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Therapy: An Eclectic Approach

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THERAPY: AN ECLECTIC APPROACH

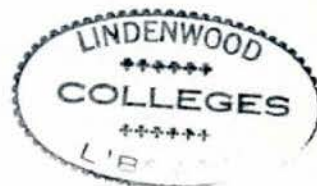
BY

Jeri De Vale

Submitted in partial fulfillment of the
requirements for the degree of Master of
Arts, the Lindenwood Colleges.
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Faculty Administrator:
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Research for this project included:

624 hours of live seminars by John Roger-Spiritual Director
of the Movement of Spiritual Inner Awareness

208 hours of Reichian Therapy and Bioenergetics

52 hours of Group Therapy

300 hours of training in massage- at Los Angeles School of Massage

200 hours of training in acupressure-Oriental Institute of Medicine

50 hours of training in nutrition at the Oriental Institute
of Medicine

1000 hours of training as a therapist incorporating, Reichian,
Bioenergetics, Massage, Acupressure and Character Analysis.

400 hours in the reading of the bibliography

My culminating project is my personal eclectic approach to therapy, which combines body work (Reichian, Bioenergetics, Therapeutic Massage and Acupressure), with psychological theory, diet, meditation, and the importance of the healing element in the I-Thou relationship as expressed by Martin Buber. The main focus is an energy process. A process of clearing the energy centers or chakras of the body. In this clearing process lies my contribution to the field of knowledge, in my expansion of Reichian and Bioenergetic thought.

Jeryl De Vale

As I was sitting down to write the introduction to this thesis for the fourth time, a friend recommended a book to me, "If You Meet The Buddha On The Road Kill Him," by Sheldon B. Kopp. In this book, one of his clients, a young woman named Wilo had just applied to graduate school. It was like hearing my own echo.

In applying to be accepted as a graduate student, I am asking that you take a leap of faith with me. As a weaver, I am very improvisational, planning only the warp and allowing the design to take shape from the dynamic tension between the threads as I build up the weft. I trust that in the environment which this program would provide, my intellectual and emotional growth would create a dynamic tension and I, Wilo, would be in the real sense my own thesis. My graduate study will be a personal odyssey of self-understanding and self-acceptance. I will then apply these perceptions in a therapy situation working with women and men as individuals and groups helping each to confront his or her own particular dilemma.

My personal odyssey of self-understanding and self-acceptance led me in many directions. It included being open to all types of therapy. My search has been most intense for the last three years. I have experienced as a client Art Therapy, Music Therapy, Dance Therapy, Psychoanalysis, Transactional Analysis, Gestalt Therapy, various kinds of Group Therapy, Yoga, Meditation, Centering using Aikido Techniques, Hypno-therapy, Polarity Therapy, Rolfing, Therapeutic Massage, Neo Reichian, Reichian, and Bioenergetics.

This last year I have worked as a therapist in several of these models and have continued my personal concentration in Reichian Therapy as a client. I was able through Lindenwood's support, atmosphere, and climate to integrate this

knowledge and arrive at what I can use from each of these modalities that best fits my personality.

I found that when I read all of the books of my bibliography of psychological theories and techniques or underwent any type of therapy that was just verbal, that although I understood the concepts intellectually, their meaning did not become clear until I experienced the feeling physically and only then did the insight come forward. This is why my main focus as a therapist is working directly with the body using massage and acupressure, working with an awareness of Reichian Theory and Bioenergetics. However, while I have an awareness of Reichian Theory and Bioenergetics, I would not claim to be a Reichian therapist, as that demands a medical degree, psychiatric specialization, and training in medical orgonomy.

I agree with Reichian Theory and Bioenergetics with one reservation. I believe they leave out the third eye and crown chakra -- chakra being an energy center of the body. And I use a spiritual viewpoint or third eye and crown chakra vision as I work on the body clearing the lower chakras -- always using the heart chakra to balance the third eye chakra. Or another way to talk about it is that wisdom (third eye chakra) without love (heart chakra) is fanaticism, and love without wisdom is foolishness. Or another way to talk about the balance is flow-heart, and quietness-third eye; or still another way is form-third eye and formless-heart; or still another way is created and creative. Through both of these points or centers

(the third eye and heart chakra) energy flows and ultimately the balance is between your heart-Love, your energy-Soul, and your mind-Quietness -- all connected with the Father. . . or as you shall read in the poem shortly.

Once a little girl
Twice a Bride
Thrice a Mother
Reflecting once more
A little girl inside. Etc.

Ram Dass talks bout chakras as psychic localizations of psychic energy. He locates the chakras being (1) at the bottom of the spine; (2) just below the navel; (3) at the navel; (4) in the heart region; (5) at the throat; (6) between the eyebrows; (7) on the top of the head. The first chakra can be characterized crudely as being connected with survival and survival of the individual as a separate being. "It's like we're in the jungle and there's only one piece of meat and who's going to get it, you or me?" When you are at that chakra, your motivation is to protect yourself as a separate being, out of fear of the loss of one's individuality, the loss of one's identity, the psychological dying, the loss of the experiencer or the knower.

Then after your supposed security is under control, you start going to the next chakra which is primarily concerned with sexual actions and reactions at the reproduction level. The third chakra is connected with power, with master, with ego control. Most of the world is connected to these three justifying their lives in terms of survival, sexual gratification, and power or mastery.

Ram Dass calls Freud a master of the second chakra pre-occupations and to that extent that you have "uncooked seeds" of the second chakra you have a Freudian analyst. But he is not going to do much for you where you are stuck in the third chakra.

Adler is primarily concerned with the third chakra and Jung with the fourth. Jung started to deal with archetypes, collective unconscious, which is the same thing as Buddha's compassion. He is still in the astral planes and afraid to go on, because he's afraid if he goes the next step, he will no longer be able to do what he does as Carl Jung. Reich, I believe, went the farthest, because he really works thoroughly clearing the first five chakras, and most important, isn't attached to any one of them, and also dips into the sixth (although only partially).

The fourth chakra is the first one into the transcendent state. It's the first one into the state of compassion, so that one sees that you and I are human beings behind personality, and ages, and bodies -- where we feel a unitive nature with one another. It is the level of consciousness where unitive nature is real, rather than intellectually known. And that compassion is the compassion that what is happening to you is happening to me, because in that place you and I are a unitive being. We're just two different manifestations of that one consciousness.

The fifth chakra is where you go deeper in or deeper up, and become preoccupied with higher planes of light or energy or form of it all. We come into this place where we are energy or where we are cellular formations.

The sixth chakra is comparable to what is called the causal plane, which is a place where one has broken sufficient attachments to any one perspective, so that you can stand back sufficiently far to gain what could be called cosmic perspective, to begin to see the most basic laws of the universe in operation everywhere in the universe. It is the place of pure ideas. It is what we call wisdom. You are not identified with your body, or your personality; you are identified with ideas.

The seventh chakra is where you merge back into the one, totally. It is the ocean. It's even behind all the laws and ideas. Ultimately, after you have gotten to the seventh chakra, you have to let go of that too, because you can't be at that plane at the negation of the others, but you live consciously at every plane simultaneously. The job is not just to keep moving it up but to move it up until you are free of each level, including the last one, so that you are at all of them, all the time. You are the optimum being at every level.

