, used without shield and escape paths, having for this the characteristic of impeding to prevent the realization of the **whole**. And where we cannot proceed actively, there we suffer the actuation, and then we are no longer the hand that brandishes the sledgehammer but the sledgehammer brandished or any tool that has not disposed of itself. As the human being has the freedom to choose his direction, he is free also to get involved in meanders and instead of facing reality with his unconscious, brood over this and get away from the truth of nature^a. The first half of the truth lies indeed in the hands of man, but the Second half, in the hands of **that** who is bigger than us. In the first case we may be active, but on the second we are inevitably passive, that is, we pass it by. And in this, no philosophy will know how to help us, but it may only deceive us, and that lamentable spiritual emptiness in which we now live may not be fulfilled with words, but only by our total participation, which means ~ mythologically speaking ~ by our voluntary self-sacrifice or at least by our readiness to execute it. But we are not even in conditions to determine by ourselves the nature of this self-sacrifice. Such condition depends on the other sidef. Individuation process, that is, the becoming a **whole**, includes by definition, the whole of human phenomena and the whole of the enigma of nature, which separation in physical and spiritual aspects represents only a discrimination, serving human knowledge^a

And in these cases, is there anything of value in the organismic psychotherapy techniques. Much more than it is supposed. Frustrations, endings, desperations, deactivations, indicate, independently from ~ necessary ~ professional socio-psychological labeling, and inadequate direction of psychic energy (libido), that is, the lack of a harmonious relationship dynamic between conscious and unconscious contents within individual variations. Here we should not contemplate, in advance, on the possibilities or probabilities of a potential actuation. Even in cases of a patent disease, if the patient makes a request, we have to provide these stimuli, execute those sequences that appear more appropriate to the current situation of the person. Planning must be elastic, proposing always those modalities of intervention that better correspond to the need of the moment. Knowing that it is a person to a certain psychic degree and physically deactivated or devitalized, the beginning of the professional activity must be gentle and careful, without promising anything and without highlighting the findings nor pronouncing prognostic judgments, creating expectations and premature hopes. And if the therapist is about to become confused in the presence of the most varied complaints, resistances, aspirations and disheartenment, with all of this thrown onto him, he may always, for a moment, look inside himself and say: This person has lost his points of support. Let s try to guide him back to them and readjust him.f In this concise formulation resides the diagnosis of the present condition and the path for the therapy.

We can see that from an early stage in his observations, the intimate correlation between the physical and the psychic, Sándor was close to researchers who traversed this relationship. An author very frequently quoted and translated by him was G. R. Heyer, a disciple of Jung, one of the first psychotherapeutic doctors who worked with

deep psychology and the body, at the beginning of the development of psychosomatic medicine.¹

In psychoanalysis, Groddeck, also quoted by the Professor, was one of the pioneers in the use of body therapy.

Wilhelm Reich, first with Characterology and later with Vegetotherapy and Bioenergetics, was studied and adopted by Sándor in his works and classes, a contemporary of Dr Angelo Gaiarsa in São Paulo. Reich's integrating body/mind vision was taken up by the Professor, whose practical work presents, however, some differences with regard to the bioenergetics approach. Subtle touches in Sándor's approach are more subtle and not so direct and interfering in the body of the patient. The notion of physiopsychic energy is also different. In Reich, it is very oriented to sexuality, while, in this respect, Sándor's view is closer to Jung.

In Schultz, Sándor found an experience parallel to his – both were doctors in refugee camps – and concepts such as organismic therapy, based on a very efficient practical work, through relaxation techniques. Schultz used verbal stimuli to create his “Autogenous Training”, while Dr Sándor preferred tactile stimuli in a “monotonous” sequence – that is, a sequence that, by its systematic repetition, already induces an altered state of consciousness. Sándor was a great enthusiast of Schultz's Autogenous Training and techniques such as those of Michaux and Jacobson, which were included in his only edited book, and were mentioned in the various relaxation courses he taught in the Psychology Faculty of PUC University, São Paulo or in his private office.

1. There are booklets available with these translations by Dr Sándor in the library of Instituto Sedes Sapientiae.

Other authors who influenced him in the development of his work were Alexander, Feldenkrais, Ida Rolf and Gerda Alexander.

Regarding the psychological approach to the symptoms and experiences he faced in his own process and in what he observed in his work as a doctor, Sándor approached Jung's view, much unknown at the time, both in Europe and even more so in Brazil. I shall present, in the next chapter, some correlations between Sándor's observations and ideas and concepts of Jung's analytical psychological.

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_____. *Exames*. Booklets available at the library of Instituto Sedes Sapientiae.

ANNEX 1

PELVIC FLEXION

1. Larger psoas muscle:

- Lumbar plexus nerve L 2-3.

Origin:

- In transverse processes of all lumbar vertebrae.
- In bodies of the twelfth thoracic vertebra and lumbar vertebrae 1.-4 and in intervertebral discs.

Insertion:

- In lesser trochanter of the femur.

2. Iliac muscle:

- Nerve L 2-3.
- Femoral nerve.

Origin:

- On the upper two thirds of the iliac fossa and on the internal lip of iliac crest.
- On the basis of the sacrum bone.

Insertion:

- On the side of the tendon of the larger psoas muscle.
- On the diaphysis of femur, below the lesser trochanter.

3. They help:

- Rectus muscle of the femur.
- Sartorius muscle.
- Fascia lata tensor muscle.
- Pectineus muscle.
- Short adductor muscle.
- Long adductor muscle.
- Magno adductor muscle.

4. Combined function of ilio-psoas muscle:

- Flexes the pelvis with great strength; with fixed pelvis the muscle is more powerful to lift the thigh.
- Walking: lifts the moving leg.
- Running: pulls forward and lifts the thigh.
- After flexion and fixation of the pelvis, produces the external rotation of the thigh (in this it is antagonistic to fascia lata tensor muscle).
- With fixed leg, bends the torso forward, collaborating with abdominal muscles.
- In contracting: brings the torso closer to the thigh or vice-versa (distance jump).
- In a certain manner, it is also antagonistic to the maximum gluteus muscle; the coordination of the two muscles acts in various postures and in maintaining balance.
- Its lumbar portion helps side flexion of the spine; if the function of this muscle fails the strength to flex the pelvis is reduced, especially while seated.

- If other muscles that also help the flexion of the pelvis fail (rectus muscle of the thigh, sartorius, pectineus, fascia lata tensor), while walking it becomes impossible to move the leg forward.

What is the cultural, social and religious use of these muscles...?

Exam: ilio-psoas muscle.

5.1. Normal and good:

Seated position with hanging legs. The examiner fixes the pelvis with one of the hands on the iliac crest and with the other he exerts resistance above the knee while the patient lifts the thigh as much as possible.

Satisfactory:

The position is the same; the examiner fixes only the pelvis while the patient lifts the thigh as much as possible.

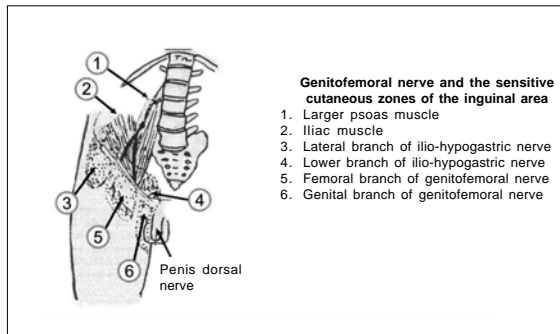
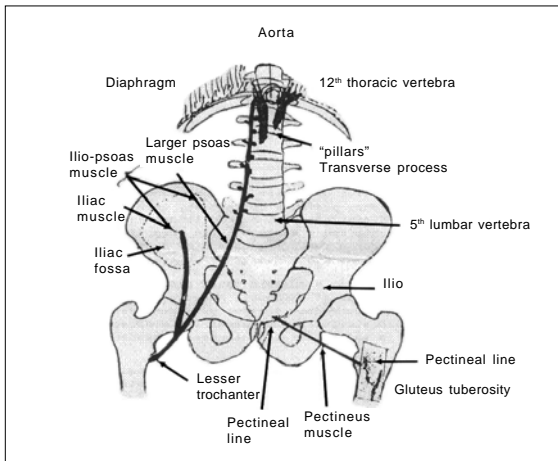
Weak:

- *First possibility:* Lateral decubitus. The examiner lifts a little and holds the upper leg, fixing the pelvis on the iliac crest on the lower side, supporting with his forearm, at the same time, the abdominal wall. The patient slides forward with his thigh, as much as possible. The knee should also be flexed, to avoid tension on the ischio-crural musculature.

- *Second possibility:* Lateral decubitus. The leg to be examined lies on a narrow board. The examiner fixes the upper pelvis when the patient flexes the thigh and the knee. This initial position may be used to examine other groups of muscles (thigh extensors, flexors and knee extensors).

, Zero traces and zero:

Dorsal decubitus. The examiner holds the lower leg (at the level of the calf of the leg) and with the other hand tries to feel the contraction of the psoas muscle, distally from the inguinal ligament and on the medial side of the sartorius muscle. In a seated position, the concomitant tension of the sartorius muscle may be observed producing an external rotation and abduction of the thigh – the contraction of the fascia lata tensor muscle causes internal rotation and abduction of the thigh.



ANNEX 2

Excerpts from Ida Rolf's ideas

1. As it has already been pointed out, all the muscles act in agonistic-antagonistic reciprocity. In an adequately balanced activity, they contribute in a substantially equal manner in a specific movement. For bigger results, agonistic and antagonistic have to occupy positions in the tridimensional space that enable each participating muscle an appropriate directional action and equivalent strength.

2. Such muscle pairs, in a precise spatial balance, stimulate and reinforce one another. If an antagonistic of a muscle is being solicited constantly for a decompensated super activity, its function will soon present failures, which may not be adequately compensated by its agonistic; in this way, a progressive disorder is established and, finally, a postural disorganization.

3. The reciprocal agonistic-antagonistic relationship between certain muscular groups is an eminent factor with regard to the well-being and the muscular tonus in general. Such importance may be observed, for example, in the collaboration of the psoas and abdominal rectus muscles.

4. The psoas muscle, in general, contributes effectively in the support of the balanced posture of the body, thus

participating, in the maintenance of corporal structure and relationships of different parts among themselves. The autonomous lumbar plexus, which enervates most of the viscera of the pelvis, supports itself on the psoas muscle; thus, its contribution is vital in terms of physical well-being.

