

Lost in Interpretation: Psychotherapeutics and hypnosis, from history to sanity

The expressions of psychotherapeutics and hypnosis have been forms of healing for thousands of years. Originally these forms of healing were part of ancient Shamanism which was the origin of all healing. Psychotherapeutics must be at the very basis of medicine or could be said to be all of medicine, because the warping of the “psyche” (meaning spirit rather than mind) is always the basis of dis-ease and therefore healing. Therapy for the spirit is very deeply therapy of the body by extension and vice-versa. Some healers will go body to spirit, meaning from dense material through to ethereal, others will go spirit to body, meaning ethereal to effect density to effect change, there is no separation. In some ways the nature of body to spirit is less direct and is actually more fundamental, as it is often the loss of connection with body that leads to upset the spirit and so the mind. Mind is the key deranged extension of spirit in humans and so psychotherapeutics is really about the nature of healing the identification of mind, this being the root of dis-ease no matter what the dis-ease is. Hence all methods of treating body or spirit are really psychotherapeutic, one can't get away from it, dis-ease is a psychotherapeutic issue! Healing purely via the spirit usually needs to interact with the mental, which can be a hall of mirrors and so easy to get lost in - like a chasm one can easily fall into the “story” of life.

Whenever the mind is brought to the sense of the body it is immediately simplified. The physical senses draw energy away from the analytic and the processing, towards the feeling and the “reality” of the situation. Of course it is possible to do this via the mental but often it is to *see through* the nature of what we call mind in order to again connect to the senses, like seeing through the nature of the projector screen of the mind to the light behind it which the images are being projected by. In a sense this is the process of not getting lost in the film or in other words seeing the wood for the trees.

Unfortunately the beginnings of the ideas of the Psychotherapeutics of Freud and Jung and others of the twentieth century, male, Germanic, analytical ideology focused on the processes and problems of mind by “untangling” the film of the mind and interacting with it to find its “knots” and attempt to unravel them. Unfortunately this has a two-fold effect/ difficulty: firstly, it highlights the idea that someone's memories are “their own”, that this really *is* “their” history which allows them to see into the process of “their” mind rather than simply mind belonging to no one which is in fact what it is. The second and perhaps more important point is that the analyst is seen by the patient, whether encouraged by the practitioner or not, to be the person who really understands, like a guru or saviour, who can see back into the patient's nature and can “read the signs” of their being, i.e. a particular “birth trauma” was the “cause” of a problem or a specific event of the past was the reason for x, y or z. When this is explained to the patient it not only enmeshes them in the idea that they now have a cause, something/someone to blame/forgive for the problem of their life, but also that that “cause” is an indelible mark on their existence, an aspect of their past which has therefore “created” them and so is now impossible to eradicate without help, i.e. ties them into a perceived need for the

therapist. When issues come up that the patient finds difficult, those issues can always be held accountable, i.e. it is “karma” that one carries the “story book” that one “owns”. However this in its self is a story.

What is not understood by any of the people in the past or present who attempt to find the end of mind through itself, is that this is a road to never-ending spirals of the maze, also the very reason that this was seen as a possibility was through ideology with a very warped-masculine bent. The idea that one can go headlong into the problem of mind and seek it out within itself is something that sees only the wood and not the trees rather than the other way around, it is an over-focusing, a narrowness of perception, something that looks only at the branch and can't see the root. In a way it is too direct and too seeking of a particular thing because its bias is such that it is simply about itself, not about the other person. Intrinsically the nature of this idea is seeking, it is a finding of something, “self”-discovery”, “self-improvement”, “self analysis”, all these ideas which are simply a red-herring for something deeper, a “background” context which can only really be viewed from a more yin-female and basic perspective.

Those who first invented the modern ideas of psychotherapeutics found it akin to hypnosis which was a seeming method of understanding the mind, a tool to get in and find out what was “wrong” a doorway to perception of some kind. So in turn hypnosis lost its ability to see through the illusion as it was rendered into a modern western tool of “looking for the answer”, the key to understanding the person’s “personal” problems. Although people like Milton Erickson and Friz Perls and a few others in the Western world (connecting to or drawing from ancient understanding) allowed for hypnosis and psychotherapeutics to once again come to the fore as a way of bringing people into the moment, unfortunately this still leads to difficulties, in that the past is the supposed “key”, always with the idea attributed to George Santayana:

“If we do not learn from the mistakes of history, we are doomed to repeat them.”