My approach to therapy is very eclectic, but the main focus is an energy process...a process of clearing the energy centers or chakras of the body; clearing the sex chakra, the solar plexus chakra, the heart chakra, the throat chakra, the third eye chakra, and the crown chakra. I clear the lower chakras with a combination of massage, acupuncture, Bioenergetic exercises, Gestalt techniques, art and music therapy, and diet. I clear the third eye and the crown chakra with a meditation process. All of this is connected to the importance of the healing element in the I-Thou relationship,

as expressed by Martin Buber, and the remembrance not to let any concept or technique interfere with my vision. I am including a chapter familiarizing you with my meditation process, Reichian Therapy, Bioenergetics, Diet, and Acupressure and how I use it. Scattered throughout are a few examples of actual cases, and a final poem expressing the penetration of the I-Thou relationship.

Since I work with meditation the most and since it is the mainstay of my work, I would like to share it with you. However, it is most difficult to express since it lies in the realm of the inexpressible. The best I can do is to express it with a few poems, but you the reader must grasp the experience level.

These two poems are a continual meditation. Here is a chart to help you tune in to some of the imagery.

Celestial Center -- The Soul, The Head, The Father, Man, Love;

Spiritual Center -- The Light or Energy, The Body, The Bride,
The Woman, Virtue - Selfless Will;

Physical Center -- External Duality, Object and Subject,
Little Girl, Little Boy, Vanity.

My Soul Shall Be Called Little Sister!

Once a little girl,
Twice a bride,
Thrice a mother
Reflecting once more
A little girl inside.
My Soul shall be called little sister!
Her cool white shape
I seek to assimilate,
Her fiery imagination
I strive to articulate.
Such is called virtue--
The Mother of form
The bride of each nature
Yet once a little sister.
I know her with every breath!
With every breath
I echo Her name;
And with every vibration returned
I tremble the same;
She is my heart interned
Thru which I Speak to Life--
And I know Her!
Such is called Love--
The Mother of virtue,
The Bride of Truth
Reflecting once more
A little girl inside.
Dressed in Sweet Innocence,
Her fragrance is pure--
As I stare Into Her Golden Beauty,
My heart is sure--
Of the little boy I am,
Of the Groom I am,
And of The Father once again
Who began all this so joyfully!

I Am Womb-Man!

I do whatever is necessary,
I go wherever my heart leads;
Fed by moment's Eternity,
Clothed by silent means,
I am what I feel
And feeling the Whole of what I am,
Emotion Lies Before me
Emulating the Imagination I Ultimately am.
I am personal...individual...universal...absolute
I am objective..subjective...sublimative..minute;
Personally objective...I am man;
Individually subjective...I am woman;
Universally sublimative...I am Womb-Man engenderous,
Absolutely Minute...I am Womb-Man Androgynous!

Working with this vision, means working as a therapist is a continual meditation, as all life is. Working with the client you use whatever the client gives you to center yourself, and wed the contraries. All forms of dualism become centered within you, as you neutralize your aggression by your own opposition. In life you can do this with anything even a lampshade. You can project your fear into the lampshade, giving yourself up to it, penetrating yourself until you are death. Then everything gets drawn to you, and you absorb all negativity and consume yourself. I do this with a point in space projecting everything I think I am, peering through myself. With my own intensity, I pierce my heart; and wounding myself, I see God. I am not resolving the external, but the internal. I use every situation to project inwards; making a spiritualizing cross, nailing myself to it, and subduing all things unto myself. Then, when I am with a client, I become the Garbage Collector, I absorb and consume their garbage until they give it up, because there is no energy left for them to feed it. Then we sit in love, consuming each other/ourselves until there is nothing left, but joy, and the next swing. Working like this a therapist doesn't get tired at the end of the day, with each client you get higher and higher and require less sleep. This process requires tremendous discipline and eternal vigilance. For me there is no other way.

I admit I am not always able to do this... to be there, but it is happening more and more as my awareness grows, and my tolerance for higher energy levels increases.

The next several pages consist of a brief description of my understanding of Reichian Therapy. Wilhelm Reich says in

The Murder of Christ

After thousands of years of concentration upon the riddle of the nature of man, humanity finds itself exactly where it started: with the confession of utter ignorance. The mother is still helpless in the face of a nightmare which harasses her child. And the physician is still helpless in the face of ...a running nose...Wherever we turn we find man running around in circles as if trapped and searching for the exit in vain and in desperation...THE TRAP IS MAN'S EMOTIONAL STRUCTURE, HIS CHARACTER STRUCTURE. There is little use in devising systems of thought about the nature of the trap if the only thing to do in order to get out of the trap is to know the trap and find the exit...The exit is clearly visible to all trapped in the hole. Yet nobody seems to see it. Everybody knows where the exit is, yet nobody seems to make a move toward it. More: whoever moves toward the exit or whoever points toward it is declared crazy or a criminal or a sinner...It turns out that the trouble is not with the trap or even with finding the exit. The trouble is WITHIN THE TRAPPED ONES... The keys to the exit are cemented into your own character armor and into the mechanical rigidity of your body and soul.

Before I was even able to see the vision or exit and then move towards it to become the vision, I had to work on the mechanical rigidity of my body and soul cemented in my own Character armor.

Character armor as defined by Reich is the sum total of the character attitudes which an individual develops as a defense against anxiety, resulting in character rigidity, lack of contact (contact-the perception of sensation produced by movement of energy above a certain minimal level plus excitation.), deadness. Or in my words, contact is full awareness of what you are feeling without holding back on it or contracting against it, which includes letting the energy flow fully with the feeling, but doesn't

necessarily include acting on it.

Armor is the sum total of muscular attitudes (chronic muscular spasms) which an individual develops as a defense against the breakthrough of emotions and vegetative sensations, especially anxiety, rage, and sexual excitation. It is functionally identical with character armor.

The three major steps in understanding human functioning are: the reality of the libido (it is a flow of energy), the function of the orgasm (it regulates the flow of energy), and the muscular armor (it prevents regulation of energy.)

The energy flow is felt as emotion. The three basic emotions are rage, anxiety, and pleasure. When the energy flows into the muscles, rage results, when energy flows to the skin, pleasure results (the genitals are part of the skin), and when energy flows to the internal organs, anxiety results causing contraction of the organism. In my opinion, disease is caused by energy flowing to the internal organs.

There are two subsidiary emotions: longing and sadness. In longing, energy flows chiefly to the chest and arms, but it also flows to the pelvis and mouth causing a reaching out for something which is not there but is desired. In sadness, which is a reaction to a loss there is longing with no prospect of fulfillment, and the organism simply contracts.

As energy increases the body regularly builds up tension. At a certain point, known as the lumination point, the tension is felt as sexual excitement in the healthy individual. For excitation to come from the core, acceptance of the genital feeling and anticipation of the genital embrace are necessary.

In my words the "core" is that pure place inside of you, when your heart is open and your energy is flowing. The energy flows from the universe (crown chakra) downward through the third-eye-quietness, through the throat chakra-creativity, through the heart chakra-love, through the solar plexus chakra-the meeting place for all emotions, and through the sex chakra-expression.

The heart chakra and the sex chakra, or the heart and the genitals are therefore connected. To express it in poetry, a man might acknowledge his love for a woman like this...

I pulled open my zipper
Looking Inside
I felt my heart beating...

Or a woman might acknowledge her love for a man like this...

I opened my legs
Seeing Inside
I felt my heart beating...

Excitation if further increased through the field and membrane of the sexual object until closer contact and union of the genitals become imperative. Rhythmic friction rapidly produces a maximum peak of energy concentration and excitation in the genitals. Discharge occurs through total convulsions of the body--the orgasm--and the economic energy level is re-established.