5. Reviewing its anatomic position on the upper part, near its origin, it is close to the two “pillars” of the diaphragm; in this way, it is also connected to breathing. With its insertion on the femur, structurally it constitutes a bridge between the torso and the lower extremities. Its less than perfect functioning is reflected, then, on the diaphragm and on the thoracic cage as well as on the postural disposition of the torso in relation to the legs. As a result of its combined insertion with the iliac muscle (that “lines” most of the internal part of the iliac bone), the inadequate tonus of the psoas muscle affects, through the iliac muscle, the pelvis and its contents. Conversely, any influence on the iliac muscle (tumor, inflammation, etc.) affects the function of the psoas muscle. In a normal body, during flexion the psoas muscle stretches and “falls” on the spine. Because of this, it participates effectively in that “support” network that keeps the lumbar vertebrae adequately distanced whatever the posture of the body, and thus prevents the occurrence of unnecessary compression and misalignment in the vertebrae, which cause “bad posture” and various sensations of discomfort in the lumbar region.

6. Thus, the psoas muscle determines the structural position of the skeletal system. One should not forget that the lumbar plexus is “embedded” on the internal surface of the psoas muscle and there it communicates with spinal nerves L 1-3 (in part T 12 and L 4). Here, then, there are intimate and extensive connections between the two nerve systems (bad absorption, constipation), clearly dependent also on the

conditions of this muscle. It also contributes to the adequate functioning of the kidneys, suprarenal glands, ensuring equally the effective metabolism in the reproductive system. Thus, if the hyper or hypotonia of the rectus muscles of the abdomen interferes in the adequate spatial position of the psoas muscle, this may affect the functioning and the satisfactory communication of the lumbar plexus of the autonomous ganglia.

7. For this reason, the functioning and balanced and coordinated tonus between the two muscles are still of little appreciated importance, for instance, in walking and even on standing. We repeat: the psoas muscle is the only link between the legs and the upper part of the torso and together with the gluteus muscles determines the movements of the legs when walking. Thus, walking or being still, but without effort, requires the balance between the legs and the torso, and here the well structured psoas muscle has a role of great importance.

8. If the psoas muscle fails in its functioning, this soon becomes noticeable in the contours of the body and by the movements. A shortened psoas (as a result of undue contraction) allows the thoracic cage to fall forward and downward, obeying the pulling of the rectus muscles of the abdomen, and as a result affects the function of the rhomboid muscles above. Thus, there is no really erect posture because the body flexes in the inguinal area. Inadequate postures in this area always point to the involvement of the psoas muscle in any disorder or less than appropriate coordination.

9. If the psoas and abdominal rectus muscles really participate in an adjusted manner in the movements, in the case of flexion the abdominal wall comes loose. It is easier to observe this lying on the floor (dorsal decubitus) with bent

knees, carefully placing the sole of the feet totally on the floor, or even stretching the legs upwards. In the case of a satisfactory reciprocity between the psoas muscle and the rectus muscle, the latter does not even need to contract.

10. Unfortunately, a lot of athletic training over emphasizes the use of external muscles (rectus muscle of the abdomen and rectus of the femur) and neglects the internal muscles (such as, for instance, the psoas muscle). The psoas muscle, however, cannot be replaced in a satisfactory manner by other myofascial elements. Not to be forgotten: the walking movement does not originate from the legs on a balanced body; their role is, in fact, to support and to follow, because the movement starts in the torso, there, on the lateral margin of the twelfth thoracic vertebra, and is being transmitted to the legs by the psoas muscle.

Analytical Psychology

Jung made a huge contribution to the search for western knowledge and consciousness, in the sense of liberating the reductive mechanistic conditionings present in science until that time. Starting from Freud, Jung went deeper into the study and research of myths and universal symbols in symbolic systems from different periods and cultures. Freud, scholar, researcher, art lover and important collector, pointed out in his work the importance of these universal constants identified in myths and symbols. Here we remember the concepts such as Oedipus, Eros, Thanatos, in which the myths, more than a remembrance of historical and cultural situations expressed by means of fantastic and fantasizing stories, are the symbolic expression of unconscious feelings and attitudes of a people, analogous to the role of dreams in the life of an individual, that is, a polyssemic universe, open to various interpretations. In Freud, however, we will find the reduction of the meaning of myths to aspects of his theory, related principally to traumas and sexuality.

In the essay "Sigmund Freud in his Historical Setting" (1910) Freud analyzed one of Leonardo's reminiscences, in

which he described a vulture that touched the lips of the child with his tail. In looking for the symbology of this vision, considering it a fantasy, Freud mentioned the existence among the Egyptians of the hermaphrodite goddess Mut. Mut was an Egyptian goddess with the head of a vulture and many times represented by the figure of a phallus, breasts and body of a woman and also the male member in erection. It was considered the mother-goddess. The Egyptians believed that there were only vultures in the female sex and these, when flying, opened the vagina that was then fertilized by the wind. Looking for its symbolic meaning, it goes through a complete “Jungian” reflection, we can say, in widening the meaning of the myth to the universal meaning of the *mother* phenomenon to the human species. Freud described the similarity between the word *Mut* (Egyptian) and *Mutter* (German) both with the meanings of “mother”.

Freud asked himself if there was just a coincidence or if there was a real relationship between the concepts of vulture and mother. In the remaining analysis, however, he is very reductive when examining Leonardo’s personal history; even with very little information available, Freud came to conclusions, based on pretense elements of his sexuality, concluding that because he spent the first years of his childhood alone with his mother, in his fantasy Leonardo compares his mother to a vulture, which, when feeding the child puts its tail – symbol of the male genital, penis, representing nature’s primitive creating force – in his mouth, therefore his homosexual content, in addition to the androgynous or hermaphrodite constitution of the image, at the same time maternal and male, symbolizing, according to mythology, divine perfection. Freud explains such a hermaphrodite image in childhood sexuality based on the

castration complex: boys imagine that girls also had a penis, that had been cut, leaving only a wound; they feared that this would also happen to them, acquiring in certain cases a revulsion against the female, which may result in homosexuality, in the face of a very solicitous mother and an absent father.

In his essay “The Spirit in Man, Art and Literature”, Jung (1971) makes a criticism of the analysis on Leonardo (“based on gossips”) and affirms that Freud’s theory was a response to a 19th century disease, combining illuminist passion and “prejudice” of materialism in reacting with extreme pessimism (death pulsion, unsatisfied desire, resentment, etc.) to the Victorian tendency of seeing everything as rosy. It is, “a great destroyer who breaks the fetters of the past. He liberates us from the unwholesome pressure of a world of rotten habits” (Jung, 1978, p. 36). This was also Freud’s “sin”, when he focused all his theory on an idea of repression that always falls back in the past (causal), never becoming interested in what will become, the difference of the teleological focus in Jungian theory. It escapes from him that “many psychological facts have (...) entirely different [explanations]” (p. 38). Jung points out that psychoanalysis, though having the great merit of bringing to light that which is hidden, fulfilling its historical role, falters by its unilaterality and insufficiency in not reaching the deepest levels of the mind, in that which is intrinsically human.

Jung considered himself a bird that perched on the shoulder of a giant – Freud – from where he could observe reality with a wider vision. He emphasized more than once his belief in “Freud as a phenomenon of history and culture”, that from Freud one cannot ask for more than his historical task of spreading the role of the unconscious in

human life. I will try further on to apply this same analysis to Jung's work.

Sándor had a great admiration for Jung and for many aspects of his theory and concepts. The following may be considered as basic elements of Jungian theory: first, the notion of energy/libido that is more extensive than Freud's; the concept of the collective unconscious as a universal repertoire/archive of psychic contents of all humanity, including the archetypes, going beyond Freud's personal unconscious; the notion of complementarity and dialectic interaction in the ideas of compensation as a dynamic of the psyche; of synchronicity as a non-causal relationship between events and the integration of opposites as law and direction of movement of the psyche; the concept of individuation as instinctive force of self-knowledge and realization. These are expressions of principles of ancient wisdom that Jung recovered from Greek and Eastern philosophy, medieval alchemy and other symbolic systems.

Certainly, Sándor appreciated these concepts and identified with them. Also, he greatly emphasized Jung's attitude in the face of phenomena, always privileging self observation and that of others, manifested since childhood in the intense experience and in careful observation of his own dreams, fantasies and contents – a practice that is similar to Sándor's. In his attempt to free himself from prejudices and conditionings of the period, in his observations and conclusions Jung adopted an attitude close to being phenomenological that Sándor analogously stimulated in his students.

Regarding concepts that deal with the “spiritual” or “religious” phenomena, certain aspects differentiate Sándor's work from Jung's. The latter considered religion as a basic instinct of the human being and saw non-

attendance to it during the second half of life as a source of physical and mental disturbances. Religion is not set down as an affiliation to creeds or churches, but as a search, by human beings, of that dimension that transcends ego and seeks that search, in the dimensions of consciousness closer to the archetypical and to the self, that transcendence inherent to the human phenomenon. Jung considered that the origin of the word religion – in addition to the classical re-ligare – was the Latin re-legere, “read again”, “observe with attention”. Here, the basic function of observation is recovered, and because of this we affirm that our body work facilitates the conditions for the experience of the religious function according to Jung.

Regarding the content of the images themselves and the mental representations resulting from this religious function, Jung preferred to adopt a “scientific” approach, stating that the reality or the authenticity of the religious phenomenon is the occupation of Theology, and Psychology may only deal with the psychological representations of religious ideas. This position may be found in “Psychology and Religion”, “On Life after Death”, “Late Thoughts” and other texts. In a letter dated 1935 written to pastor Ernst Jahn, Jung (1953) explained:

When I talk about God, I do it as a psychologist, and I emphasize this expressly in many of my books’ passages. For the psychologist, the image of God is a psychological fact. Regarding the metaphysical reality of God he can say nothing, as this is far beyond the epistemological limits. As an empiricist I only know the images that appear originally in the unconscious, images that the person has of divinity, or better, that appear related to divinity in the unconscious; and these images are no doubt very relative. (p. 208; free translation)

And he defends himself from attacks, saying:

Critics have sometimes accused me outright of “philosophical” or even “theological” tendencies, in the belief that I want to explain everything “philosophically” and that my psychological views are “metaphysical”. But I use certain philosophical religious, and historical material for the exclusive purpose of illustrating the psychological facts. (Jung, 1981a, p. 278)

In Dr Sándor’s work we find, in a different form, a total incorporation of notions and ideas resulting from systems of knowledge considered “esoteric” or “spiritual”, such as theosophy and astrology. In his more mature phase, and with more restricted study groups, Sándor always calmly defended his assumptions and experiences of the essential ideas of theosophy, such as reincarnation, planes of consciousness, the role of masters, the evolutive order of the universe, etc.

