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Energy, Therapy and Touch Foundation for the Healing Interaction

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ENERGY, THERAPY AND TOUCH
FOUNDATION FOR THE HEALING INTERACTION

A project submitted to
The faculty of the College of Individualized Education
In partial fulfillment for the degree of
Master of the Arts

by
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Takoma Park, Maryland
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INTRODUCTION

The Healing Interaction

Writing this paper has brought me closer to resolving a split in the way I have viewed the world. Part of this has been the integrating of my field of study and professional work with the mainstream of society.

I studied a Pre-medical school curriculum in undergraduate college; however, I stayed an extra semester to complete my major in Art History. I had always been attracted to the basic and vital quality of medicine. The field seemed to me to be one that was important to every person's life whether young, old, rich, or poor. Medicine is certainly a field of the mainstream of the world. On the other hand, it was art that meant the most to me. I related much more directly and deeply to the visual arts and music. It was here that I felt my heart. My dislike of discipline won out. Thus, despite good possibilities, I let flounder my efforts to get into medical school. Neither did I pursue a career in Art History; there seemed few suitable professional possibilities to share what I perceived and felt about art. Thus I worked at odd jobs, traveled, and planned to move to the West Coast.

At this point, I ran across some information about a five month class in Massage Therapy and Natural Healing. This course was healing oriented and also felt exotic and exciting to me. I decided to try it and after the first night I postponed indefinitely my plans to move west and enrolled in the class. Two things in particular impressed me overwhelmingly. I had been having lower back pain for a couple of weeks; this was a problem I had experienced off and on for about ten years. At my request, Kevin Andreae, who was teaching the course, gave me a

certain twist on the back which relieved it instantly. Also, I witnessed a demonstration in Applied Kinesiology (muscle testing) which strongly suggested the existence of a human energy field or aura.

This night was the beginning of a complete turnaround in my thinking. Following an intense enthusiasm to find a direction in my life, I determinedly moved toward the field of Holistic Health, absorbing everything I could in the way of 'new age' healing methods.

I learned a great many new things during the next few months. In addition to studying the structure--the anatomy and physiology--of the body which I was familiar with from my previous studies, I was introduced to the substantial element of the body--the concept of life energy. During the third or fourth month of working with massage, I began to be able to feel the subtle tingling sensation of energy with my hands on the body. A short time later, I was able to sense similar sensations just off the surface of the body. I gradually found that I could pick out areas of tension intuitively by the feel of the air just around the body and I rejoiced at finding that as muscle tension released, I could feel the warm buzzing sensation of the energy beginning to flow. Then I found in reverse that the muscle tension would release if I could find and move into a quality of touch and feeling that felt immersed in this same sensation. These new experiences pulled me quickly from my old beliefs about health and the body into a great enthusiasm for new methods of healing.

After graduating this course, I began to professionally practice massage therapy. The following September, I began the Counseling and Body Psychotherapy training with the Institute of the Whole Person and my M.A. program with Lindenwood IV. I already was beginning to feel comfortable with the physical and energetic aspects of therapy; at this

point I became immersed in psychological concepts as well. I studied bioenergetics, Gestalt, 'primal' therapy, transactional analysis, group therapy processes, and traditional psychotherapy.

About half a year into my training, while assisting in leading a bioenergetics process group, I had an experience that further astounded me, this bringing together massage therapy and psychotherapy for me. The goal of the individuals of this group was to 'connect' emotionally with feelings that were repressed--to bring them consciously out and thereby help release their destructive hidden influence. This type of therapy takes the basic analytic technique of bringing out the subconscious into a more active form. The client is helped to experience repressed unconscious feelings with the aid of activity--exercise and massage work.

At one point I was speaking with a woman member of the group while simultaneously lightly massaging a tense spot of her lower leg. About half of my attention was with what she was saying and about half with what I was sensing with the muscle of her calf. Suddenly I realized that I was very strongly feeling the quality of connection that I associated with tension and energy release from my massage work. This is a feeling of being emotionally open and focused toward the person in an affirmative mental attitude as well as feeling physically-energetically connected with the person through my hands. Just at the moment that I was feeling a wave of energy inside myself that said, "Yes, that's it!" she burst out crying, bringing out a a deep feeling of sadness and longing that she had been holding inside. She then reached over and hugged another woman friend in the group.