Armoring is produced through the fear of punishment and the sense of guilt. The first cause of neurosis is moral inhibition, its driving force the unsatisfied sexual energy.

To relieve the situation it is necessary to reverse the armoring process by a dissolution of the armor, releasing and

draining off the repressed emotions layer by layer, from latest to earliest blocking, until unitary function is restored and natural sexuality is reached. At this point one sees a spontaneous tilting forward of the pelvis at the end of complete expiration. This is the orgasm reflex.

There are four major erogenous zones each important as a stage in emotional development. They are the eyes (ocular), the mouth (oral), the anus (anal), the phallic, and the genital. The phallic stage is an early phase of the genital.

In normal development each stage fulfills its passing function, remains untraumatized, and in future life serves its specific role in a pleasure giving capacity. Blocking (armoring at any level holds energy at that level), preventing it from reaching the genitals where discharge can occur. When genitality is interfered with, the concentration of energy at the pregenital erogenous zone produces symptoms from that zone.

The ocular zone is the infant's first specific contact with the environment. Armoring develops in the ocular zone by being traumatized by meeting with cold, frightening, or hateful expressions, and/or by having medication applied to the eyes at birth. Vision is interfered with and the eyes become dull and lifeless.

The unsatisfied ocular state is produced by an initial freedom in looking which is later stopped, particularly through the means of shame. This can produce voyeurism. The repressed ocular stage produces inadequate perception in looking, which results in confusion and withdrawal from the world.

Healthy eyes develop binocular vision, which is necessary to maintain good contact with the environment and to permit adequate integration of the individual. One can place oneself properly in one's environment, experience pleasure from it, and respond to the acceptance one finds there. Excitation from the eyes is felt directly in the genitals as a pleasurable thrill. Binocular vision provides a three--dimensional perspective which places everything exactly as it is and allows an objective emotional attitude. Through the eyes, the environment actually becomes an extension of the individual so that awareness of it is the same as awareness of one's own body, yet at the same time one clearly distinguishes between the two.

The oral and the genital stages are of particular importance because only the mouth and the genitals are capable of initiating orgasmic convulsion. Oral excitement reaches its peak during nursing, if the mother's nipple is warm, erectile and alive and frequently produces an oral orgasmic convulsion in the infant.

The oral zone provides the means for erotic contact, emotional expression, the intake of food, air, fluid, and vocal communication. If this contact is inhibited, satisfaction is lost in all these important functions. The joy of living is replaced by resignation.

Repression at the oral level is a result of early deprivation through a mother's contactlessness in nursing, a cold nipple, insufficient milk, and anxiety in the mother.

An unsatisfied oral block is a result of an initial fulfillment up to a certain point of development and then

a sudden deprivation. The result of this in later life is that the child will try to make up for this need through overeating, drinking, talking, and emotional seesawing.

The anal stage occurs between two and three years of age after the anal sphincter has become a functioning organ. Armoring in this segment is a result of early or severe toilet training particularly if started before sphincter control is attained and prevents the satisfaction in elimination and natural control; or undue interest in toilet training.

The result of too early toilet training is that the child in order to obtain control has to tighten the musculature of the thighs, buttocks, and pelvic floor. The child must pull her pelvis backward and hold her breath. This kind of regimentation decreases spontaneity and the child becomes compliant and dependent on outside instruction, and it also creates a stubbornness (holding back) and the inability to give freely. People who develop in this fashion can only take in, not give out and develop a compulsive need for order. If constipation becomes chronic with such a restriction on an outlet, the energy builds, becomes forceful, harsh and brutal or anally sadistic. But even this anal sadism is not permitted, so to hold it back armor may increase to an unbelievable degree producing a human machine.

The phallic stage occurs around four years of age. Fixation at the phallic stage occurs when the frustrating parent cannot stand the proud genital display and clamps down sharply. There occurs in the male a proud self-confident concentration on his own genitals, and in women a fantasied penis. If development

is arrested at this stage the genitals function in the service of aggression, not love, since further development was stopped by the nonaccepting parent. The repressed phallic stage is usually the religious and morally righteous person, and the unsatisfied stage is the Don Juan type of person.

If the genital stage is reached successfully, identification with the same sex occurs. Male and female serve sexual functions with natural, gentle characteristics and natural aggression.

The next six pages consist of Dr. Elsworth Baker's approach to the removal of armoring. It includes the initial examination, the history of the patient, timing in putting the patient on the couch, and the process of removing armor.

The Removal of Armoring

Dr. Elsworth F. Baker, who studied and worked with Reich, talks about character management, the removal of armoring.

THE INITIAL EXAMINATION:

The history of a patient should be short enough to be readily usable; long histories are discouraging, tiring to refer to, and contain a great deal of material that is never used.

Briefly, three facts are necessary: a therapist must know what the patient is complaining of, how he has functioned in the past, and how he is functioning in the present.

There are three factors in the outlook for any case: the skill of the therapist, the neurosis present, and the individual who has the neurosis. The last is by far the most important for the prognosis. If the individual is made of good material, has "guts" and determination, the outlook can be good even in the most severe cases.

The individual's own pain from his condition and his desire to change is the best aid to therapy. Without it, the task is more or less hopeless. That is why it is a mistake to try to "sell" therapy or paint rosy pictures. It is much better to let a patient persuade you that you should accept him in spite of discouragement on your part.

The older the patient is the less pliable he is, but this is a very individual matter. Some people are more rigid at twenty than others at fifty.

To find how far a patient has been able to carry through in adult adjustment, a therapist needs to understand how he relates to people, whether he is seclusive with few contacts or quite social, if he is married and how old he was when it happened, and

whether there are children. It is helpful to know whether children were wanted and why. Here again, a comparison of present ability with past attainments is revealing.

If a patient is tired both when he goes to sleep and when he wakes up, low energy and general exhaustion are indicated and the condition is serious. If he is refreshed at bedtime and tired in the morning, it indicates he has been avoiding contact during the day and struggling against relaxation and the loosening of his armor during his sleep.

A patient's dreams often reveal his trend before it becomes evident in actual living. His functioning improves in dreams before he can achieve the improvement in reality.

Among women, menses are rarely completely normal in the absence of emotional health. It may be too frequent or too rare, too profuse or too scanty, painful or depressing. All of these are evidence of pelvic block. Sometimes there is a neurotic disgust or resentment directed toward menstruation.

Much judgment is needed in asking questions on sexual matters, especially in dealing with hysterics, and it is a mistake to get involved in discussion at too deep a level too early. Indeed, one may postpone such questions until therapy has been in progress for some time, since many of the answers can be inferred closely enough from the rest of a patient's behavior.

It is vital that a therapist know about any physical illnesses, including asthma, skin conditions, and allergies, so that he may take them into account in his treatment.

The examination starts from the first phone call. You can begin to tell what to expect even before seeing the patient from

the tone of his voice, his ability to put his request across, and his clarity or confusion in saying why he wants to see you.

Timing in putting the patient on the couch is quite important. The anxious patient ought to be reassured first, while the aggressive patient should be put on the couch as soon as possible because his position there makes him easier to control. If a patient is suspicious, it is best to work through enough of the suspicion so that he attains a degree of conscious trust, but if a patient is confused, the sooner the therapist takes charge and starts work on the eyes to relieve the confusion, the better. History is painful to a depressed patient and it is preferable to leave as much as possible out and start work immediately. The servile patient can be put on the couch whenever the preliminary interview is over. On the other hand, some rapport needs to be established with a shy patient first. With hysterics, it is necessary to be cautious; it is effective to let her persuade her therapist that it is all right to put her on the couch.

