

where the new energies are overwhelming and frequently, but not always, tormenting. My impression is that there is a period of isolation during which this change takes place. The person may be up all night, every night, listening to music, sitting on the edge of his bed, or just lying flat and peering up at the ceiling. This may be a period of 'natural meditation' during which a person focuses continuously on his own thoughts and achieves a heightened state of energy comparable to certain types of meditation. The new energy release is tormenting, not only because the person's own body and mind channels are not ready, but because the social container too, of family and 'therapeutic' authorities, are also not ready to help the person fully undergo, with total respect, the sudden opening and transformation of his life energies.

I have presented the cautions and risks regarding entering new body energies with some reluctance. I hope this information will be useful in aiding people to guide themselves and find the proper guides for themselves. I also know, however, that this material can be used by some people to forcefully suppress other people's attempts to re-enter themselves and rediscover the lost vital forces which come up through that anguish.

This article has been extracted from a forthcoming book to be published under the title *THE NEW THERAPIES, FREE TO HEAL*.

THE PORNOGRAPHY BANDWAGON

Dear Sir,

What David Holbrook does not reveal when he quotes from me out of context, in support of his campaigns to suppress pornography, is that the disagreements between us are at least as large as any areas of agreement. He has muddled, in my view, a generally accurate perception of the seamier side of commercial sex, with an attempt to stop the rot by the methods of Mary Whitehouse and Ross McWhirter. In a Totnes magistrate's court he quoted, without permission, from a review of mine of the film on Reich, so as to suggest I supported his action to stop people seeing it.

Pornography means, quite simply, the portrayal in words or images of what people do together sexually. Whether what is portrayed is 'healthy sex' or 'sick sex' will depend on some kind of value judgment. I know what turns me on and what turns me off, but I don't arrogate to myself the right – as the porn-breakers do – to decide what other people should read or look at.

Masturbation is one kind of personal experience, reflecting a life history. It is the day-dream of the body, and everyone's birthright. Whether it expresses love or hate, care of the body or contempt for it, largely depends on character-structure. But taste in this area has now become manipulable by the moguls of the porn-industry. Once other people's masturbation fantasies become commodities you can purchase on the open market, it follows that as with other commodities there is a constant need to market new products: anal buggery is the in-fantasy one year, deep throat techniques the next. Sexual hunger ensures a demand which maintains the supply.

Free enterprise is having a field day as a result of the liberalisation the sexual radicals fought for in the dark days of prohibition. We may all heave a sigh of relief when the old taboos tumble; but the sexual capitalism which follows can move towards sexual fascism, and that may be part of the price we still have to pay for the centuries of repression before.

Holbrook warns of these dangers, but his call for a return to prohibition does nothing to heal the split between tenderness and sensuality, which is as old as civilisation. How can I agree or disagree with a man like Holbrook who has a radical diagnosis but such a reactionary remedy?

Moralistic repression and commercial exploitation of sex are two sides of the same coin, as Reich pointed out long ago. One is no more 'free' than the other. Real sexuality can only come out of getting to know oneself and the other person: the methods of encounter, sensory awareness, and therapeutic human contact offer the only true alternative to the sterile choices of the pornography debate.

David Boadella

Dorset

THE ARICA TRAINING

Many people have seen recently the advertisements for Arica training, and may have wondered what it was all about. We were interested too, and talked to a number of people who had taken the course. Here we offer three small items which may help to give some kind of feel for what it is all about. The first is an extract from an interview with Oscar Ichazo, which originally appeared in 'Psychology Today' and is now used as a handout by the Arica Institute. The second is an extract from an interview with Celia Weaver, who took the 40-day course in Summer 1973. And the third is a brief attempt, by John Rowan, to relate Arica training to other group work.

OSCAR ICHAZO SAYS:

We have to distinguish between man as he is in essence and as he is in ego or personality. In essence every person is perfect, fearless, and in a loving unity with the entire cosmos; there is no conflict within the person between head, heart and stomach or between the person and others. Every human being starts in pure essence. Then something happens: the ego begins to develop; karma accumulates; there is a transition from objectivity to subjectivity; man falls from essence into personality.