I realized that my making the 'right quality connection' with her helped her make a connection within herself. In some ways this shouldn't

have surprised me much. I was already familiar with the connected quality of touch and feeling that went with muscle tension release from my massage work. And I had already had direct experience (from my training group work) within myself of the interrelatedness of body, mind, and emotions--how physical tension, emotional repression, and mental attitude were aspects of the same holding action. I certainly knew that we were doing exercises and massage in the group explicitly to help facilitate the release of repressed feelings and energy. I even had a belief in 'ESP' or that somehow one person could respond specifically to another's inner thoughts and feelings. But the fact that I had just experienced so directly a wave of energy simultaneous with the release of her feelings, and furthermore, that the way that I was making touching contact with her seemed to help cause it, overwhelmed me.

I experienced this type of interaction again and again in the following weeks and months of my counseling training and private massage therapy work and still do. I found that every time during a therapeutic touching situation that I managed to move into the space of contact, sensing with my hands and feeling in my body the right quality of contact, something would happen with the person I was working with. It might be a movement or dissolving of the muscle tension, an increase in breathing, a sigh of pleasure or pain, a slight tremor, an increase in skin color, or a full and deep release of feeling--a 'primal' or 'core' connection accompanied by childhood memories and self-realizations.

I concluded that my making this connection with my client was to some degree responsible for a release happening--physical tension, emotional or mental blocking in them. I felt that this was good considering that the goal of therapy I had adopted was to help release such binds and open up to a more positive and self-fulfilling way of being in the

world. I realized that this was a two-way interaction, that I could not just 'do something to' the other person to make him/her open up or progress, but that what the other person was internally doing was at least as important as what I was. This was the client's work. In essence there were three connections occurring at once: 1) within myself to a particular quality or way of being. 2) between the two of us, and 3) within the other person.

Nonetheless, I adopted the awareness of this 'right quality of connection' as a way of working beneath any technique that I would use as a therapist. I found that this quality of connection with the client was not particularly dependent on the style of touch that I used, i.e., light pressure, stroking, or deep massage. Thus I gravitated with fairly good results toward the physical touch and 'healing' aspect of therapy and in particular to this intuitive way of working. This healing interaction continues to fascinate me. It has become the most important point of my professional learning and it is the touchstone of this paper.

As a result of my success in working this way I developed several biases. Most generally I developed a strong bias towards what I would call 'new age healing', holistic medicine, and humanistic psychology as opposed to traditional psychotherapy and allopathic medicine. I also developed a bias within the field of holistic health, toward working intuitively and from the heart in preference to technically or structurally.

I still have my biases. In truth, however, I realize that intuition and technique are vital compliments for successful work. Following one's heart feelings and working with discipline are both important factors in moving toward one's goals, be it becoming an effective therapist, a good artist or musician, or a happier more self-realized person. Both innovation and tradition are important to the growth of human knowledge.

This paper is an attempt to communicate the essence of my non-verbal experience within the conceptual form of language, more specifically into the written form of a master's thesis. My wish has been to build a bridge from the foundations of tradition into the frontiers of the new. This is what has begun to happen in my life during the course of this project. I have come to see that people all over are working toward and accepting new horizons of knowledge. Integration of that knowledge with the already accepted form and foundations--of each person and society--is a way to growth. I also see this paper as building a foundation for understanding the spiritual aspects of the human being through substantiating the physical, emotional, and mental person.

The split that I originally felt between my personal world of art and the concrete worldliness of medicine is beginning to come together. I hope this paper exemplifies this integration to some degree; I hope my professional work does this also.

In this paper I explore, analyze, and conceptualize the basis of the healing interaction described earlier as an energy phenomena. In building the foundation for the understanding of this interaction, I will take off from my own experience and appeal to:

1. Common sense and experience.
2. The experience and theory of professionals, therapists, writers, etc.¹
3. The foundations of experimental science--physics and biology.
4. The observations of sensitives (clairvoyants), people who see or feel beyond the range of most of us.

I. BODY PSYCHOTHERAPY

On the scene of the social sciences, in the field of psychology, the term, "body psychotherapy" is appearing with increasing frequency. The term encompasses all varieties of therapy which consider the body to be an integral part of the process of emotional and mental health. The basic premise is that the physical body is directly related to the emotions and mind; the body is both a reflection of and medium for the resolution of emotional-mental problems.

This is not a new assumption. In the holistic Eastern traditions of psychology, philosophy, and medicine, this has been the assumption for millenia. The discipline of acupuncture--as much a form of therapy as medicine--refers to the "bodymind" as one unit. Many people are becoming acquainted with yoga, in particular Hatha yoga, which emphasizes that one can become happier, more self-accepting, and more efficient in life by practicing a prescribed set of body movements or exercises.