Here, we find a very different stance from that of Jung, of “On Life after Death” or “Late Thoughts”, in which we notice his conflict between taking on “spiritual” beliefs or trying to maintain a “scientific” posture. Reproducing Jung’s argument in “Freud as a Phenomenon of History and Culture”, where he mentioned the historical role of Freud, we would not ask of Jung something that would transcend his historical role of spreading and continuing the reflections on ancient wisdom in an acceptable form for the collective consciousness of his period (and we know the terrible problems he faced because of this). Furthermore, Sándor had to maintain hidden, in certain milieu and at certain moments, his most intimate and central ideas and beliefs, having been misunderstood and persecuted by more narrow and obscurantist mentalities in the academic and medical fields.

Sándor seemed to have found in Jung many resonances for his observations on the human psyche. Having based the

work on experiences and knowledge from ancient teachings, he found a modern expression – a re-reading (reminding us of the etymon *re-legere*) – of many of these principles in Jung’s analytical psychology, being able, therefore, to use them to render more understandable and acceptable his actions and vision of the world.

Fortunately, today we live in a cultural and scientific context that is more open and less biased than that of Sándor’s time, when astrology had to be practiced “covertly”, still within the old esoteric system. Nowadays, even with the lack of information and culture in our academic and professional milieu, much influenced by outdated North American science, one can count on a wide bibliography and professionals in more heterodox approaches.

Even so, we must follow the slow process of our rational mind in assimilating and incorporating new concepts resulting from modern science, especially from physics. And, as is the style of our work, we deal with tenderness with our own resistances, and those of the people we work with in order to introject the necessary opening of these new concepts that challenge the old paradigms when approximating and integrating notions previously considered as “spiritual” or “mystical” with notions from modern science (see chapter on Perennial Wisdom). Our own body work, in “switching off” the rational channel and enabling consciousness to have more access to the intuitive wisdom contained in our more primary brains (limbic and reptilian), contributes to this necessary evolution of consciousness.

In this aspect the use of body work, Sándor’s approach is also different from Jung’s work. He considered the body

universe as fundamental for his vision of the human psyche, having approached the body phenomenon in various concepts and reflections, as was shown extensively by Rosa Farah (1995). Even in the elaboration of the concept of synchronicity, body work is essential:

Body and mind are the two aspects of the living being, and that is all we know. Therefore I prefer to say that the two things happen together in a miraculous way, and we had better leave it at that, because we cannot think of them together. For my own use I have coined a term to illustrate this being together; I say there is a peculiar principle of *synchronicity* active in the world so that things happen together somehow and behave as if they were the same, and yet for us they are not. Perhaps we shall some day discover a new kind of mathematical method by which we can prove that it must be like that. But for the time being I am absolutely unable to tell you whether it is the body or the mind that prevails, or whether they just coexist. (Jung, 1980, p. 34)

Jung did not do body work with his patients, even though, in addition to verbal work he used freely expressive techniques such as painting or music and also reading, not restricting himself to rigid patterns. However, in the psychosomatic integration of Petrö Sándor, body work is not one more technique, but the constitutive method of the approach itself (cf. chapter “Calatonia and Subtle Touches: The Method”). Also, for his practice Sándor was greatly misunderstood. At that time, there was still no diffusion or widespread knowledge of the work by Reich, Feldenkrais, Mezières, Rolf, Mindell [also Lowen] and many others who came to devote themselves to the psychosomatic dimension, integrating various forms of body work.

Jung visualized, in the concepts he came to arrive at, not only the influence and expression of old ideas from the

Greeks, Egyptians, easterners, alchemists, as a synchronic proximity with concepts that modern physics elaborated after Einstein and quantum physics. For modern physics the principles of the scientific method of 19th century also proved to be an impediment for an analysis of reality observed in a wider field – the cosmos – or a very small one – the subatomic reality. Concepts such as holism, macro/microcosmic correspondence, relativity of human observation, continuum space/time and energy/matter began to be explored and discussed. Jung worked closely in collaboration with physics, and his important book *Synchronicity: An Acausal Connecting Principle* was written together with Wolfgang Pauli, the Nobel Prize winning physicist. In it they mentioned, for example, the proximity of the synchronicity concept with that of Niels Böhr's principle of correspondence.

Regarding the concept of synchronicity, Jung said (1981b):

I incline in fact to the view that synchronicity in the narrow sense is only a particular instance of general acausal orderedness – that, namely, of the equivalence of psychic and physical processes where the observer is in the fortunate position of being able to recognize the *tertium comparationis*. But as soon as he perceives the archetypal background he is tempted to trace the mutual assimilation of independent psychic and physical processes back to a (causal) effect of the archetype, and thus to overlook the fact that they are merely contingent. This danger is avoided if one regards synchronicity as a special instance of general acausal orderedness [...] we must regard them [causeless events] as *creative acts*, as the continuous creation of a pattern that exists from all eternity, repeats itself sporadically, and is not derivable from any known antecedents. (p. 516-518)

Jung considered that there is no direct causal relation, but an “affinity”, a correspondence between the macrocosm and the microcosm.

Next, we shall present a brief explanation of principles and ideas from new physics and new science with which professor Sándor also identified, as we were able to verify in his study, “Ideas from C.G. Jung on Psychotherapy’s Theories and Techniques.

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New Paradigms of Science

After the advent of Einstein's Physics and Quantum Physics, the panorama of the universe of scientific knowledge changed. The old presuppositions of science, as well as the scientific method itself, were subjected to deep questioning and the search for the integration of a new vision of the universe and man began redefining what the bases of a scientific knowledge and what the forms of search and systematization of this knowledge would be, in a movement characterized as the search for new paradigms of learning. The Cartesian and mechanist vision of science, inherited from the last centuries after the Renaissance, collapsed in the face of the einsteinians concepts of space/time and matter/energy *continuum*, while scientific investigation had its old rules of "objectivity" or "replicability" surpassed by concepts such as Heisenberg's principle of uncertainty.

Heisenberg, with the principle of uncertainty and Einstein with the theory of relativity, demonstrated that the result of the observation of any phenomenon depends on the conditions of the observer, his movement and his position in space. The development of researches such as that of the

physicist David Bohm showed that there is a mutual inter-influence between the observer and the observed object. This occurs because both subject and object, belong to a global universe that forms a dynamic and indivisible whole, a unit. This is the principle of holism, a vision of the world that possesses old roots, as has already been shown, and which returns to modern Physics, integrating the old and the new knowledge.

As Alan Wolf and Bob Toben state in their creative book *Space-Time and Beyond: towards an explanation of the unexplainable*:

The physical universe does **not** exist independently from the participants' thoughts.

What we call **reality** is constructed by the mind.

The world is not the same without you.

Until the time of discoveries of modern quantum physics, it was thought that the physical universe and our thoughts about it were totally distinct things. Quantum physics showed us that what we visualize is what we see. In other words, our thoughts about the world and the way it appears to us are, both, fundamentally interrelated. The connection between thought and reality, however, is subtle. The chair on the drawing on page 16 is not made merely from minute atoms similar to tinkling balls. There are no atoms present until the moment when effectively, we look at them. How is this possible? Well, to start with, the atoms do not have well defined contours. These tiny things, indistinct as flakes, only start to present contours when we make sophisticated experiments that, effectively, destroy the chair.

We learn, through quantum physics, that no object has well defined contours. If we could imagine, only for one moment, that the chair exists without us, its contours would become equally indistinct! Its "flakeability", however, would only be evident after a very long time. More than 10 billion years would be necessary for the chair

to become “darkish”. But an atom is something very different. It is something so minuscule that a billion billionth of a second is enough for it to be scattered in indistinction. And it will continue to be scattered until you get close to it and observe it. In this instant, depending on the experiment that you carry out, it will be reduced to its “normal” size. Think about this: without you, all the atoms would scatter throughout the universe in an alarming rate. Not looking at them closely, you would allow its contours to be indistinct enough to compose a chair. That is why I say: the atoms do not exist until the moment in which one decides to look at them. It is for this reason that we say: the physical universe does not exist without our thoughts about it. Without our observations and without our thoughts on the fact of this object being a chair, it would disperse into oblivion. But do not worry: 10 billion years is a rather long time to wait.

Another way to refer to this indistinction is to call it the principle of uncertainty. In simple language, this principle says that it is impossible for you to know, simultaneously, the position and trajectory of an object in movement. If you determine one of these attributes with excellent precision, this will always be at the expense of the other. Therefore, even if you make as good an observation as possible, the world will, always, be a little uncertain. (Wolf, Toben, 1975; free translation)

We realize as observer and observed phenomenon interact in a field, in the same way that what was previously called matter and energy, also belonged to a continuum. The consequence of this type of vision is that it is impossible to want to arrive at definite conclusions about the observations of any phenomenon – we have always to work with the relativity of the observation, representing an interaction of that moment. For a wider vision, it is always necessary to consider the total inclusive field that contains the phenomenon and the observer. Naturally, when

considering the human being, we have to observe the collective organism he belongs to, the social organism, the planet organism, the collective unconscious organism, proposed by Jung, the morphogenetic field organism, as formulated by Rupert Sheldrake.

The latter demonstrated with experiences the non-temporal and non-local transmission of information and communication. It is what happens, for instance, when monkeys that learn one task “communicate” this learning to others of the same species that are separated in another island. Here Sheldrake’s work is based on concepts such as “interconnections – inter-relationships – interdependence – globalization of the psyche”. According to Sheldrake, nature has a memory with a cumulative character, which expands with each repetition. The morphogenetic fields he proposes are not fixed, there is a constant connection between reality and the idea: new fields modify the previous ones and vice-versa. What occurs is a constant and dynamic process between the universe and its laws.

In fact, what we propose today is to think about a “globalized psyche” that explains phenomena as the collective stress we experience, beside other mass phenomena that transcend immediate communication. The idea of ecology itself refers to this more organic approach in a holistic sense.

It was David Bohm, developer of the holism concept, who brought the idea of an “explicit and implicit order” to present phenomena that appear in a first dimension – the explicit order, or what we call reality of the phenomenological world –, but remain latent and occult until they manifest in another dimension of observation – the implicit order, or ordination under the apparent chaos, like sound, that remains occult until it is captured and decodified.