Very briefly, the following general procedures are indicated for each type of facade presented.

After reassuring an anxious patient, the therapist should get him to express his anxiety by looking frightened and by screaming. Later, aggression can be elicited with hitting and rage on the patient's part. In anxiety, movement in the organism has been from periphery to center, and this movement must be reversed.

The suspicious patient's attitude needs to be kept in the open, constantly pointed out and discussed.

An aggressive patient must be made to stop the aggressive behavior, which is a cover for anxiety.

Confused patients should have their eyes mobilized immediately and depressed patients need to be set into almost any sort of motion. It is advisable to mobilize the chest in depression so that the organism will have greater available energy and the shrinking process will be arrested. Mobilization of the chest should release some of the rage the patient has turned inward to depression.

A servile patient needs to be provoked into the anger his attitude is covering up; confronting him with that servility is effective.

The therapist's first consideration should always be to help the patient in his problem, that is, to help him find a rational solution and enable him to face life and himself more unafraid, and ultimately enabling him to gain independence even of the therapist.

The therapist must not be hesitant to look at the patient and find out what is there and what he is up against. If the patient expects help, the therapist is entitled to know everything necessary to his effort. Since anything about him may be significant, modesty and shyness on the part of the therapist work counter to the goal.

The orgonomist (a medical orgonomist is the name for an M.D. specializing in psychiatry who has been trained in Reichian therapy by someone who worked and studied with Reich) uses words and may use drugs if necessary, but he looks at his patient and is not afraid to touch him. He has to overcome his own fear of orgasmic streamings and of natural sounds and movements, so that literally nothing human is alien to him. The more he knows the better he can help.

The patient will never tell the whole truth until the end of therapy, and will constantly try to seduce the therapist away from making him reveal himself. But the therapist is in charge and the patient expects direction; it is not only his right but his duty to

tackle every problem. But it is possible to get lost in symptoms, so character attitudes must be constantly kept in mind. The therapist must tell the truth, but only so much of it as the patient can accept. Showing off impressive knowledge doesn't help -- it frequently comes down to "the less said the better." It is also unwise to promise salvation in any form.

Finally, no therapist should attempt to treat patients who have problems he has not been able to handle in himself nor should he expect a patient to do things he cannot do and has not been able to do.

Not all patients should be treated; some can only have their defenses broken down and have no ability for synthesis. Others will develop serious physical disease if therapy is vigorously attacked. One must approach human life and human problems with respect and caution. It is best that a therapist select the patients he can understand and refer the others on. On the other hand, once a patient has been selected as a suitable candidate for therapy, considerable daring and risks are necessary.

In my own work as a therapist, I can really relate to Baker's instructions that a therapist has to overcome any inhibitions about touching a client. In one session with a client, a woman who felt her genitals were ugly, begged me to touch her breasts and genitals so that she could accept them. Understanding that her request was not a sexual one, I touched her genitals as her surrogate mother and said, "It's okay to be a woman," and the tears and pain connected with her denial came pouring out. However, there was a moment's hesitation on my part, surprised by her request. I had touched arms, legs, stomachs, backs, every other place on a client to help loosen

energy blocks, and this experience was a direct confrontation with my own models and conceptions about where a therapist should or shouldn't touch a client.

Over the past two years, the growth that has been stimulated by my attendance at Lindenwood, my personal Reichian Therapy and research for this project, has given me a keen insight, respect, and appreciation of Reichian Therapy and a desire to understand all its complexities. The result is that when I finish at Lindenwood, I will be going to medical school.

The next several pages consist of a brief description of Bioenergetics which is an extension of Reichian Therapy, and how I contribute to the field of knowledge by my expansion of Reichian and Bioenergetic thought.

Bioenergetics was created by Dr. Alexander Lowen which he defines as a "therapeutic technique to help a person get back together with his body and to help him enjoy to the fullest possible degree the life of the body."

Lowen after a successful conclusion of therapy with Reich, so he says, by Reich's criteria Lowen still felt he had not resolved many of his major personality problems. He had not resolved his fear of asking for what he wanted even if it was unreasonable, his fear of failure, his need to succeed, and his irrational fear of pain. What he felt he had gained from Reich was a greater awareness of his problems and most importantly it opened for him a way to self-realization and helped him advance toward that goal. It deepened and strengthened his commitment to the body as the basis of personality, and gave him a positive identification with his sexuality.

Lowen felt that even after achieving the orgasm reflex, it can be lost if the patient hasn't learned how to handle his life stresses without recourse to his neurotic patterns of behavior, or personality problems. Lowen's focus then became working on these problems through a combination of careful analytic work and a physical approach that helps a person release the chronic spasticities that inhibit his freedom and constrict his life.

Bioenergetics differs from Reichian Therapy mainly in focus. In Bioenergetics the focus is more on the release of muscular tension than on giving in to sexual feelings. This to me, is Lowen's semantic word game with himself.

Lowen's body exercises developed out of his personal work on himself. The bow developed out of Lowens need to get more fully into his legs and so he began in a standing position rather than the prone one Reich used. He spread his legs, turned his toes inward bent his knees and arched his back in an attempt to mobilize the lower half of his body. He would hold the position for several minutes, sensing that it enabled him to feel closer to the ground. Since this position produced some strain in his lower back, he reversed it by bending forward and touching the floor lightly with his fingertips keeping his knees slightly bent. The feelings in his legs increased and they began to vibrate. These two simple exercises came to be the concept of grounding--- a concept unique to bioenergetics. It developed slowly over the years as it became evident that all patients lacked a sense of having their feet firmly plapted on the floor. This lack corresponded to their being "up in the air" and out of touch with reality. Grounding or getting a patient in touch with reality, the ground he stands on, his body and his sexuality, has become one of the cornerstones of bioenergetics.

Through this work on himself Lowen achieved a more sustained sense of well being. His body gradually became more relaxed and stronger. He lost a feeling of brittleness, and he sensed that though he could be hurt, he would not break. He also lost his irrational fear of pain, he could understand the tension that produced it, which brought about its release and Lowen's response at climax became more satisfying.

This development led Lowen to the realization that the most effective approach to a patient's sexual difficulties lies in working through the personality problems, problems necessarily including sexual guilts and anxieties.

It is amazing to me in Lowen's work with Reich, he was able to surrender to his sexual feelings without working through his major personality problems. And this appears to be why he struggled with creating his grounding exercises. Although I value these exercises and use them myself in my work, I found in my own Reichian Therapy, that it was impossible to surrender to my sexual feelings without working through my major personality problems. That Lowen could still have a sense of brittleness and an irrational fear of pain after surrendering to the orgasm reflex is incredible to me.

However, having had to work through these personality problems by himself, created a great deal of energy and led him to one conclusion "The Life of an individual is the Life of his Body." Since the living body includes the mind, the spirit and the soul, to live the life of the body fully is to be mindful, spiritual and soulful.

The goal of bioenergetics is to help people regain their primary nature, which is the condition of being free, the state of being graceful and the quality of being beautiful. Freedom is the absence of inner restraint to the flow of feeling, grace is the expression of this flow in movement, while beauty is a manifestation of inner harmony such a flow engenders. The primary nature of every human being is to be open to life and love.