The idea of the modern proponents of psychotherapeutics is just this: that if patterns from history can be understood we don't have to repeat them. However the evidence of life is deeply to the contrary. If we actually look at history, rather than wanting it to be another way, we see that history has repeated itself time and time again - even though there were people during times of difficulty who understood deeply the pattern they were in, they still felt compelled to continue. So the idea that the past can yield a present-day solution through understanding its course is very doubtful, in fact it has never occurred, war, fear, and its base, sufferance, has not changed no matter how this suffering is masked.

However there is a thread running through history from those who suggest a letting-go of the past in totality and a looking into the present moment as a key to understanding all of life. We speak here of the revolutionaries and the mystics, or as I would suggest they are called: “realists”. Here the suggestion is that the mere concept of time and space is an illusion. Not only this, but that when we start to involve ourselves in belief in this past-based illusion we are confirming ourselves as separate individuals and continuing the very pattern the ideology was attempting to break through - owned-past is in fact the dis-

ease. My favourite and most worn-out quote attributed to Einstein needs to be emblazoned here once again:-

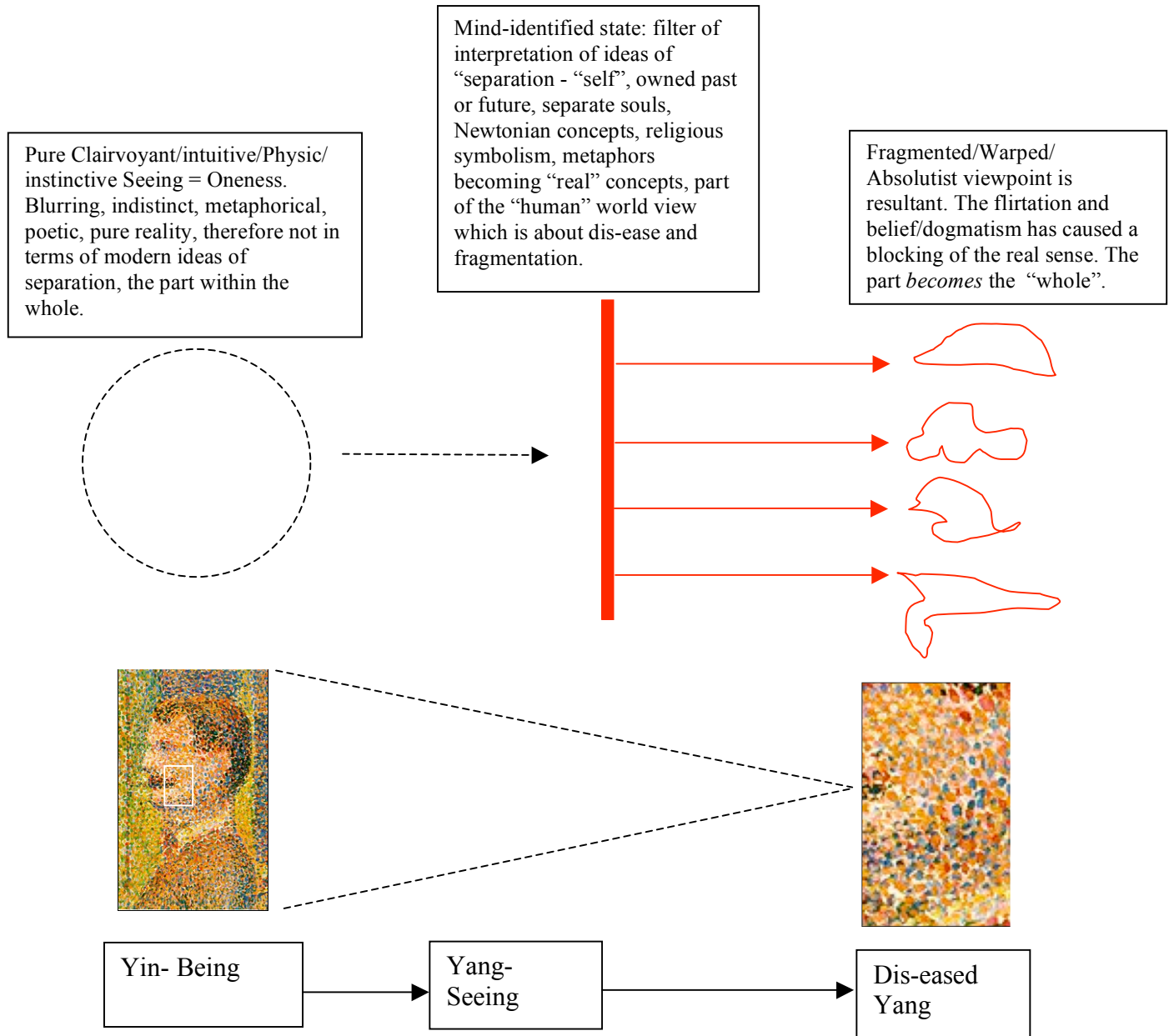
"The world we have created today as a result of our thinking thus far has problems which cannot be solved by thinking the way we thought when we created them."