This concept comes very close to the concept of manifest consciousness/latent unconsciousness from Psychology and also the old *maya* concept – illusory world – for the Eastern people: *maya* is the reality that, if not observed more deeply, creates illusions. Let's go back here, in more details, to the concept of religion for Jung that corresponds to a “re-reading” of the reality, the second observation, the third vision... The word “religion” came from Latin *re-legere*, formed by the verb *legere*; the prefix *re-* has a repetitive value, therefore *relego* means “read again”, “read many times” or even “go over again (a path, a country)”.

To make these issues clearer, below I reproduce some passages from the booklet written by Dr Sándor “Ideas from C. G. Jung on the theories and techniques of psychotherapy”:

Deep psychology also uses probabilities, remaining aware of their eventual insufficiency, and it knows that, in an identical manner, it cannot know the processes and states of unconsciousness, in the same way that a physicist will not come to know the process subjacent to the physical manifestation. What can be found beyond the phenomenal world is unimaginable, because we do not have another point of observation except within itself; that is, concerning the psychic only from a non-psychic point of view can we make generic considerations. What happens is that psychic, as a manifestation of existence, is embedded in a probably non-psychic nature, only proposing itself as psychic.

It is known that the doctrines of the “exact sciences” certainly cannot include inorganic categories, not even when the object of research is the organismic and the “animated psychic”. The basis of consciousness is then researched following conscious processes until they become obscure because they are already unimaginable. From then

on, they are observed only by the effects that have an organizing influence on the “contents” of consciousness. Such effects seem to originate from an objective reality, that is, “unconscious”, that at the same time behaves as subjective, that is, “conscious”. In other words, the reality that constitutes the basis of the unconscious effects and at the same time includes the observer subject, is of an unimaginable category, being in reality “the most intimate subject” and also “true in general”, which means, proven in principle, since it is found everywhere, which is not the case of the previously “personalistic” contents of consciousness.

The objective reality, in most cases, communicates only through particles of light that reach our retina. The organization of these particles describes an image of the phenomenal world, and this image will depend on the structure of perceptive psyche and transmitting light, even using the highest precision tools that enlarge the field of observation. For this reason, no observer may observe a reality not influenced by their own observation, that is, no physical body may have a meeting with a totally objective world and independent of him, but will always meet only with himself... This means, the observer experiences a reality in which he who observes and that which is observed are together in a *whole*, or in other words, we are in a world that occurs only as it opens within us, and reality consists in the event that the human being realizes himself as existing in this world and thus finds himself with a world that is revealed within him. (Sandor, 1985, p. 1-2)

In the same way, we – psychologists and therapists – were also educated in the paradigms of pre-Einstein Newtonian science, in the old systematized scientific method by Claude Bernard, with parameters of objectivity, reliability, replicability, measurability, parsimony, locality, causality etc. In reality, this constitutes a strong conditioning regarding the way of thinking, observing, analyzing, and

concluding. It is an “education” of perception that was later revealed as a repression of the deep capacity to observe and reflect that we all possess, as human beings – and that includes, as we have seen before, the use of our precious psychological function of intuition.

All this conditioning is closely linked to aspects of the collective consciousness, such as the fear of the unknown – the shadow – and the difficulty to deal with non-rational elements of the psyche (though already in 1900 the old master Freud had demonstrated that our psyche is, in most part, unconscious and irrational...).

Our task, now that modern physics has liberated us from the mechanistic conditioning ties, is to “run after” the unlearned intuition and de-evolve it again in our vision and in our thought. For this, the current tendency helps us, which is also present in the collective consciousness, to rescue the contact with unconscious elements through intuition (see, for instance, the enormous repercussion in the channels of communication of all works, fiction or scientific, that deal with this theme and its variations). And, again, we affirm: the “tool” of body work developed within the approach of physiopsychic integration may help in the practice and in the elaboration of this exercise of observing, perceiving and communicating deeper elements of our constitution and dynamic.

The vision of modern science revisits concepts about man, the universe, matter and energy that we will find in old visions and knowledge systems. This is what Jung did, by working with concepts of new science parallel to concepts from old sciences and forms of knowledge, such as alchemy, astrology and universal myths.

In making a comparative observation of the fundamentals of *great ideas* included in these different methods and

systems of knowledge, we find certain universal constants, certain common basic principles that reappear in different periods, cultures and approaches of human knowledge. There is here a relationship with the Jungian concept of archetypes, which is already a return to the Idea of Plato (ideal forms reproduced in the imperfect sensitive world).

Shirley Nicholson, an author who investigates the field of these universal concepts – which she calls “old knowledge” –, shows us, in her book *Ancient Wisdom, Modern Insight*, how constitutive ideas of the fundamentals of theosophy reappear among new concepts investigated by modern physics, such as:

- Time, Space, Movement as fundamental units for understanding the universe;
- Continuity of space and time as integrated coordinates in a holistic approach;
- Interdependence and correlation between Consciousness and Matter; polarity and unicity;
- Rhythms and cycles as constitutive fundamental elements of the universe;
- Symmetry, complementarity, synchronicity, the greater Order;
- Archetypal patterns governing evolution;
- Expansion of consciousness as a path of individual and collective development.

In the next chapter, the concept of Eternal Wisdom is presented as a body of ideas that include these Universal Principles.

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Eternal Wisdom

Eternal Wisdom, as it was called by Saint Augustin, appears characterized as Eternal Philosophy by Leibniz and Aldous Huxley and Ancient Wisdom in esoteric systems such as Theosophy and Anthroposophy. The expression designates a body of ideas or principles that is present in different systems of knowledge – such as Egyptian and Greek cultures, eastern traditions – Chinese, Hindu and Tibetan – and is nowadays revisited in modern Physics research, especially Quantum Physics and Einstein's Physics. It is comprised of a series of general presuppositions of explanations, order and description of the functioning of universal phenomena – these are the great laws.

They may correspond to the archetypical ideas of Plato, they are present in Jung's analytical psychology and find a precious synthesis in *Kybalion*¹, the text by Hermes Trimegistus, where they appear in the form of seven

1. *Kybalion*, in Hebrew, means tradition or precept manifested by a being from above; it has the same root as the word *Kabbalah*, which means reception.

principles: the principle of mentalism; the principle of correspondence; the principle of vibration, the principle of polarity, the principle of rhythm, the principle of gender and the principle of cause and effect.

Hermes Trimegistus is the Latin version for “Hermes, the Three-Times-Great”, the original meaning of the name in Greek. In mythological terms, the figure syncretically combined aspects from the Greek god Hermes – considered by Egyptians the messenger of the gods, for transmitting his knowledge and implementing sacred traditions, sacred rituals and teachings on art and sciences in his schools of wisdom – and the Egyptian god Thot – symbol of logic and harmony of the universe and the god of words and wisdom. The *Kybalion* is attributed to this supposedly wise man from ancient Egypt, who would represent a triple entity or the embodiment of the god Hermes, or could even be the name given to a set of sacred knowledge of the time. *Kybalion* admirably synthesizes the great laws, developed in different approaches such as Sufism, Taoism, and alchemy or quantum physics. Hermes Trimegistus thus presents these laws, the “seven hermetic principles”:

Principle of Mentalism: THE ALL IS MIND; the Universe is Mental. (The Universe is unknowable and indefinable in itself, though it works as a living and infinite Mind).

Principle of Correspondence: As above, so below; as below, so above. (There is a two way path between the micro and macrocosms, with a correspondence between the laws and phenomena of different planes of Existence and Life).

Principle of Vibration: Nothing rests everything moves; everything vibrates. (There is vibration from the galaxies to the subatomic particles; the difference resides on the level

reached on the scale. The higher the level of vibration, the higher will be the position on the scale).

Principle of Polarity: Everything is Dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled. (For example, the pair light/darkness, in which the latter is simply the absence of light. Or the pair love/hatred, in which one cannot determine the subtle frontier between one and the other).

Principle of Rhythm: Everything flows out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing movement to the right is the measure of the swing movement to the left; rhythm compensates. (It is a movement similar to the pendulum, oscillating, that manifests in infinite cycles of creation and destruction).

Principle of Gender: Gender is in everything; everything has its Masculine and Feminine principles; Gender manifests on all planes. (Each principle is incapable of operating energy without the other).

Principle of Cause and Effect: Every Cause has its Effect: every effect has its cause; everything happens according to the Law; Chance is but a mane for Law not recognized; there are many planes of causation, but nothing escapes the Law.² (Trimegistos, 2009).

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2. Note here that it is not the causation we know from Cartesian philosophy and pre-Einstein science but a much broader causation, of difficult (at the limit, impossible) access to consciousness. It would be the greater causation postulated by Einstein, ordering the universe – that is, the universe, for Hermes and Einstein, is not chaotic or casual, but causal, though the great laws may not be known and defined by our rationality.

It is, as one can see, a profound presentation of these great universal principles that we can find, throughout different periods and cultures, in expressions such as:

- Plato: “The Idea originates the Being”.
- Heraclitus: “The Real is a unit of opposites, a continuous flow”.
- Lao Tzu³: “Non-being and being have roots in the same primordial essence; [...] when the opposites are united, the mystery is realized”.
- Christianity: “At the beginning there was the Word, and the Word was with God, and the Word was God”.
- Alchemy⁴: “One is transformed into two, that evolves into three, from there appears four, that is again one” (Maria Profetisa).
- Hegel: thesis, antithesis and synthesis are distinct moments in which each one of the aspects of the Idea is affirmed, denied and overcome (dialectics).
- Teilhard de Chardin: “The universal center of unification must be conceived as pre-existing and transcendent”.
- Leibniz⁵: “There is a syntony between monads, a pre-established harmony”.

3. Chinese sage born between 1324-1408 a.C., author of *Tao Te Ching (The Book of the Path and the Virtue)*, considered the central structure of Taoism.

4. According to most scholars, the word “alchemy” comes from the Arabic expression *al Khen* (of Greek root, *elkimya*), which means “the black country”, the name given to Egypt in antiquity, being a reference to hermetism, to which it relates. According to other opinions, the term is related to the Greek word *chyma*, referring to the transmutation of metals.