Bioenergetics is the study of human personality in terms of the energetic processes of the body. In current scientific thinking this energy is regarded as electrical in nature. Reich postulated the basic cosmic energy he called orgone which was nonelectrical in nature. Chinese philosophy postulates two energies in a polar relationship to each other, yin and yang. These are all different theories regarding energy, it is all the same energy, just different ways of talking about it. All energy comes from the same source, and expands into all things. However, there are different qualities of energy, different vibrational frequencies and levels, which I will go into further later on in this paper.

Growth takes energy. Increasing a person's energy level cannot be accomplished by simply charging him up through breathing. The avenues of self-expression through movement, the voice and the eyes must be opened up, so a greater energy discharge can occur.

One of the tenets of bioenergetics is to mind your body, for only in that way do you know who you are---that is do you know your own mind. In this connection the mind functions as a perceptive and reflective organ, sensing and defining one's mood, feelings, desires, etc. To know your mind really is to know what you want and what you feel. If you have no feeling there is nothing to mind or pay attention to. When a person's actions are influenced by other people and not by his own feelings, he doesn't have a mind of his own.

If a person is not mindful of his body, it is because he is afraid to perceive or sense his feelings. When feelings have a threatening quality, they are generally suppressed. This is done by developing chronic muscular tensions that do not allow any flow of excitation or spontaneous movement to develop in the relevant areas. People often suppress their fear because it has a paralyzing effect, their rage because it is too dangerous, and their despair because it is too discouraging, and suppressing these feelings reduces their capacity for pleasure. They will also suppress their awareness of pain, such as pain of an unfulfilled longing, because they cannot support that pain. The suppression of feeling diminishes the state of excitation in the body and decreases the ability of the mind to focus. It is the prime cause for the loss of mind power. Mostly our minds are preoccupied with the need to be in control at the expense of being and feeling more alive. The life of the body is feeling: feeling alive, vibrant, good, excited, angry, sad, joyous, and contented.

Life comes into the world as being and longs for the extension of belonging through identifications and relationships. The feeling of longing, one of the most important feelings in the organism, reflects its need for contact with its environment and the world. Through belonging the soul escapes the narrow limitation of the self, without losing the sense of the self or being that is our individual existence.

(Bioenergetics P. 68)

The primary channel of communication for the heart is through the throat and mouth. It is the infant's first channel as it reaches with its lips and mouth for the mother's breast. However,

a baby doesn't reach with lips and mouth alone, it also reaches with its heart. In the kiss we have retained our awareness of this movement as an expression of love. A kiss may be a gesture of love or an expression of love, the difference is whether one's heart is in it or not. It depends on whether the channel of communication between heart and mouth is opened or closed. A constricted throat and a tight neck can effectively block any feeling from passing through. In such cases the heart is relatively isolated, closed off.

The heart's second channel of communication is through the arms and hands as they reach out to touch. In this case the image of love is the gentle, tender and caressing touch of a mother's hand. Here too, if the action is to be an expression of love, the feeling must come from the heart and flow into the hands. Truly loving hands are highly charged with energy. Such hands have a healing quality in the touch. The flow of feeling or energy to the hands can be blocked by shoulder tensions or by spasticities in the hand. Shoulder tensions develop when one is afraid to reach out or to strike out. Tension in the small muscles of the hand are the result of a repressed impulse to grasp or seize, to claw or to strangle.

A third channel of communication from the heart to the world is downward through the waist and pelvis to the genital organs. When the feeling of love for one's partner is strong, the sexual experience has an intensity and reaches a level

of excitement that makes the climax or orgasm an ecstatic event. A full and satisfactory orgasm is possible only when one is totally committed. In such a case one can actually feel his heart leap for joy at the moment of climax. But, this channel can be cut off by tensions in the lower half of the body.

Soul is the sense of feeling in a person of being part of a larger or universal order. Such a feeling arises from the actual experience of being part of or connected in some vital or spiritual (energy) way to the universe. The energy in our bodies is in contact and interacts with the energy around us and in the world and in the universe.

As consciousness grows and contacts increase, the person develops widening circles of relationships. The contact extends into identity with plants and animals, the world of humanity, and ultimately to a sense of belonging to the great natural order of the universe.

Life comes into the world as being, but just being seems to lack the sense of fulfillment. Being is not enough. The extension of being into the world through identifications and relationships gives rise to the sense of belonging. Being longs for this extension, to belong. The feeling of longing, one of the most important feelings in the organism, reflects its need for contact with its environment and the world. Through belonging the soul escapes the narrow limitation of the self, without losing the sense of self or being that is our individual existence.

(Bioenergetics p. 18)

More on how I differ with Reichian and Bioenergetic thought comes in here. The concept that being is not enough, that being longs for this extension to belong. When you see through a third eye and crown chakra vision, BEING IS TOTAL, you have

expanded into all things, then the question of belonging is ludicrous because you are everything.

To talk about it in terms of energy. Energy, as I have said before, comes from the same source. However, there are different vibrational frequencies and levels, or realms of light (energy).

The first realm is the physical realm. It is the world of sensations---touch, taste, sight, sound, etc. It is the lowest in velocity of vibrational rate. In this realm, you are reflected light.

In the realm above the physical is the astral realm, which is lighter and higher in frequency. The lower part of this realm is "nightmare alley". This is the area of bad thoughts, negativity, and nightmares. Much emotion is involved in the astral realm, but even more imagination. We get there a lot when we are day-dreaming, and it is difficult to see it, to separate your own illusion, from any reality.

The realm above the astral is the causal realm of light. This is higher in velocity than the astral. It is the realm of cause and effect. It is based upon emotions and an unusual form of creative imagination.

The realm above the causal is the Mental, higher in velocity than the causal. This is the realm of Universal Mind.

The realm above the Mental is the Etheric or esoteric realm, higher in velocity than the Mental realm. It is the area of the great unconscious or subconscious. This is the dividing line between positive and negative realms of light.

The negative realms are from the Etheric realm down. They are not negative in the sense of bad, but in terms of the opposite end of a polarity, or battery, needing both positive and negative for the machine to work.

Above the etheric we break into positive spirit. This is the Soul realm. This is the realm of Self-Realization. Again, the energy is higher in velocity and lighter. The soul realm is our home. When you are in the Soul realm, if you want to come back into the lower realms you drop the sheath of that realm or your consciousness, and then pick up an etheric body, a mental body, a causal body, and an astral body, and finally a physical body. By the light, you follow into a higher state of consciousness, and in every situation, you start asking, "What is the highest good of all concerned". Where before you might have done something, now you say, "No, that may not be for the highest good of everyone. There are four or five people whom that will affect. I'll get into a higher state of consciousness where I can encompass them all".

As you get higher and are able to encompass more and more, and tolerate higher energy levels, you will be able to step into the Soul realm.

When we get above the Soul realm and start into total awareness, we get to the highest point the Soul can enter. Then, if we go further, we are dissolved into the great Ocean of Love and Mercy and become pure Spirit and enter into the consciousness of God. This is where we become One with everything so that there is no place where we do not exist in total aware-

ness or in other words, "When energy reaches the velocity of light it expands into all things." Being is Belonging they are not separate.

Reichian Therapy and Bioenergetics go to the realm of positive spirit. There are two realms of light or energy above Self-Realization. The poems in this thesis and my meditational process on page nine will get you there.

The next nine pages consist of the theory and history of acupuncture, and examples of when and how I use it in my work.