Probably all of us have experienced the effects of physical exercise as a means of releasing tension and a way of helping us to feel better all over. It is well known that massage accomplishes the same things. Therefore, it is not difficult to see that there is a relationship between the physical state and the emotional condition. With some self-examination, one can also see that there is a relationship between the physical and emotional states and mental activity. For example, worried thoughts relate to emotional feelings (anxiety, perhaps) which

relate to physical tension.

In the second decade of this century some pupils of Freud's analytic method, particularly Sandor Ferenczi, began to have patients move actively during therapeutic sessions and incorporated prescribed relaxation exercises to aid the verbal or free associative aspect of the therapy.² Ferenczi's pupil, Wilhelm Reich, was one of the first in a tradition of psychotherapists to integrate the mental and physical functions into a unified system. Reich analyzed and specifically worked with the body musculature in order to dissolve resistant structures of the patient's character and uncover the causes of emotional disturbances. Character structure is the sum total of attitudes that are apparent in the language of the body. In our daily lives we see and often subconsciously read a person's body attitudes. For example, we see a person with stooped shoulders, a drooping head, and collapsed looking chest and conclude he is depressed. Pride is seen when the head is held high, by an upturned nose and, often, is accompanied by a stiff neck. Wilhelm Reich's Character Analysis and his student, Alexander Lowen's The Language of the Body and Bioenergetics are good sources of information and theory on this subject.

The main axiom of body psychotherapy is the recognition of the interrelationship between the body, emotions, and mind. Each aspect of a person is seen as part of the whole and as a reflection of what is happening with the other aspects. There seem to be many rapidly emerging therapeutic systems which consider the body to be an integral part of the therapeutic process--not just for the body's own sake but as the body relates to the whole person.

This concept of seeing the whole person as interrelationships between

body, mind, and emotions is considered the cornerstone of holistic medicine which includes disciplines such as osteopathy, chiropractic, homeopathy, and many Eastern methods of healing. Within a holistic framework all aspects of a person are considered in diagnosis and treatment. As we begin to understand psychosomatic illness we come to see that medicine and psychotherapy are very closely related. There is actually a great deal of overlap between the two and I believe this recognition is increasing.

For the sake of focus, I am choosing to concentrate this paper on what is more often considered psychotherapy. Keeping in mind the 'overlap' between the professional fields as well as the unifying holistic quality of our physical-emotional-mental aspects, I often prefer to drop the prefix 'psycho' and say, therapy.

This paper speaks to the psychological-emotional aspects of therapy; that is, we will see the primary goal of therapy as relating more to the mental-emotional aspects of the person even though the physical body is totally involved in the process. With this model I do not specifically concentrate on what is commonly considered medicine, i.e., infections associated with micro-organisms, broken bones, malignant diseases, etc. I must limit myself due to space considerations and because my area of focus is psychology. Although the treatment of all the above medical dysfunctions by the use of laying on of hands has become a more frequently documented reality, at this time, the explanation of the healing of these diseases is beyond the scope of this paper.

Although I will not deal with those above-mentioned dysfunctions I do believe that the word therapy includes all aspects of health. Thus, I use the word 'healing' as synonymous with 'therapy.'

Some of the more well-known systems of body oriented therapies are Bioenergetics, Structural Integration (Rolfing), Gestalt, Feldenkrais Technique, Alexander Method, Lomi Body Work, Direct Body Contact Therapy*, and the general field of Massage Therapy.

In addition to the view that the body, emotions, and mind interrelate in a unifying process, all systems of body psychotherapy have several things in common. First, the therapist learns to 'read' the body of the client (I use the word client as preferred to patient) for helpful signs in diagnosing the problem. Secondly, physical movement or exercise is an integral part of the therapy--the client moves or is manipulated by the therapist. Sometimes the client stretches and stands in specific stress positions in order to help activate and energize him/herself and thereby affect a change in his/her state of being. Thirdly, the therapist touches the client.

Differences in technique are typified by differences in types of touch. Rolfers are known to apply deep penetration and pressure to the client's body. Feldenkrais and Alexander therapists generally manipulate the client's body more gently, often moving limbs or lightly adjusting posture. Two types of massage therapy, polarity therapy and shiatsu, utilize contact with localized points on the client's body. In other systems such as Bioenergetic therapy, Direct Body Contact Therapy, Lomi Body Work and the general field of Massage Therapy, a very wide range of body contact techniques--strokes, palpitations, supportive touch, and manipulations are employed.