5. In 1676 Leibniz formulates the theory known as dynamics which replaced kinetic energy by the conservation of movement. He reorganizes Descartes' thoughts, stating that the Cartesian reduction of matter to the extension does not explain resistance – the “strength” – that matter offers to movement. From this notion of matter as activity, Leibniz comes to the

In different religious systems, both western and eastern, we find ideas such as:

- The integration of opposites.⁶
- The macrocosm/microcosm complementarity; the “sympathy of all things”, for the Greeks; the correspondence in above/below for Hermes; the spirit/matter integration, present, for instance, in the theosophical statement made by Helena Blavatsky that matter is only the spirit vibrating in a dense form, and the spirit is matter in its more subtle vibration... Decades later Einstein would state that $E=mc^2$, that is, matter and energy are a continuum, and Quantum Physics would work with the space/time complementarity. Jung, with the concept of synchronicity, with the search for consciousness/unconsciousness integration, *ego/self*, light (consciousness)/shadow, walks through the same idea of correlation between different planes of consciousness and between different planes of matter/energy.
- The eternal return, circularity, extremes that meet, Uroborus who bites his own tail.

idea that the universe is composed by units of strength – monads – that do not have extension, are not divisible, nor material, being the elements from which all things are composed.

6. We can observe this principle in various cultures and philosophies: in Taoism, in the image of yin/yang (masculine and feminine principle); the concept of the middle way in Buddhist philosophy; in Greek-Roman mythology we have the example of the god Hermaphrodite (dual being, androgynous), symbolizing the union of masculine and feminine principles, the Caduceus, the attribute of the god Mercury or Hermes, symbol of antagonism and balance of negative and positive energies; in Hindu mythology, the figure of Shiva Nataraja, the creator and the destroyer of the universe, he who keeps cosmic balance and gives half of his body to serve as the dwelling place to his consort, Parvati. This image of Shiva-Shakti symbolizes universal and individual life as an incessant interaction of cooperating opposites.

- The All contained and containing the individual, the holistic conception.
- Self-knowledge as a path of development, by means of tests and obstacles that, adequately experienced, will bring about the evolution of consciousness and the vision of a more global world.

As Hegel stated, the different philosophies are nothing more than only one in different stages of development, while the specific principles on which a system is founded are no more than branches of one and the same whole.

Theosophy is a philosophical system that contains elements of this body of ideas here mentioned, proposing itself as a substitute for ancient science and ancient religion in our times, as a system of knowledge able to fulfill the religious function of the human being in future times. For Jung, this function⁷ has no relation to beliefs or churches, but meets an instinct – that of knowing more deeply oneself and the world – an instinct that – if not realized in the second half of life (metanoia), will give origin to physical or psychological diseases.

7. This religious function, which Jung also equates to the search for individuation, would naturally be present in the human soul, and the greatest challenge would be the transposition of the archetype of the image of God to the consciousness, that is, it would be the rescue of part of ourselves (the archetype of the self would realize this task of catalyzing and centralizing psychic energy) in the depths of the collective unconsciousness – Soul of the World –, a big live organism in which all things are interconnected and work together in a big live *continuum*. To become individualized is to meet with the “unfamiliar”, with the other inside of ourselves, by means of a symbolic language in search of the transposition of the opposites and the totality.

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Theosophy

The word “theosophy” comes from the Greek *theos*, “god”, and *sophia*, “wisdom”, that is, it literally means “divine wisdom”. Theosophy goes back to very ancient times, with its origins in India, in Babylon, in Egypt, in Greece, etc., being considered as an archaic religion-wisdom by Helena Blavatsky (1831-1891). Modern theosophy – disseminated in the west by H. S. Olcott (1832-1907) and Blavatsky, following a period of learning and development of Blavatsky in India – recuperated the old teachings contained in the *Brahma-vidyâ* (divine wisdom) and in the *Para-vidyâ* (supreme wisdom). In 1875, The Theosophy Society was founded in New York, with the following objectives: 1) to form a nucleus of universal fraternity of humanity, without distinction of race, creed, cast or color; 2) to promote the comparative study of religions, literature and sciences of the Arians and Eastern peoples; 3) to investigate the unexplained laws of nature and psychic powers latent in man.

The main authors of theosophy texts are Helena Blavatsky, with her extensive work *The Secret Doctrine*, Annie Besant and Charles W. Leadbeater, with various titles, and Alice Bailey, from whom Dr Sándor considered especially fruitful the study of works such as *Esoteric Healing*,

Esoteric Astrology, Esoteric Psychology and Telepathy and the Ethereal Vehicle. In his groups Sándor also had readings of Helena Roerich, from the Agni Yoga series, such as *Heart, Aum, Hierarchy and Ardent World*.

Veiga, in the presentation of *The Voice of Silence*, of Blavatsky, translated by the poet Fernando Pessoa, states that Fernando Pessoa was touched by theosophy, as were the painter Mondrian, the musician Scriabin, the poets Yeats and George Russel and others (Thomas Edison, Aldous Huxley and Bernard Shaw). Theosophy is a kind of common source of all science, philosophy and religion. It is a true Theory of Knowledge unified, before the formulation of the Theory of the Unified Field by Einstein. Its central idea – that of Unity – may be found clearly in Hinduism, where each thing in the universe is a spark of the Absolute in the process of uniting with *the Absolute*. The great fighter for the liberation of India – Mahatma Gandhi – recognizes that it was a book by Blavatsky – *The key to Theosophy* – that awoke in him the interest in the roots of his people.

In the essay “Fernando Pessoa, the Theosophist”, which precedes Blavatsky’s book, Murilo Nunes de Azevedo writes:

Fernando Pessoa saw things outside time – in the here and now. He was a mystic who penetrated the false values with which man disguises the ultimate reality. He was a true occultist, as he knew how to discern the occult below appearances. His poetry is impregnated, it has roots in the deepest collective unconsciousness. It is wet in the waters existent in deep regions of the human being. According to Jung, in his essay “Poetry and Psychology”: “The authentic poetic experience blossoms from the deep regions of the soul, salutary and beneficial, preexistent to the segregation of individual consciousnesses, and that, from this collective bosom, their painful steps follow. It flowers from these regions where all beings still vibrate in

unison, and where consequently the sensitivity and action of the individual are of worth to all humanity". (p. 13)

As Azevedo states, theosophy "thus constitutes the basis for all sciences, philosophies and religions" (p. 17). He also quotes a section of Jung taken from his essay, "Poetry and Psychology":

There is no primitive culture that has not possessed a body, sometimes developed, of secret initiatory doctrines representing precepts related to obscure things that are situated beyond daily human life and its memories. The male and totemic clans had as their objective the protection of this taught knowledge in masculine initiations. Antiquity did the same. Its rich mysteries and mythology are no more than a relic of more ancient degrees of similar experiences. (p. 17)

The principles of ancient wisdom, or Theosophy, according to Shirley Nicholson, in her book *Ancient Wisdom and Modern Insight*, are as follows:

1. *Evolution (Plane)* – Each human life, from birth to death, is part of a total pattern of individual evolution. The Spirit proceeds from the Absolute and goes through different forms of matter that have evolved simultaneously, starting in the spiritual world by the highest form and, in the material world, by the lowest form. In this way, each one of the forms, mineral, vegetal and animal, possesses a spark of the Divine, a fragment of the indivisible, struggling to return to the non-manifest and finally to reach its highest form as man, attaining self-consciousness. This principle is comparable to Jung's individuation process.
2. *Cycles* ~ Of which reincarnation is a specific case. The creation and destruction cycles are unending, coming one

after the other for various eras, governed by periodicity, inflow and outflow, growth and decadence.

3. *Unit* ~ All units apparently separated are parts of a single Whole (interrelated and interdependent), that is the non-manifest, that which contains in itself the potentiality of all and any manifest form, as well as all laws that govern it. This principle is analogous to the idea of holism in Modern Physics.
4. *Polarity* ~ This principle is compared to the idea of opposites in various systems, including Jung's.
5. *Order* ~ We may find similarities with the principle of Order ruling the Universe in the concept of synchronicity and in the concept of explicit and implicit order of the physicist Bohm.

We could add a sixth principle: the idea of a universal intelligence, comparable to Lovelock's hypothesis of Gaia. According to the hypothesis of this British researcher, the Earth is a living system, having self-regulating mechanisms, that is, homeostasis, mechanisms generated and regulated by vital processes that provide the maintenance of environmental conditions necessary to life. This, in fact, fabricates, models and transforms the environment, to which it adapts and re-nourishes the life that is changing, acting and growing on it, in a process of cyclic and, therefore, non-linear interactions.

This systemic and holistic conception of "conscious" life – there exist for us imperceptible levels of knowledge that appear in non-verbal forms – is also shared by the physicist Fritjof Capra, who sees things not as isolated elements but

as part of integrated vibratory patterns, combinations impregnated with meaning, whose most important characteristics are not found in their parts, but in the manner in which these parts relate and in their capacity for adaptation.

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Astrology

Astrology was, without a doubt, another great guiding episteme of Dr Sándor's vision of the world and his work. For many years (decades, in fact) he dedicated himself to the study, practice and teaching of Astrology, to small and closed groups, at first even "secret", to avoid the misunderstanding of and persecution by the more reactionary academic and medical environments. Also, as has already been mentioned, because the transmission of deeper knowledge always has an esoteric aspect, beyond the aspect of exoteric disclosure/divulgateion. Here, it is of value to observe that Sándor would disagree with the current idea that the Age of Aquarius presupposes the broad and unlimited opening of all ideas. It even appears that, although the more global communication and rapid transmission of information is a clearly Aquarian paradigm, a more essential part of knowledge is not able to be public, but necessarily maintains a "secret/sacred" character.

The astrology followed by Pethö Sándor is that which constitutes a very ancient body of knowledge and practice of influence and interaction of heavenly bodies in human life, in a vision of correspondence or synchronicity of planes (Hermes Trimegistus: what is below is like that above). "We have to learn analogical thinking", as our teacher used

to say. We can see here the relationship with the development of intuition, commented upon in another chapter, and the new thought required by Modern Physics: holistic thought, global and synchronic, in substitution of the logical/formal, Cartesian, mechanistic thought.

This vision of astrology presupposes a distance from all rigid and static determinism. Sándor quoted an aphorism from Saint Augustin, the great astrologer: “*Astera inclinant, non necessitant*” – “the stars incline, not determine”, or, they reveal tendencies/predispositions, but it is the human being, with his free-will, who determines how these tendencies/predispositions will be realized. The idea is that, the more knowledge (more consciousness) we have, the more we can execute our action in the direction of these tendencies, treading our path in the appropriate manner. As Jung would say, it is the process of realizing our individuation, connecting *self* and ego in our personal equation. Or, in a more prosaic vision: “Free-will is the capacity to freely do exactly what we should do.”