I also use acupuncture in my work. Although acupuncture has been used primarily for treatment of physical symptoms, I have improvised and used it where I have felt it might be useful.

There are two cases where I have used acupuncture on a fairly regular basis. Jane, a forty-five year old woman came to see me. She was a virgin, she hadn't cried in twenty years, and she came in with severe menstrual cramps. After some quiet breathing and gentle massage to help her get more relaxed and to feel the caring in my hands. I used an acupuncture point associated with the genitals and ovaries to stimulate the flow of energy to release the block. The spot was very sore for her and I had to apply very little pressure. Within five minutes she started to cry, and she cried for an hour. When she left her face was soft and her menstrual cramps were gone. This was her first session and it established an immediate transference.

The other case is more difficult because Bill is a severe diabetic. He is very schizoid. This is also manifest in the fact that through the combination of his diabetes and schizoid process (Schizoids withdraw a great deal of energy from their eyes), his eyes had begun to deteriorate. His doctor told him when he came to see me that if the process weren't arrested he would be blind in five years. Bill could breathe deeply for an hour and literally nothing would happen, he wouldn't feel anything. It wasn't until I started to use some acupuncture points

that I was able to get some feeling in his body and mobilize more energy in his eyes. The deterioration in his eyes is arrested.

Acupressure derived from acupuncture which has been in existence since 1600 B.C. or maybe even earlier. The first bone etchings were found in 1600 B.C. The first book of acupuncture, which contains a wealth of detail is the Hungdi Neiging Suwen written about 200 B.C.

Qi (life energy) is one of the fundamental concepts of Chinese thought. True Qi is a combination of what is received from the heavens and the Qi of water and food. It permeates the whole body. (Ling Shu, cilie zhenxie pian)

"Qi energy" in Chinese thought works with a principle of opposites. That life or the Unity had to become a duality, and from this duality arose the idea of the complementary opposites, the negative and the positive, which the Chinese called the Yin and the Yang. In Chinese thought, it is the law operating throughout all existence-that the states of Yin and Yang must succeed one another, so that in a Yin condition, the corresponding Yang state can be precisely foretold. Here is a chart illustrating this.

	Yang	Yin
In the natural world:	Day Clear day Spring/Summer East/South Upper Exterior Hot Fire Light Sun	Night Cloudy day Autumn/Winter West/North Lower Interior Cold Water Dark Moon
In the body:	Surfaces of the body Spine/back Male Clear or clean body Energy (Qi) Protecting Qi	Interior of body Chest/abdomen Female Cloudy or dirty body Blood Nourishing Qi
In disease:	Acute/virulent Powerful/flourishing Patient feels hot or hot to touch or has temperature Dry Advancing Hasty	Chronic/non-active Weak/decaying Patient feels cold or cold to touch or has under-temperature Moist Retiring Lingering

The twelve basic organs and meridians are similarly divided into Yin (solid organ) which stores but does not transmit, and Yang (hollow organs) which transform but do not retain.

Yin	Yang
Liver	Gallbladder
Heart	Small intestine
Spleen (Pancreas)	Stomach
Lung	Large intestine
Kidney	Bladder
Pericardium	Triple warmer

The qualities of Yin and Yang are relative, not absolute. For example, the surface of the body is Yang, the interior Yin. But this relation also remains constant within the body, for the surface of every internal organ is always Yang and its interior always Yin, down to the individual cells that compose it. Similarly, a gas is Yang, and solid Yin; but among gases the more rarefied are Yang, the denser are Yin. Life and death belong to Yin, so that if only Yang exists, there will be no birth: if only Yin exists, there will be no growth. The life of every organism depends upon the correct balance of its various components.

The Chinese have divided the world into five elements and everything on the earth was considered to belong, by its nature, to one or several of these five categories. The five elements are wood, fire, earth, metal, (air in the western tradition), and water.

			Yin		Yang
Wood is equivalent to the			Liver		and Gall Bladder
Fire is	"	"	Heart		and Small intestine
Earth is	"	"	Spleen		and Stomach
Metal is	"	"	Lung		and Large intestine
Water is	"	"	Kidney		and Bladder
Fire is	"	"	Pericardium		and Triple warmer

When the Chinese used these terms, "wood," "fire", "earth", "metal", and "water", they didn't use them in the actual restrictive sense of physical wood, fire, earth, etc., but rather as implying an archetypal idea in the sense in which it is used by the psychologist Jung, who made an in-depth study of Chinese Philosophy. For example, the idea of the genus chair is opposed to the idea of an actual chair. Before it is possible

of "chair". The general generic idea of "chair" is primary and covers a vast number of possibilities; an actual individual physical chair made of wood, metal, etc. is only secondary to the general idea comprising all chairs.

In Chinese thought in psychology a person who has an endogenous depression (wood) may be cured by treating the liver (wood) or someone who weeps (metal) a lot may be treated to laugh (fire). The liver is injured by excessive anger, the heart by excessive joy, the spleen by over-concentration, the lungs by anguish and the kidneys by fear.

The five tastes are also related to the corresponding organs. Sour injures the muscles, bitter injures energy, sweet injures flesh, hot injures skin and body hair, salt injures blood. With this principle special diet's are devised for each client.

I have also used acupressure in the treatment of sexual dysfunction to provide some relief when clients aren't interested in long term therapy.

I discovered these acupressure points as a result of 300 hours of researching and testing. It is based on the theory that the Qi energy in sexual dysfunction is cold in the pelvic section through fear and worry. The acupressure points open the block of energy and warm up the pelvic cavity.

For male impotence, you massage the liver and kidney area of the back. The reason for this is that the kidney meridian rules water or all fluids in the body, semen included, the acupressure points would be bladder 23, and governing vessel 4. These points you tonify. To tonify pressure points you work in a smooth slow steady rhythm, pressing down nine times,

pausing, pressing down nine more times, pausing, pressing down nine more times; in other words three sets of nine. If a man has trouble staying hard you work with the liver meridian, as the liver rules tendons, so you are treating the external genitals as a tendon, and would consequently tonify the liver meridian using gallbladder point 34 which is the meeting place of all tendons in the body. Liver and gallbladder are paired organs, husband and wife. This point is located between the tibia and the outside of the leg at the lower bottom corner of the upper bone. You would also tonify governing vessel 4. If a man has trouble having his erection subside you would sedate the liver meridian, using pressure points kidney 6, which is located below the Malleolus on the inside of the foot, and also liver 2. When you sedate pressure points you work quicker and more vigorously in four sets of 6.

Acupressure talks about impotence as a result sometimes of excessive thought, or fantasizing about sex a lot without releasing the tension buildup through the genitals. In this case you would tonify the liver through pressure points, and give herbs that tonify the liver (Bupleurum), and calm down the nervous system. Vitamin B complex is also good for this. If a man is impotent due to excessive sex, you would tonify the spleen and kidney meridian. The pressure points are conception vessel 12, and all of the points on the inside of the leg between the tibia and calf muscle, right next to the tibia.

For seminal emission and premature ejaculation, you would tonify Heart 7 which is under the tendon which connects to the little finger at wrist and bladder 15 which is between thoracic

5 & 6 two fingers apart on both sides, and sedate liver 2 & 3 located between the first and second toe on the top of the foot.

If someone is having a difficult time ejaculating, you would tonify (sea of qi) or conception vessel 6 which is located 3 or 4 fingers above the navel, and bladder 23.

