

DIRECT RELATIONS

by

Andrew Collingwood

'Is-ness' is direct - all other interchanges superficial.

What prevents free flow of 'is-ness' is the protective conditioning mechanism, registered by body tension. 'Is-ness' is openness, ie a consciousness of presence, is attention towards the body - which results in freer flow of feeling, clarity of mind and relaxation of body. This state comes through when attention is active - or spontaneously, sometimes induced by presence of another individual, or per energy-lift in a group situation.

This presence is not to be confused with a stiff, holding-in, state. It has a flavour which can be felt partly as a sensation of the flow of blood, or the sensory apparatus of the skin - in the periphery of the body where normal instinctive sensations are recorded - and in the chest. It can become deeper and something else happens: it is the 'quickening' referred to in the Bible. This presence - this state of 'is-ness' when attention is split, both holding the sensation of the body and directed outwards - leads to the possibility of experiencing a reality of life beneath the flow of ordinary impressions. The less real life, normally present, is an occluded

state - a result of conditioning - a protected state wherein there is a sense of safety and less vulnerability, where attention is within a flow of mental associations connected on and off to emotional reactions from past impressions and their corresponding body tensions.

The undirected attention - the free attention - which is always determining our centre of gravity: our 'me' or 'I' with which we were born - has been 'taken for a ride' to participate in this protective stream which screens us from the relating energy flows of sensitivity, which are our birthright.

The comparative freedom from this conditioning symptomizes the strength of the individual's essence, or true nature, as opposed to the energy content in the conforming, fashionable facets of personality - and determines the degree of openness of the individual. An enhanced sensitivity can pick up the relative degree of openness or closedness in an individual. This is a vital preliminary in the selection of relationships.

Forces opposing the 'is-ness' of living - the essence of life - gravitate to mind and emotion

(conditioned past) embedded pathways which, as 'life-centres', have accumulated an egoic strength, drawing to themselves the vital energies - and thus impeding the direct sensitivity generated in the essence nature. They have arisen largely as a result of fears imbibed into the psyche in the course of various susceptibilities to outer impressions of a mostly imagined threatening nature.

The potentially out-flowing essence forces, carrying positive emotions

which have no opposites, find no vehicle prepared for them . . . become smothered and lost, dispersed and ineffective.

To see all this in oneself and experience the wish to be more free, sets up a new receptivity which draws in little by little the means by which a new inner vehicle can grow. Thus is attracted into our being a new dimension to life, wherein non-materialistic purpose and aim have a place.

MUST HYPNOTHERAPY BE FOR EVER THE UGLY DUCKLING?

by

Peter Jones

Hypnotherapy has not been highly esteemed by most psychotherapists since 1896, when Freud switched from hypnosis as an analytical tool to free association. However, it is high time that it was generally recognised that the art of hypnotherapy has gone a long way since Freud's day, and in particular that the whole approach has been completely revolutionised by the work of Milton H. Erickson, who died in 1980.

Traditional hypnotherapists still stick to a ritualistic and often boringly repetitive form of

induction, based on some form of progressive relaxation, followed by direct suggestions for symptom removal. Some use hypnoanalysis along the lines advocated by Lewis R. Wolberg. (1) These approaches are often effective, at least temporarily. For one thing, the relaxation which these methods obtain is in itself therapeutic for most psychosomatic and neurotic complaints.

The main accusation levelled against traditional hypnotherapy is that it infantilises the client and