This posture can thus be differentiated from the many rudimentary astrological proposals made up of varied forecasts or superstitious fortune telling, unfortunately the most common and of the kind “When will I get married?”, “Will I earn money?” etc. It is necessary to separate the wheat from the chaff: to separate seriously practiced astrology, according to its own and deep principles, from the superficial or commercial proposals that take advantage of what is in the mode/fashionable.

On the other hand, is it not the same with all “new” ideas belonging to the Aquarian paradigm, such as deep psychology, transpersonal psychology, the various body techniques and approaches, the therapies known as alternative? This is why our era brings so many challenges

to consciousness, to those who really wish to follow the new authentic path, and not the old paths or the existing falsehoods and mistakes.

An interesting aspect of the use of astrology in our vision of work with patients is in taking advantage of it as a tool to assist in the observation of typology. Following the characterization of Jung, according to the functions thought/feeling and sensation/intuition, Sándor associated each function with an element of the astrological chart, in the following manner:

earth = sensation
water = feeling
fire = thought
air = intuition

To those who study astrology, we must first point out, at this point, that there is disagreement between astrologists, as many associate thought to air and intuition to fire. However, it appears to us that if we observe the air types (Aquarius, Gemini and Libra) we will typically find the intuitive function present and the function inferior. In fact, the characteristic of Gemini is intelligence, with its quick and clever Mercury, but this does not necessarily mean to give precedence to thought in evaluating and acting in the world (this definitely being something the typical Gemini does not do). On the other hand, it is more characteristic to find the function of thought predominant in Sagittarius, Aries and Leo (fire). And, in an energetic hierarchy, earth evolves to water, water to fire, fire to air, which takes sensation to intuition as the door to the unconscious, coinciding with the sequence of the fingers in calatonia.

Observing an astrological chart, we have the planets placed in the signs:

Capricorn, Taurus and Virgo = earth

Pisces, Cancer and Scorpio = water

Aries, Leo and Sagittarius = fire

Gemini, Libra and Aquarius = air

We can then calculate the total sum of elements present in an astrological map. Sándor did this calculation attributing the following values to the planets:

Sun, Moon, ascendant and Mercury = 2

Other planets = 1 (the sum must always add up to 15)

Thus, knowing the sign (element) in which each planet falls, we make the calculation and have a more global aspect of the person's typology. For example: we have the Sun in Sagittarius, Mercury and Mars also in Sagittarius, Moon in Leo and nothing in Aries, therefore, fire = 7; ascendant and Saturn in Aquarius and nothing in Libra and Gemini, total air = 3; Neptune and Uranus in Capricorn, Jupiter in Virgo, nothing in Taurus, total earth = 3; Pluto and Venus in Scorpio, nothing in Pisces and Cancer, total water = 2 suggesting a type with the function of thought in first place.

To this we can add the observation of the existence of more planets above and below the line of the ascendant, corresponding to extroversion and introversion. Once again, remembering that these are considerations that are neither deterministic nor static. They may serve to observe which element or function needs to be dynamized in a certain person or which one is exacerbated, seeking balance,

present in the foundations of astrology and in Jung's psychic compensation. They may contribute to the work – both verbal and corporal. For instance, where earth is missing, doing a lot of body work and trying to help maintain the feet on the ground; where we want to reinforce water, particularly observe the feelings and do some work, even using water; where air is necessary, stimulate fantasy and use the breath; and where fire is necessary, reinforce mental activity and the energy of the libido.

Sándor also associated the fingers to the planets and elements, as follows:

middle finger = Saturn, earth

index finger = Jupiter, water

ring finger = Sun, fire

little finger = Mercury, air

With this, we may also use with more emphasis the finger of the element that we wish to stimulate in a specific patient, as a more “advanced” resource. (Regarding the thumb, as we say, it would represent Venus, which in calatonia “has intercourse with all.”)

As an example of the practical application of astrology in the activity of a therapist, according to this vision, I quote Sándor's advice regarding patients who come to us. The Professor used to say that those who had Saturn in conjunction with the birth Sun of the therapist must be seen with caution, as they will bring big challenges and deep confrontations: “Do not take these patients if you graduated less than 5 years ago; if you graduated between 5 and 10 years ago, you may, but with much care; after 10 years since graduation we are already ‘old dogs’”.

To those who do not understand astrology, it may seem to be difficult advice to follow, but in fact, it is simple. The birth Sun is in what we call our sign; as Saturn is very slow, we can verify the years in which it was in our sign – patients born in these years will be for us the “Saturnians”. But of course, as in the other teachings of Sándor, this should not be observed in a dogmatic and rigid manner; it serves more as information that may add a further degree of consciousness in our observation of the patients.

It is interesting to observe that Sándor, so unselfish and available, knew that we should not intend to work with everyone who came to us: “Sometimes the best solution is a good referral; never, however, leave a person without a referral”. Here we also see a good example of “energetic economy” practiced by Sándor: invest all strength with dedication as far as our task goes; but, where it does not go, do not waste energy, leaving us dragging after pseudo-commitments or guilt. This attitude made Sándor “cut”, sometimes radically, conversations and situations, once again being misunderstood. He really followed the orientations of the *self*, connected in many ways, including through astrology. For instance, having his birth Saturn in the 2nd house, Sándor accepted to live this Saturn always with a frugal and simple life style, not concerning himself with material wealth because this planet indicated limitation, struggles, restrictions, and the 2nd house refers exactly to possessions, including material.

Another example of collective astrological observation was the statement made by Sándor that the position of Pluto in these times would result in the arising and emergence of everything that was in the “shadow”, hidden from public knowledge – the continuous exploding of scandals in the most varied areas and places brings this

about in a concrete manner. The opposition Saturn/Pluto observed in the months of July 2001 to July 2002 also shows this planets' strength – the attack on the United States.

Sándor observed that it is nonsense to say “I do not consider astrology”, since to consider means: to contemplate the constellations, to observe them together with the stars.

As another demonstration of the application of astrological considerations, below follows a passage from the astrologer Hector Othon about the Aquarius/Leo and Taurus/Scorpio cross, basic elements in the Aquarian transition we live in.

Astrological meaning of the planetary crossf

In terms of energy, the “planetary cross” represents the simultaneous polarization of opposite trends, which is resolved only through generous attitudes that convert the oppositions into complements.

The crosses provoke deep transformations in each one of us and in the planet. But we have to take into account that these crosses will not appear from nothing, they are within the process of planetary cycles that we have been experiencing since our birth, therefore, in principle, we must be prepared to live such moments.

In order to understand the planetary cross it is important to think about the signs involved, which are the stage where the planetary actions are expressed express themselves.

The four signs involved are of fixed modality, which, according to astrology, provoke a trend towards inertia and the durability of events.

In these signs we find our basis, our crystallizations and possible rigidity. The cross activating these signs will

affect the structure and the foundations of our being, provoking changes in values and paradigms.

Analysis of the crosses, based on the signs involved

Aquarius ~ Leo: Aquarius is related to our experience of the social dimension, of the Cosmos, biodiversity, cooperability, solidarity and fraternity, while Leo evokes leadership, individuality, magnetism, ego, coherence of desire and personal needs. Complementary tendencies that may be harmonized but may also generate dangerous conflicts. For instance, we can analyze the issue of power in institutions.

Institutions which have their power centered in only one person (worse if he is the macho type), will have crises. The astral invitation is for all to participate, the decision making should not be only with one person or a small group of people.

The power centered in one person or sectarian group, in the present situation, is a risk for the institution, because we are all being deeply affected, the energetic situation is complex, the individual and sectarian issues are potentialized and we have to know how to live and dialog with what is different. It is very difficult for just one person or group to deal with the universal question without violating himself and the others.

We are all experiencing deep transformations and we may need, for unforeseen circumstances, to share our responsibilities and points of view. When the management leans on a group representing its population, the lack of vision of one of its members is not so significant for the health of the institution.

The centralizing commands may be addicted to their style of power. It becomes necessary for the members under this command to take up their responsibilities with the power. The scheme father-son-dependent is over. We are all responsible and must participate in the power. If we do not change, we will be consumed by pseudo-problems and dangerous decisions, as is happening in the Iraq war, for instance.

The statutes that make power official in the world, in our country, in our institutions, centralized in one person or in sectarian groups, must be reformulated, this is the responsibility of everyone. We must adopt a more just, solidarity based and cooperative posture before Power, tuned in with the values of the New Era.

In the same manner, the institutions where power is shared, but the parts do not have responsibility, charisma, initiative, will also enter into crisis. Power will have to be shared, but among people or groups that are competent, honest, representative and loving.

All of us will struggle between personal needs and the needs of the groups we are part of; between personal interest and ethics, and the collective interest and moral. Thank God we will all live this conflict during these months with the cosmic purpose of discovering the unicity that unites us.

The *Aquarian ~ Leo axle* deals with the great themes that are being activated nowadays in the transition to the Aquarian Age:

- individuality x collectivity
- personal wishes and needs x collective wishes and needs
- centralizing power x democracy
- pride, hysterics x co- operability

- prejudice x social justice
- ignorance, dogmas, radicalism x computerization, cybernetics, ecology
- selfishness x altruism
- conservatism x transformations, changes
- family, tribes, nations x miscegenation, globalization

The crucial issue is in balancing these tendencies that, more than being opposed are complementary. There is no value in a generous social action that takes into account biodiversity (Aquarius), without convictions and principles, without the capacity to lead/the skill of leadership, without joy and magnetism (Leo). The same applies to the opposite: there is no value in a charismatic leadership, without a vision of the whole, without solidarity, co-operability and the other Aquarian attributes.

The *Scorpio* ~ *Taurus* axle raises tensions between the qualities of the sign of Taurus (the sense of responsibility, the protection of foundations, pragmatism, firmness, consistency) and the qualities of the sign of Scorpio (the valorization of relationships, the surrendering to deep emotions).

It is not worth being practical, objective, sensual (qualities of Taurus), if we do not practice lovingness, intimacy, receptivity to the other (qualities of Scorpio). In the same way, it is not enough to surrender to intimacy and deep relationships, without a sense of responsibility, safety and comfort.