The ancients and all those with clarity come to the same conclusion: it is not the past or its interpretation which hold the key, it's not through tracing history and looking for imagined answers that we can resolve our problems, in fact it is at the place where time no longer has a meaning that there is a chance of coming to relaxation and clarity. It is true that some people's belief systems avow that past-lives hold the solution. They believe that by asking a question about the past and getting an answer from someone who supposedly "knows" about this, then there will at last be a letting-go of that question, a possible moment when "yes!" the solution is gained and so the question in the mind dies with the answer. But then another question will arise, as it is the nature of mind to constantly come up with new questions or generally regurgitated ideas based in the past experience; it will then seek a solution and upon finding it can let go. However, if the solution doesn't hold water or in the end doesn't help the problem and only highlights it, which occurs very much in past-based analytic ways of thinking, then all we create is a constant mantra of an idea stuck in the mind: "in the past that occurred and so I am like this". This is all a belief system, it ends up being all about the practitioner or the sooth-sayer's suggestion, in fact about how *they* are feeling on a particular day and how *they* are speaking to the patient, *their* analysis of the history of the patient's life. Hypothetically, as this cannot in fact happen, if the historical answer is found this does nothing for the patient, only aids the practitioner in "understanding" their own often skewed terms. The patient's story thereby only serves to confirm the practitioner's "self", there is little association with the patient as they are in the present moment. While it is an attempt to find the root of something, it is looking within the branches to find it - an impossibility.

Because the past does not exist, or conversely is infinite and so impossible to grasp, the patient still isn't the focus. The thought process that the practitioner has entered into with the patient becomes merely an information box and irrelevance in the room, thereby any connection has been broken and what is left are simply the thoughts of the practitioner - a person lost in thought – literally! The nature of healing has nothing to do with this. A person may be deeply upset and not know or understand the reason why, but as far as healing goes an absolute answer to this question is deeply unknowable, and has nothing to do with past. The problem with historically-based analytic process is really all in the interpretation, which can change based on a billion variables. The process of a practitioner interpreting something that is useful about the patient's life based on the past is an impossibility, because the patient is not and has never been in the past, they are here and now. The past is a dream, it is part of the illusion. To enter the illusion is to confirm it and in so doing one has already lost connection with the patient. If ever memory is considered within the therapeutic context, it is always to draw the attention to the illusion of the past memory itself, not of the patient in the present.

It is very easy for a practitioner who regularly employs this method to believe they are really helping people. He or she gives them an answer to their problems and they feel for a short time relaxed. Phew, they now know what it's all about! But later on the problems re-emerge, despite their new-found "knowledge" the difficulty is still happening and knowing their history hasn't done a jot to untangle it. In fact, it's now more impossible than ever to resolve because of the indelible past and its seeming control over reality – "will I always be a broken person?" This is the kind of question that arises.