For pre-orgastic women besides massaging the liver and kidney area of the back, you would tonify spleen 6 (ovary point) and paracardium 6 which is located 3 fingers down from the inside of the ankle bone. Something that is also helpful for warming up the energy in the pelvic cavity is filling the woman's navel with salt and burning Moxa (*artemisia vulgaris*) over it.

In the last fourteen pages I talk about: the importance of not having any preconception in therapy, my awareness of diet, and most of all the importance of the I-Thou relationship in healing. The last page is a poem, which I believe sums up the whole trip.

Besides using my meditation process, Reichian, Bioenergetics, and Acupressure techniques, my awareness is working with others has led me to other discoveries. The most important of these is to have no fixed preconceptions in therapy... not to let any technique or concept get in my way.

There is a client that particularly comes to mind as an example of this. A young twenty-five year old woman came to see me. She was obese and tough looking. She came to work on her sexuality. When I asked her how she felt about her body, or asked her any question at all, all she could do was mumble "I don't know", or "I don't know what to say". After four or five sentences like this, she took the pillow she was sitting on and started to hug it like a teddy bear and curl up in a foetus position. For a moment I thought she was going to start sucking her thumb, but she then proceeded to bury her head under the pillow. After a few moments of silence her eyes peered up over the pillow with a pleading little girl look that was saying, "Please Love Me", "Please Help Me". I proceeded to encourage her to play with the pillow and I played with the pillow with her, and the two of us spent the first session playing with the pillow and rocking back and forth. Her relationship to that pillow became the primary therapeutic tool for me to work with. The next week after a few moments of gentle play, I started cajoling her to talk to me and when she didn't I started tossing the pillow forcefully back to her, pushing her. When she didn't push back, I asked her "doesn't it make you angry when someone is pushing you?" Her reply was "In the bible it says it is bad to be angry." I then gave her permission for her

anger. I could tell that a look of relief came over her face with the permission for her anger, but I knew it was too soon for her and too threatening for her to express it at this time. She then made a playful face at me and I picked it up, and we sat making faces at each other for a few minutes and she started to giggle and enjoy this, and then she got scared and withdrew. She then got permission to have fun. The following session she started to be able to talk with me. She is now able to express her anger, and I am still working with her.

Anything that can increase your energy level increases your capacity for pleasure. A proper diet has been recommended by mystics for centuries. Masters have even used special herbs to help their disciples become spiritually aroused by increasing their energy level so that they can gain some experience of survival through Soul Travel.

Herbs like Spikenard, Frankincense, and Myrrh were generally used as incense with the special property of centering the mind on devotion and producing an elevated mental state. Such a heightened state of consciousness in turn affects the psychic senses and increases the phenomena of psychic awareness. Myrrh, is perhaps the most valued of all herbs given to arouse the spiritual senses.

Hyssop is another herb used in religious worlds. It was mainly used in early days as a symbol of purification. Later Hyssop leaves were used to dress wounds as a protection against infection and to promote healing. Researchers since have found that the mold which grows on the Hyssop leaves produces penicillin.

Another miracle herb is common garlic. The physicians and priests in ancient Egypt fed garlic to thousands of slaves that worked on the Cherops pyramid in order to keep up their strength. In World War II the British Government bought thousands of tons of garlic to treat the wounds of soldiers returning from the front lines. It has also been used in the treatment of tuber-

culosis, and to lower blood pressure, clear the skin of pimples, abscesses, boils, carbuncle, and ulcers.

Spiritual masters have for years recommended eating only ECK (positive foods), and avoid Kal (negative foods). Some Kal foods are coffee, tea, soft drinks, refined sugar, desserts, and tomatoes.

One's food intake must contain minerals in a balanced supply for the building and maintaining of health. First, there is Calcium, which is essential for good bone structure, strong teeth, calm nerves, and good muscle tone. The body needs about one gram of calcium daily. The best natural sources of calcium are fresh fruits, vegetables, whole grains, milk, cheese, nuts, dark and blackstrap molasses, soybeans, soybean flour, and bone meal.

Second, we need Chlorine, which is a constituent of the acid in the gastric juice of the stomach. It aids in the purification and cleansing of the bodily system. Chlorine stimulates the liver to act as a filter for waste products. It also stimulates production of hydrochloric acid, enzymatic digestive juice for fibrous foods.

Third, we need Phosphorus, which is equally good for the teeth and bone structure, as well as for brain tissue and the nervous system. Phosphorus is found in the structure of the nucleus of every body cell. It also assists in the maintenance of the acid-alkaline balance of the human body system. Both calcium and phosphorus are necessary in the diet for the former assists in the assimilation of phosphorus. Foods containing phosphorus are whole grains, dairy products, eggs, meat, beans, peas and nuts, and most fruits and vegetables.

Fourth, we find that Iron is essential for building the red blood cells. These red blood cells have the responsibility of bringing oxygen to the cells of the body and taking away carbon dioxide. A deficiency of iron creates a lack of red blood cells and this brings about anemia and low blood pressure.

It is the magnetic element which attracts oxygen.

High blood pressure is caused by too much calcium thickening in the blood, and this requires more heart action to pump the blood. The "thin blooded" condition is caused by not having enough iron in the blood. When there is not sufficient iron balance in the body, either condition can occur.

The principal source of iron is in fruits. Other foods that contain iron are wheat and most cereals, beets, tomatoes, spinach, lettuce, cabbage, celery, carrots, turnips, squash, parsley mustard greens, dandelion leaves, etc.

Fifth, is Iodine. A tiny amount of this mineral is needed in the body metabolism to maintain the metabolic balance in the physical system. This tiny bit of iodine is so important that it is better to take an over-supply than chance being under-supplied. The lack of iodine causes many deficiency symptoms such as goiter, unbalanced fat deposits, and even the appearance of stupidity. It is found in sea foods, animal and vegetable products, cod liver oil, dehydrated sea kelp, dulse, and raw sea salt.

The sixth mineral is Copper, necessary for the proper utilization of iron in the body and the prevention of anemia. The best sources of copper are sea foods, liver, molasses, green leafy vegetables, soy products, egg yolk, whole grains and fruits. Apricots are especially rich in copper and iron.

The seventh mineral is Sodium, which keeps the body in acid-alkalin balance and is necessary to keep calcium in solution for body needs. Salt, which is sodium chloride, is the principal source of sodium. It is also found in vegetables and

muscle meats. Celery is particularly rich in sodium. It is also found in sea foods, poultry, beets, chard, and dandelion greens.

The eighth mineral is Potassium. It is important for body growth. Like sodium, it functions as a balancer, for sodium and potassium and are needed in combination to help the body cells absorb nourishment from the bloodstream. It also assists in ridding the cells of waste matter. Dark molasses, dulse, kelp, leafy green vegetables, whole grains, fruits and almonds are good sources of potassium.

A deficiency of potassium will cause constipation, nervous disorders, insomnia, slow and irregular heart beat and muscle damage. It sometimes causes the bones to become brittle and the kidneys to enlarge.

The ninth mineral is Magnesium, which is necessary to maintain mineral balance in the body in hot weather and to promote sleep. It is an aid in digestion and in the elimination of foods. The best source of magnesium is found in figs, lemons, grapefruit, corn, wild rice, almonds, oil rich nuts and seeds, apples, and celery.

Magnesium plays an important part as a co-enzyme in the building of protein. A lack of it will cause irritability, and an interference with normal sleep.

The tenth mineral is Manganese. This mineral gives strength to the tissues and bones and protects the inner lining of the heart and blood vessels. It works closely with the B-complex vitamins to overcome sterility. It also combines with phosphate, an enzyme to build strong bones.