The axle Taurus – Scorpio raises the issues:

- pragmatism x passion

- attachment, dogmatism, stubbornness x love, affection
- responsibility x risk, sex, intimacy, drugs
- fidelity x promiscuity
- objectivity x illusion, inspiration, hallucination, madness
- energy, raw material, plantations, supply, water x contamination, environmental problems and hunger
- common sense, agreements x conflicts, war
- sense-perception x emotion

*The planetary cross reproduces the mystery of the Sphinx:
Decipher me or I shall devour you f*

Observe that the four animals involved in the cross are the four hermetic animals: Eagle (Scorpio), Bull (Taurus), Lion (Leo) and Human Being (Aquarius). We should also pay heed to the advice of Ezequiel and John with regard to the hermetic quaternary:

- to have the courage to raise the flight of the Eagle (to dare – Scorpio); to take the maximum care with the power of the word – only saying what is necessary, at the right time, to whom it is necessary (to be silent – Taurus); to assimilate all possible Knowledge and with clear discernment, to utilize it in practice (to know – Aquarius) and to be conscious of the strength of ones' own Wish to transform what is possible (to want and to do – Leo).

This passage by the astrologer Hector Othon was extracted from the 2000 text on astrological alterations and transformations.

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Intuitive Knowledge

The intellect has little to do on the road to Discovery.
There comes a leap in consciousness, call it intuition
or what you will, and the solution comes to you,
and you do not know how or why.

Albert Einstein

Jung formulated the concept of the psychological functions of consciousness and distributed them as follows:

- function of perception: sensation and intuition
- function of evaluation: thought and feeling

To guide our action, we then have two functions of perceiving the world and two functions of judging this world. Through perception we capture the world in two ways: through the five physical senses (touch, sight, hearing, smell and taste) – the function of sensation – and through perception without object, non – concrete, that comes from within – the intuition. To the information provided to us by sensation and by intuition, we attribute values and judgments by means of rational functions – feeling and thought – which are very influenced by the social and

cultural context and, therefore, are today very disfigured and distorted by external conditionings, originating from the environment and its institutions (family, school, media). Even the function of sentiment, considered as “profound” or “authentic” by some cultural proposals suffers a strong influence from social and cultural paradigms.

Body work, in our line, favors a little less contaminated perception of the other and ourselves, as at the time of action we aim to suspend judgments and reasoning – as much as possible, of course – leaving the senses to act (especially touch and sight) in the sensation and also leaving the intuition elements to emerge, which, according to Jung, constitutes an independent perception of the senses, coming through the unconscious. Thus, body work serves as a “channel” for the intuition to appear and to be perceived by consciousness.

A peculiar combination then occurs, sensation/intuition, in such a way that we may, many times, “hear” and “see” our patients with the fingertips, having perceptions of the state and path of physical, psychic and “experiential” energy. Therefore, we postulate body work also as a form of diagnosis and prognosis.

The relationship that is established between the therapist and the patient, as we have seen in the Chapter “Calatonia and Subtle Touches: The Method”, always occurs in two dimensions – conscious and unconscious - having exchanges in every sense of this interaction, among which we may highlight the evocation of the figure of the inner healer for both.

Dr Sándor used to advise the therapist on the connection with a “third point” when applying the touches. He taught this image of the third point as a way to displace oneself from a solely bi-personal perspective with the

patient and to suspend a little ones' own judgments and rational intentions, opening up to that wider perspective of *holos*, or the global field that transcends duality. This helps to avoid putting emphasis on directing or personal intentions, keeping the therapist's psychic attention "floating". It is also a way to constellate the archetypal energy of healing and healer, inserting them both – therapist and patient – in the wider energetic field that contains them.

The actual healing of our primordial wound – the egoic separation of the whole – comes from this intention and totalizing image. The therapist/patient involvement is given potentiality by the body bonding that is established during the touch and by the psychophysical reactions and corresponding sensations, feelings, inner images that appear spontaneously, bringing with them an array of meanings and feelings (not necessarily rational or verbal) that meet the needs of the patient in that specific moment, exercising a self-regulating role towards homeostasis, according to the characteristics of each individual.

The intuition is a fundamental psychological function. However, in our social and cultural reality it is dramatically misunderstood and harmed. In schools, in families, we "un-educate" the children, teaching them to doubt their intuitive perceptions and to repress them. In doing so, we seriously harm their development, especially the more intuitive types, and render even more difficult the connection with the non-conscious or unconscious universe, where our origin, our evolution and the information related to this path reside.

In this way, adults who at present try to develop their intuitive function have to un-condition themselves from the critical and distorted categories of thought and feeling regarding the meaning and use of intuition that have been

inculcated in their consciousness (and in more superficial layers of unconsciousness). Body work may have an important role in the “reeducation” of perception, in us adults and in the children we wish to educate in a manner which is broader and free from prejudices, in this new era.¹

In esoteric systems, intuitive knowledge is called retoknowledge, when it is developed and appears in a deeper dimension. But, in a lesser dimension, it can always exist in altered states of consciousness, when it is possible to connect to the archives of the collective unconscious, called *akashics*² in esoterism. In them, the ideas of human knowledge are present in archetypical form, as big paradigms that become concrete in different periods with different formulations, appropriate to each culture. Thus, to explore the different states of consciousness and train to maintain the correct observation and interchange between them would be a way to develop the knowledge of intuition. Some guidelines help in this work:

- To observe oneself with the maximum amount of consciousness possible and to register one’s own impressions.
- To try always to follow intuition, which sometimes differs from the common sense and the logic we normally adopt.
- To accept always bigger and more profound responsibilities that come with intuition (response-ability).

1. On this subject, remember the excellent book by Alice Bailey, *Educação na Nova Era* (Education in the New Era).

2. *Akasha* is a Sanskrit term that designates the *primordial substance* on which all events are registered from our multiple existences, expressing themselves essentially in memories and sensations (taste, hearing, touch, sight and smell), by way of dreams or events in daily life.

- To create a system of questions and answers for intuitive perceptions, based on the type of signal with which it most identifies, according to typology (images, sounds, thoughts, feelings, etc.).
- To keep in the best possible shape the physical and psychic receptor instrument.
- To concentrate on the ideal objective of always developing the most subtle perception, discriminating what is intuition from what is imagination, fantasy, contamination with various internal and external contents.

Professor Pethő Sándor dedicated decades of his life to the development of perception, principally as sensation and as intuition. His various studies and practices in different areas contributed to this, aside his own working method. One of the sources – not the least important! – of his ideas and his statements was precisely the intuitive knowledge, with which it is possible to make contact through discerning and balanced attitudes and practices. Because of this, he always transmitted and taught an attitude of openness towards observations, images, perceptions, his own and of his colleagues and patients, above all when originating from dreams or altered states of consciousness.

At the same time, Sándor exercised and taught a critical attitude, in order to discriminate between the “most authentic” contents and those contaminated with “personal” contents, or influenced more by feelings, aspirations, fantasies than by the emersion of material based on the deepest layers of unconsciousness. “Let’s not astralize!”, he warned, to help us avoid this contamination by a more superficial emotional process.

I believe that this message of trust in intuitive function and the emphasis on the need to develop it in an adequate

and balanced manner was one of his most important legacies. In providing the tools and teaching the correct attitude, he showed a path of development to be followed.

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Dr Sándor's Stories

The narration of Dr Sándor's life stories has the objective, firstly, of bringing him a little closer to those who could not enjoy his company and his classes; secondly, of illustrating with real life examples his ideas, his vision of the world and the application of his method, principally in more differentiated actions. I attempted to escape from the folklore and from his private life and, at the same time, to emphasize the didactic character of the situations mentioned.¹

1. The oarsman

Dr Sándor exemplified in many ways the physiopsychic relationship and integration. Since his youth he dedicated himself to observing it. He recounted that, when he was a

1. I am grateful to colleagues who contributed to gathering these reports, especially Eliete Villela Pedroso Horta, Ana Paula Goulart de Figueiredo, Maria de Lourdes Pereira Minari, Jane Eyre Sader de Siqueira, Ana Maria Galvão Rios, Janos Andreas Geocze, Arnaldo Bassoli Jr. and Miguel Perosa.

young boy and took girls on a boat ride, he noticed that, if he rowed holding the oars with the hands turned upward, he seemed to be pulling the girls, who were then motivated and interested in him. If, on the other hand, he rowed holding the oars with the hands turned downward, in a gesture that seemed to push, the girls became distracted and started to look at the landscape.

2. Unattachment to “information”

Dr Sándor reported that, in his search to develop the function of intuition, he went through many phases. When he was younger, he had an enormous interest and almost fascination for movie stars, at the time of the great classic stars. Later on, he had strong sensations preceding a notice of the death of one of these stars. He had to carry out a complete work of unattachment from these images, so that this, totally useless, “information” did not occupy the energy necessary for other perceptions.

3. Fingers and planets

Professor Sándor made the following association between the fingers and planets: the middle finger is Saturn (earth), the index finger is Jupiter (water), the ring finger is the Sun (fire) and the little finger is Mercury (air). When they asked him about the thumb, he said: “This is Venus, because it sleeps with everyone”, referring to the possibility of touching all of the other fingers with the thumb.

4. Yard without a rooster

At his farm, Sándor had many hens and no rooster. So, he decided to buy one. When it arrived, one of the “hens”, surprisingly, started to behave like a male, as if it was also a rooster. Sándor used to tell this story to show the

importance of the psychosexual model: “Before, it did not have who to imitate”.

5. Eskimo hospitality

About values and conditionings associated to sexuality, Professor Sándor used to say: “Imagine a western man nowadays having to face a situation like this, which is a custom among Eskimos: offering his own wife to warm up a visitor, who arrives in his home. His first reaction would be to have a fit; the second would no longer be a fit...”

6. Sexual is natural

During a supervision group, a therapist related to Sándor the case of a patient who had had an erection while receiving Calatonia. She was startled by it and said that her other supervisor had advised her to stop the body work. Sándor, very angry, questioned: “Doesn’t she know that each part of the body reacts with its own specificity? How did she want this part to react? Singing?”

The Professor insisted: it is necessary to experience in the most natural and spontaneous form the sensations that we quickly label as “sexual”, as well as being necessary to think about how the evaluation of these sensations are harmed by our conditionings. “It is necessary to have naturalness.” This experience and this reflection provide a greater freedom and amplitude to the action of the therapist.