This paper does not deal with technique but asks more simply: What

*This is a name coined by Malcolm Brown, Ph.D., for his work although it also describes a more general area of Body Psychotherapy.

is happening in the healing interaction which involves touch? My focus is the moment of healing. What is happening physically, emotionally, mentally, and on the basic energy level?

There is, as I have suggested, an enormous array of systematized techniques, all appropriate for different people at different moments in their lives. There may appear to be a discrepancy in what happens in healing during a physically oriented massage therapy session, a session with a psychiatrist who utilizes touching in his work, and psychic or spiritual healing where the laying on of hands is used. It is my belief that if we 'stop the film' at a moment when positive healing is happening, we find a similar event occurring.

I base this belief on two concepts: 1) that there is an interconnection between the physical body, emotions, and mind and 2) that energy is the common denominator to what is happening with all aspects of the body.

As a client I have had similar experiences in a counseling session which was conceptually and verbally oriented and a non-verbal, physical movement Feldenkrais session. While the methods were very different, I walked out of both of the sessions feeling a very similar sense of ease, fluidity, mental calm and good will. After both I felt integrated, whole. There is an intimate relationship between each aspect of our being. I believe that because each facet is so linked to each of the others, a change in one will pull the others towards change. A massage therapist who specializes in working with and noticing changes in the physical body; a psychotherapist who utilizes body techniques but relates more specifically to the emotional and mental person; and a psychic healer who prays and lays on hands, all are helping their clients release muscle tension, unblock emotions and clear their minds.

A therapist functions as a change agent. While I believe that knowledge of technique is often vital in guiding a client to the point of release, at the moment of healing the technique becomes secondary.

But, what is actually happening? The scene is this: We have two people here, one a therapist and one a client. They are doing something in relation to each other and whatever this something is, it is helping the life of the client.

Shaking Hands

If I had to explain the essence of what is happening in the healing interaction in just a few words, I would say: Therapy is like shaking hands. The two people, therapist and client, are meeting in body contact. The therapist's goal is essentially to convey the message: "Hello, this is me and this is you. Whoever you really are, however you are feeling is OK. Welcome to the world."

As I suggested in my introduction, the therapist cannot just do something to the client. He can, however, be there to meet the client, to offer a clear reflection. He can help guide the client to an awareness of what the client is doing and how he is doing it. By touching a tense muscle in the appropriate manner, the therapist helps the client become aware of tension held in his body. This is similar to the feedback or reality check a psychotherapist offers a client on his belief system by meeting him with a clear mind. Or there can be a meeting at the emotional level which allows the client a greater awareness of his feelings.

When a person is aware of what he is doing, how he is doing it, and

the alternatives, he is more able to choose to move towards the way that works best for him. The 'way that works' is the way that brings the most happiness, fulfillment, and harmony into his life. The concepts of 'awareness' and 'the way that works' will be developed further on.

I view the therapist's goal as meeting the client, making the kind of contact that successfully says "Hello..." in a way that the client is able to hear. I experience this contact as having a certain quality: it is reached for and felt intuitively. I believe that it can be explained by the concept of energy.

II. ENERGY

As related to human beings, energy is most commonly associated with movement and life. When one says, "I have a lot of energy today," he is saying that he feels movement internally and the potential to express that outwardly. He feels lots of life.

Energy, a word that has been used for about a century, is derived from the Greek expressions "en"=in and "ergon"=work. We can look around us and see the work of electrical energy humming through a clock, the burning chemical energy and mechanical energy of automobiles, the kinetic and potential energy of running water and winds, heat and light energy emanating from a light bulb and from the sun. Sound is also energy--electromagnetic waves vibrating our eardrums as is the force of our breath and the pumping of our hearts.

The science of physics has been called "the science of matter and energy."¹

This science is twenty-five centuries old but during the last hundred years, a new idea emerged into the mainstream: everything is made of vibrations of energy. Einstein's theory of relativity states that mass and energy are different forms of the same thing and are interconvertible by a very specific ratio, Einstein's famous $E = MC^2$. The quantity of energy available in an apparently solid body (E) is equal to the body's mass (M) multiplied by the speed of light--186,000 miles a second, times itself (C^2). The equation means there is a tremendous quantity of energy bound up in matter--or, put another way, that matter is a very condensed form of energy. This idea moved quickly from theory to concrete reality when a chunk of metal, smaller than a golf ball, was destabilized and used to destroy the entire city of Hiroshima.