This mineral can be found in green leaves, peas, beets, egg yolks, and unmilled grains.

The eleventh mineral is Fluorine, which helps build bones and tooth enamel and establishes the resistance of the body to disease and sickness. It is found in most foods already mentioned, and when an excess is taken into the body, there is an adverse reaction upon internal organs.

The twelfth category of minerals includes Carbon, Hydrogen, Oxygen and Nitrogen. They are found in all organic foods.

The thirteenth mineral is Sulphur. It keeps the hair glossy, the complexion smooth and youthful. It also invigorates the bloodstream and makes it resistant to bacterial infection. It works on the liver to secrete bile, maintains the overall body balance, and influences the health of the brain tissues. The foods which contain sulphur are fish, eggs, cabbage, lean beef, dried beans, Brussels sprouts, and many of the leafy vegetables.

The fourteenth mineral is Silicon, responsible for keeping the skin firm, the body filled with vitality, the eyes bright. It is found in the hair, muscles, nails, cellular walls and connective tissues. It joins with other minerals to create tooth enamel and build strong bones. It is also said to be a builder of resistance to tuberculosis.

The food sources which are best for silicon are buckwheat products, mushrooms, carrots, tomatoes, liver, whole grains and lentils.

The fifteenth mineral is Zinc, a constituent of insulin, and male productivity, it is created in the pancreas where it helps store the glycogen, an energy producing substance for the

body. It combines with phosphorus to aid in respiration, and in sparking vitamin action. It helps in tissue respiration, the intake of oxygen, and the expulsion of carbon dioxide and toxic wastes. Insulin is dependent upon zinc for functioning. The lack of insulin in the body leads to diabetes. Zinc helps food become absorbed through the intestinal walls and is part of the stomach enzymes. It assists in the manufacture of male hormones and connects with carbohydrates and energy.

There are thirty known minerals, but these fifteen are the essential ones which are needed for maintaining the body at a top efficiency level.

Enzymes are the most important substances to have in our bodies. Without the help of enzymes we could stuff ourselves with herbs and foods but literally starve to death. Enzymes are delicate life-like substances found in all living cells, whether vegetable or animal. They break up into small molecules—proteins, fats, starches, maltose, sucrose, lactose and cellulose.

Enzymes are classified into several broad categories, such as hydrolytic, oxidizing, and reducing, depending upon the type of reaction which they control. Nature puts enzymes into all foods together with vitamins, minerals, fats, protein, carbohydrates, and water. However, all this food is completely indigestible until enzymes work on it and break down complex foods into simpler substances, which the bloodstream can then absorb.

Enzymes perform in a few minutes chemical transformations

which are impossible to perform in laboratories. The length of the life of enzymes depends upon temperature. When enzymes are subjected to boiling temperatures for even a few minutes they are completely destroyed. Therefore, in the manufacturing and cooking of foods, many enzymes are lost and the food value is lowered. The work is thrown upon the glands, organs, muscles and fluids of the body. Sun ripened fruits and vegetable are rich in enzymes. This is why for almost every client I recommend a good portion of RAW fruits and vegetables daily.

One of the best enzymes that a person can find for his health is contained in pineapple and papaya. A breakfast that I highly recommend is a bowl of fruit consisting of pineapple and papaya, grated apples (they are easier to digest that way) and sliced banana, and strawberries and grapes, mixed together with yogurt sweetened with honey, (honey is vitamin enriched) and then sprinkle wheat germ on that and grated coconut and chopped almonds. You will start the day ready to conquer the world.

The imperiously of the I-Thou relationship is expressed by Martin Buber. Therapy is an art, and in the confrontation between you and the client, the basic work I-You is spoken.

"This is the eternal origin of art that a human being confronts a form that wants to become a work through him. Not a figment of his soul but something that appears to the soul and demands the soul's creative power. What is required is a deed that a man does with his whole being: if he commits it and speaks with his being the basic word to the form that appears, then the creative power is released and the work comes into being.

The deed involves a sacrifice and a risk. The sacrifice: infinite possibility is surrendered on the altar of the form; all that but a moment ago floated playfully through one's perspective has to be exterminated; none of it may penetrate into the work; the exclusiveness of such a confrontation demands this. The risk: the basic word can only be spoken with one's whole being; whoever commits himself may not hold back part of himself; and the work does not permit me, as a tree or man might, to seek relaxation in the It-world; it is imperious: if I do not serve it properly, it breaks, or it breaks me.

The form that confronts me I cannot experience nor describe; I can only actualize it. And yet I see it, radiant in the splendor of the confrontation, far more clearly than all clarity of the experienced world. Not as a thing among the "internal" things, not as a figment of the "imagination," but as what is present. Tested for its objectivity, the form is not "there" at all; but what can equal its presence? And it is an actual relation: it acts on me as I act on it..

Such work is creation, inventing is finding. Forming is discovery. As I actualize, I uncover. I lead the form across--- into the world of it. The created work is a thing among things and can be experienced and described as an aggregate of qualities. But the receptive beholder may be bodily confronted now and again.

_____ What, then, does one experience of You?

_____ Nothing at all. For one does not experience it.

_____ What, then, does one know of the You?

_____ Only everything. For one no longer knows particulars.

The You encounters me by grace--it cannot be found by seeking. But that I speak the basic word to it is a deed of my whole being, is my essential deed.

The You encounter me. But I enter into a direct relationship to it. Thus the relationship is election and electing, passive and active at once: An action of the whole being must approach passivity, for it does away with all partial actions and thus with any sense of action, which always depends on limited exertions.

The basic word I-You can be spoken only with one's whole being. The concentration and fusion into a whole being can never be accomplished by me, can never be accomplished without me. I require a You to become; becoming I, I say You.

All actual life is encounter. " (I and Thou, Martin Buber pps. 60-62)

Beyond all technique the relationship is primary for healing. In the pure relationship you feel altogether dependent in a way you could never possibly feel in any other relationship and yet you are altogether free as never and nowhere else, you are created and creative. You no longer feel the one limited by the other; you feel both at once without bounds.

When you have this relationship with yourself, you create the garden in which the client can grow. You don't grow the client. The garden is yourself. Technique is just the watering can with which you water the soil. When you see the client you see him as (1) a soul who's incarnated in this situation in which he's working through his stuff, and because you are not attached to his having his stuff, and because you are not attached to his having it or not, he's free to drop it whenever he wants to, and (2) you see him as yourself. You just keep working on yourself so that you become a clear mirror creating space in which the client transforms himself.

Enlightenment is not an achievement and the client can't imitate your trip, but only listen to his own heart. Enlightenment is a transformation of being, and the achiever goes as well as the achievement.

The following poem was written as an expression of the I-Thou relationship. It is my contention that healing in therapy takes place in this relationship.

When I see,
What do I see that is not you...
When I feel,
What do I feel that is not you...
The image and the emotion
Are but one everlasting you!
I penetrate myself
Straight through myself
And I am you penetrated...
I breathe into myself
The breath of life
And I have you in abundance...
The essence of you
Seen straight through myself!
It could not be but for you
That I am all things unto myself...
For when I see,
I am penetrated because of you...
For when I feel,
I am alive because of you...
The image and the emotion
Are but one everlasting you!
And for having known you,
I am known
As one everlasting too!
Giving itself to itself...through all things loved.

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Don't Push The River, It Flows By Itself