7. The boy, the blessing and the chakra

When he was a child in Hungary Sándor belonged to a specific Protestant church. One day, a high minister from this church, a kind of bishop came to bless the boys in his school. One by one, he placed his open hand on the head of

each boy. When the turn of Sándor came, he felt with the touch a peculiar genital sensation! Shocked with the sensation, so incongruent with the religious blessing, he did not comment about it to anyone, but years later, in his studies, he could understand this as being precisely the manifestation of opposites and the connection between the lower with the upper chakra. It is another example of how careful and free observation helped him deepen his knowledge and self-knowledge.

8. A shot in a dream

A colleague told a group about a dream in which she was shot in the shoulder – and this shoulder was still hurting. In the dream the bullet stayed there, embedded. Sándor proposed, in his half joking, half mysterious manner: “Who wants to remove the bullet?” Hesitating, another member of the group volunteered to do it. Sándor told her to blow on the place of the omoplate, “in order for the bullet to come out on the other side”. This was done, and the colleague who received the touch had a strong reaction, with tremors, intense breathing, alteration of her conscious state and a kind of fainting during which she kept the fingers of one hand in the “claw” position. Holding that hand, Sándor showed it to his students, who were impressed, and he said: “Look how interesting!” Little by little, he calmed the patient down with words and carrying out the retrogression.

9. Energy is not a joke

On occasions like the previous, when the effects of his energetic work were very intense, Sándor used to say: “As you can see, it is no joke”.

10. Jung and the stars

When hearing from a student an excerpt in which Jung criticizes astrology in the book “ The Archetypes of the Collective Unconscious”, Sándor said: “Jung, alongside some very important things, also said some stupidities”.

11. Jung and the Tibetan master

Sándor recounted that once Alice Bailey wrote to Jung asking him if he knew that what he wrote was inspired by a Tibetan master. Jung replied, saying that there was no Tibetan Master inspiring him...

12. Our inflated ego

When speaking about glamour or mirroring in Alice Bailey – the tendency to inflate the ego, attributing to oneself power and illusory control (Maia) – Sándor said that, for instance, he could stay inflated by the fact of always having groups of people who wanted to hear him and believed in him: “But this does not happen”. Immediately he recognized that this very statement was already a sign of mirroring: “How difficult it is to escape from it ...”

13. Couple with a long face

Sándor taught couples not to give too much importance to the fact that some days they woke up in disagreement, “one is not able to look at the other”, because this incompatibility is sometimes a consequence merely of having been in different fields of unconsciousness (or different “planes”) while sleeping.

14. Touches for a sick baby

To work on a seriously ill baby, Sándor advised a student to use drops of the mother's milk (she was breastfeeding at the time) to touch on the spine, together with other treatments. The baby manifested a surprising improvement.

15. Mike Tyson and the square

One of the first spectacular fights and victories by Mike Tyson was transmitted worldwide on TV. On the following day, surprising the students – who thought that Sándor had no idea who Mike Tyson was – the Professor described the fight and said: “Did you notice that before starting, during the presentation of the fighters, Tyson was ‘dancing’ around the adversary, forming a square? This created an energetic field – and when the fight actually started, it had already been won”.

16. Our bag inside out

Sándor really liked to get a cloth bag, turn it inside out and show: “This is the relationship of the consciousness with the unconsciousness, with the other planes”. Later, he used this image of the bag to also show what would happen in our lives, given the contemporary process of acceleration.

17. The orchestra and the acceleration

On this process of acceleration and the consequent acceleration of physical, social, environmental events, already at that time, when “we complained” about sensations and symptoms that the most sensitive experienced, Sándor used to say: “This is like the moment in which an orchestra prepares itself to play, when the

musicians are all tuning their instruments. Afterwards the true symphony starts!" (Today, after fourteen years, and with the extraordinary "acceleration of the acceleration" in which we live, maybe we are able to better understand this image.)

18. Strangling (or: the strength of knowing how to defend oneself)

After giving a talk, Sándor was approached by a young man who wanted to tell him his experiences related to "contacting the energy": he and a friend used to hold tight each other's throat with their fingers, stopping the blood and respiratory flow, and observed the altered state of consciousness that was produced ... Sándor would later say to us: "I almost became worried, but afterwards I remembered an old saying that said: 'Strength is an intelligent entity that knows very well how to defend itself'".

19. Us, the quadrupeds

When showing the correlations between the pelvic girdle and scapular girdle, or the corresponding effects of stimulation to the arms and legs, Sándor always commented: "This reminds us of the good times of the quadrupeds".

20. Nine moons, gestation time

Sándor said that psychological processes take nine moons or lunar months of gestation, exactly the length of a biological gestation. "Do not expect, for instance, an important process such as mourning to be integrated before this period."

21. Waltz for a young woman in crisis

During a class at the Psychology College of PUC, one student with serious physiopsychic problems (a kind of epilepsy) went into a fit. Her body became totally rigid, “like a board” (catatonia). They ran to call Dr Sándor, who was in a room nearby. He came, looked at the student and asked, “M., would you like to dance?” To the surprised teacher, he said, “Play the tune of a waltz”. While she hummed the Blue Danube, Sándor carried the rigid body of the girl through the room, dancing, and little by little it started to loosen up, until she went into a convulsive crying, hugging her partner. Dr Sándor calmly comforted her, sat her back in her place and said to the teacher, who was still astounded, “Now you care for her”, and then went off to finish his class.

22. Doctor Armadillo

Sándor practiced intense physical activity as a way of reorganizing and harmonizing energy. At his farm, he liked to work hard on the land, preparing it for planting. He said that, after a few hours of working on a piece of land, and on observing it ready to receive the seeds, he could glimpse the subtle energy field that was present there. The workers of his farm and of the surrounding area, because of this aptitude, this dedication in caring for the land, called him “doctor Armadillo”.

23. Drugs in the middle of the path

About drugs, Sándor said that they brought extemporaneously to consciousness contents that were “programmed” to manifest themselves in another phase, which could result in disturbing the physiopsychic energy. In reality, he hated even cigarettes. Sándor severely

repressed the smokers close to him, and this during a time when smoking was not yet the target of public execration as it is today.

24. Go, whether you want to or not

About mans' path of evolution – individuation – and the obstacles that we have to face and make us hesitate, the Professor remembered the advice of a macumba priest to the person seeking counsel, regarding the paths in one's life: "Son, if you want to, go; if you do not want, also go".

25. Life or the suitcase

To demonstrate the strength of conditionings to material goods and the need to practice unattachment, Sándor used to recount that, during the Soviet invasion of Hungary, people lost their lives because they were not able to escape, to leave their homes and their belongings behind. During the war, Sándor saw people who walked with difficulty in the snow, with two huge suitcases, refusing to abandon their belongings and continue with at least just one.

26. Dreams of an investor

Illustrating the complexity of dreams, which may present contents associated to different levels of experience, Sándor used to recount how he had helped a stock market investor to interpret the colorful dreams he had: "When dreaming of ships, buy shares in shipping; when dreaming of a ship sinking, sell" – and so on and so forth, with success.

27. Individual times 1, times 2, times 3

About working in groups, and the strength of this work, Sándor used to say that in groups the energy is

multiplied in geometric progression, that is, an individual equals one, two equals $1 \times 2 = 2$, but three equals $1 \times 2 \times 3 = 6 \dots$

28. Intuition at the finger tips

Commenting on how intuition is important in the application of works of physiopsychic integration, Sándor insisted: we must let ourselves be guided by it, having the touches “at our fingertips”, that is, experience them and incorporate them and let the intuitive perception act, which also comes from these fingers. He would say: “How many times we sit down to make the ‘eights’ on the spine, but we change our minds and end up doing something else ...”

29. Touch without touching

Sándor demonstrated in numerous ways the intensity of the touch, that can even be made at a distance – the “touch without touching”. He reminded us, for instance, how many times we notice someone looking at us from behind, especially if the look is directed to the seventh cervical vertebra (important energetic point).

30. Here we take a nap

The professor did not mind if someone took a nap in his classes; he believed that in this situation, some learning was taking place by channels other than consciousness. When a therapist went to see him, worried, because she was exhausted and because of this took naps while doing Calatonia, Sándor said to her, smiling: “You may take a nap, relax”.

31. The eye that spoke the truth

Sándor told us a story of a couple in love. The young man one day noticed a tremor on the corner of the eyes of his girlfriend, while she was telling him, very reticently, how she had spent the day; he started then to kiss her sweetly on that place that shook, until she burst into tears and told the truth: she had had a meeting with her ex-boyfriend. Sándor would add, maliciously: “Therefore, take care with apparently innocent kisses...”

32. Forgotten remedy

When a patient, under medical care and simultaneously doing psychotherapy with Dr Sándor, told him: “I am taking all the pills correctly”, Sándor replied: “Carry on taking them”. After some time in therapy, the patient said: “Now I always forget to take the pills”, and the Professor replied, “Carry on forgetting them”.

33. Butcher shops without meat

For years Dr Sándor followed a diet without meat of any kind, as he believed that through the blood of animals we ingest substances that are not good for the energetic evolution and consciousness. Once, when there was a collapse in the supply and meat disappeared from the butcher shops, he said to his students who were complaining, “São Paulo is undergoing a fantastic energetic depuration!”.

34. Repeating on and on ...

Sándor complained that students at PUC – during the 70’s, when contestation was repressed – who considered the stimuli of calatonia “monotonous” and who did not like the

routine characteristics, regular rhythm, and discipline in applying the techniques, “They say that everything is very ‘repetitive’”.

35. We, the unblockers

Talking with simplicity about the characteristics of our work of deconditioning spurious contents from consciousness and unblocking the energy transmission channels, the Professor said, “We are unblockers of pipes”.

36. Train to flow

When teaching Schult’s relaxation technique, Sándor demonstrated that it could also be done in the position of “the coachman”, that is, with the person seated, arms on the knees and the head hanging down. He sought to teach in this way, that with constant training it is possible to quickly obtain the physiopsychic reconditioning and in any situation. He considered it very important to exercise this ability of commuting the different states of consciousness and to travel through them with fluidity.

37. Repercussions of a subtle touch

After applying some kind of touch, in the following week, Dr Sándor always asked the patient or student: “Any later repercussion?” Yes, generally there was some sensation that appeared some time after the touch. Similarly to what happens with homeopathy, the subtle touch remains and acts on a vibratory and continuous principle.

38. Who takes the steps

About the *ego/self* relationship, or, in other language, between us and the Instructors, Sándor used to teach: “They

take the first step [on the path of evolution], but if we do not take the second step, they may not take the third, and so on and so forth...”

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