[N.B: There have been and still are those people who clearly have psychic and purely intuitive insights, we all do to some degree, some people are more by nature like this others more by nature physical. This needs to be differentiated from the theoretical lens that these insights are seen through. Rather than suggesting channeled/ clairvoyant/ imitative/ instinctive/ psychic insights do not exist, if unhampered by theory these insights will have relevance at the present moment. Predictions relate to that which is *now emerging* and suggest the most likely possible outcome. It is the separatist viewpoint interpretation that these phenomena are to do with separate "selves" or souls, owned history and an absolute idea of the future and the past, which hampers their breadth. The diagram below illustrates the difference between simply the pure expression of the notion of Oneness (left side), which often sounds metaphorical and difficult to pin down and is about immediate connection to images and expression, versus the much more complex process of analysis of this through (right side), a theoretical masking which actually results in confusion and a breakdown of the wholeness of the nature of Pure Seeing as it is. This is really the difference between simply being spontaneous-natural verses theoretical or social-pasted based ideology and interpretation and analysis which, if it does not look at concepts metaphorically and see there is deep illusion in the belief of separation, moves to absolutist statements about history, past and the ownership of it. The ownership of the "ability" and wherewithal to see, sense and have the "skill" for such things is actually very simply a natural function, more expressed in some people than in others.]



The key issue missing from the illusory ways of working is that the past is in itself an illusion. If we follow this logic it has a knock-on effect which leads us towards breadth of field. We go from the contraction of belief in time and past and future to the possibility

that time itself does not exist. From this possibility we see that if time doesn't exist, then personal past doesn't exist. If personal past doesn't exist then "self" itself cannot exist. When self cannot exist then all that remains is Oneness. This is really the understanding of which all the ancients speak, from Christ to Buddha to Rumi, and also the modern expressions of Tony Parsons and Douglas Harding. The nature of these expressions leads us always to the understanding of the time and space collapse and the intrinsic belief in it being the greatest hurdle for humankind. A remake of George Santayana's comment would instead be that: "letting go of the past is the only way to end the mistakes of our history of history"

The time-space illusion

So much has been written about this that I am merely expressing the footnotes of others who have gone before and spoken far more eloquently about this: time is deeply and fundamentally linear and masculine in nature, it is all about an A to B ideology which looks at things in a "straight forward" and "pragmatic" way, although it is neither because it can only see itself. Time is only there when we think of it, it is only there when we dream or imagine it to be there. When we see a bird flying across the sky we say it goes from point A to point B in x-amount of time, but what we forget is that we can only know that it has actually moved because we remember the point at which it was on the other side of the sky. If this image was no longer present, if all memory was wiped and the mind could not memorize, then what, what would occur? Can we then say time has elapsed? We could say it's light in the morning, we could say it's dark at night but could we say, without an imagined reference point that time had actually occurred? This is not some far-off dream state, we all experienced this way of being until the age of about five, when time and space was instilled in us through osmosis, by a population already addicted to the "sugary goodness" of the drug of separation. This is the ultimate dilemma for the time-space and history lovers. When we look at dinosaur bones are we looking back into the past or are we actually looking at a rock as it is now. When we look at a photo are we going back into the past or are we simply seeing some colours on a page now. If all memory was wiped human beings would immediately live in peace. There would be no reason not to, no requirement to do anything else other than to live based on instinct rather than dogma, tradition, or idealism of any kind, from reincarnation to Newtonian physics.

Space, the final frontier? Maybe, if we believe it really exists. However it is clear that without time, space too is impossible. Space is reliant on time. We live in an idealism of the illusion that space and time are real, but in fact they are not. If we realise time doesn't exist then the three dimensions of space flatten (i.e. how can depth actually exist if there is no time to get from here to there?). Not only this, but it becomes a singularity of existence, a single point. This is actually the truth of what we experience behind our idea that from London, Tokyo is 10,000 miles away. However for the non-time-space human Tokyo doesn't exist, only London exists, then as it fades away other things exist. Things change, lights go on and off, then Tokyo emerges. Distance is a concept that has no meaning to our actual senses, only to an analytic mind caught in a dream that says it is real. Humans step out of the Eden of clarity into the madness of illusion of the mind and "self-hood", something that is simply the illusion, the hallucination that time-space is a

“real” concept, that it “actually exists”. Caught within the spiralling mists of mind means there is no escape, it seems, from this trap of timing, getting things done “on time”, being “on time”, “telling” the time. Why wear a watch? In fact it is a “waste of time” trying to deal with our personal history and our future based on this past. All these concepts go together. They are a stream of collective illusion in and of themselves, all coalescing to form what we could call collective mind-identity. This identity is past-based, it is a kind of history, a hierarchical philosopher of time-space, a dictator to its patients who “need” her/ him for “wisdom and clarity”, as they are unable to “analyse” and see the lines of history which make up what’s “really” going on. Similar to the conspiracy theorist, the person who bases their life on alignment with particular organizations of people who are “great” as opposed to those who are not, it sets up duality in every way possible.

When time is taken out of the picture then Eden is seen. The point is that in therapeutic techniques analysis is not and has never been a method by which we could understand the nature of the human. It is tied up with dogmatism and hierarchy, it is a knot of its own devising and innately is the masculine way of attempting to look into something, using forceful acts of intellect to crack open and solve the case, like some detective drama. However, this is not a world of criminal judgments or investigations, of blame or reincarnation, the reality is far, far simpler than therapeutic solutions are allowing.

But those who consistently involve themselves in these dialogues have total conviction that they are doing the “right thing”, that people know, love and support who they are in being the forecaster of these ideas, so we watch history repeating itself. Healing is timelessness. It is in essence the point at which there is a relaxation and a realization that the innate being is all one needs to be. This is not about being told you have great “gifts” (from whom would they come!) or that you are something special, but more it is about a realization that what one is, is enough, that the seek-and-search is over, and that there was never anything or anyone to look for. The past doesn't exist, there is simply a replaying of images of the mind - associated emotions occur as triggers and reactions which one can't “do” anything about and there needs to be a realization that they are not *personal* though they feel deeply powerful. When realization starts to occur that investigation into the past yield nothing but more and more questions, that in uncovering a “part” of a so-called “self” one covers up another, we see from the perspective of an individual's analysis that it is inevitable one will become tied to this person for dear-life. When the separation one feels can in fact just be left without investigating a reason, without finding a “solution”, the questions “why?” or “how?” are left unanswered because they both merely perpetuate the questioning. The answer was there before the question.

Milton Erickson once told his story to an assembled group of psychiatrists (something his predecessors and those who now follow on, could gain insight from):

“I was returning from high school one day and a runaway horse with a bridle sped past a group of us into a farmer's yard, looking for a drink of water. The farmer didn't recognize it so I jumped up to the horse's back, took hold of the reins and said giddy-up and headed for the highway. I knew the horse would take me to the right direction, I

didn't know what the right direction was and the horse trotted and galloped along. Now and then he would forget he was on a highway and would start off into a field. So I would pull on him a bit and call his attention to the fact that the highway was where he was supposed to be. And finally about four miles from where I had mounted him he turned into a farmyard and the farmer said, 'So that's how the critter came back. Where did you find him' I said, 'about four miles from here. 'How did you know he should come here?' I said, 'I didn't know, the horse knew. All I did was keep his attention on the road' I think that is how you "do" psychotherapy."

Though there is great brilliance in the modern day thinkers and philosophers of mind such as Freud, Jung, Steiner, Maslow and others, the problem remains that unless we connect to the ancient philosophy of simplicity in living and being, non-analytical activities and non-cerebral ideas, we will keep being uprooted and lose our footing, falling into pits of historical tracing rather than deep healing, understood by the ancients and the indigenous people alike. Deep healing is not about self-sufficiency but rather community, it's about realization of the Truth which is innate within, and not coming from the practitioner without, or their perceptions which are often misguided if coming from an historical base. While the fundamental idea of the super-conscious is within the feeling and sense of these the indigenous and ancient peoples, as it was in those who taught it to Jung and others, it is clear that the modern "way" towards this often reverts to thinking within the box. The super-conscious is the energetic field of life, and it has all of the past within it Owned by No-One and claimed by No-Body, it is quite literally a free-association, without the personal history and personal past and future of the individual, the future ideology simply being something based on a projected past view, for that's all it can be. It is nature that is out of this idea and so shines light on the path, so we in fact realize we are already there and the path disappears.

David Nassim
12th Jan 2011