When any physical object is examined closely enough, that is, broken down and refined into its basic units, what we find is energy. When we probe into our smallest designated units of matter, atoms, we find they are not so material after all. The atom subparticles, electrons, neutrons, protons, etc., are now found by modern physicists to be not particles at all but wavering areas of electrically charged space.²

Some cultures hold the belief that energy is the basic medium of all creation. The Hindus, for example, believe it is energy that sustains all life and that this energy emanates from the sun. They call this energy "prana."³ The Chinese call the energy of life "ch'i." The practice of traditional acupuncture is a system of precise diagnosis and treatment with regard to the flow of ch'i energy in the body. Native Hawaiian physicians also work with regard to a basic life energy called "mana."⁴ Freud postulated a human life force called libido.⁵ Reich called the basic energy which forms matter and all life orgone.⁶ Some equate energy with

spirit. I use the term energy to include all its forms.* If the concept of energy includes everything, what use is it?

Each form or structure in the universe is unique and makes its own unique use of energy. The Law of Conservation of Energy, a law of physics to which an exception has never yet been registered, states that energy is never destroyed or lost but in a given system can only change forms, i.e., from matter into chemical energy into heat energy into mechanical energy into kinetic energy into potential energy (this is the process of a coal burning train moving up a hill.) Or energy can become condensed, slowed down and compacted into mass. And then, again, mass can expand into energy.

There is also another important concept, and that is that it is the flow of energy that characterizes life. Dr. Mark Gallert writes,

To the extent that we can comprehend the difference between a living organism and that same organism after life has departed from it, we realize that the difference lies in the presence or absence of certain energy manifestations. Take, for example, a human body five minutes before death and five minutes after death. What is the difference? Size, weight, and chemical constituents are virtually the same. Yet in the living body we have many manifestations of energy. To name a few:

- flow of nerve currents
- contraction of muscles
- circulation of blood
- generation of heat
- movement of food through the alimentary system
- movement of liquid through the urinary system
- movement of air through the respiratory system
- production of matter to repair the various cellular structures

None of these manifestations of energy are found in the dead body.⁸

*The term Bio-energy is often used to connote energy of the living body as distinguished from energy in the technological sense, i.e., energy conservation, energy crisis, etc. There are theories which purport that forms of Bioenergy work within a different space time framework than the Einsteinian.⁷ I use the word energy in its most general sense.

He goes on to say that it seems appropriate to express life in a quantitative sense as well as an absolute life vs. non-life sense. He cites as an example a younger person, who might exhibit more life than an aged person whose blood circulation is diminished, muscular contractions are lessened, and whose locomotion has greatly decreased. He defines death as the cessation of the energy processes of the physical body. It does appear to me that our concept of energy is integrally related to our concept of life.

In order to understand what happens in the healing interaction, we need to understand what happens in its participants. Understanding our relationship with energy will bring us to the point of understanding our relationship to each other. What are we made of? What is our relationship to energy?

Energy and Us

We are more than the solid stuff of our bodies. This becomes apparent when we consider that our thoughts and feelings which are certainly a part of us, do not appear to be entirely physical. In our nervous system, biochemically speaking, there is a chain action of the reversal of the charges of ions across the neural membranes which flows linearly along the length of the nerve fibers.⁹ This can be likened to a chain of falling dominoes. This movement carries a simple on-off message from our sense receptors to the brain where the message is interpreted as hot-not hot, touched-not touched, etc., or messages from the brain to the muscles of contract-do not contract. In the sense that chemicals and elements are

involved, this is a physical action. But we do not call the flow of the electrical charge purely physical. This, like the flow in any electrical circuit, is a flow of energy. It is movement.

Einstein quantitatively demonstrated interchangeability between matter and energy. But it has been known for quite a long time that the life process involves the conversion or synthesis of energy into matter and matter into energy. Plants photosynthesize the energy of the sun into physical substance. These are the carbohydrates which power the bodies of animals and human beings. In a sense the Hindus and others are correct--we do live on the energy of the sun. We eat the substance of food, metabolize and convert it into the energy of our daily work and bodily actions. Internally, we are a complex moving system which includes the beating of our heart, the flow of blood through our arteries, veins, and minute capillaries, the flow of other bodily fluids such as lymph and digestive juices. In every living cell of every system of our body, interchanges of matter and energy occur constantly in the nourishing and rebuilding activities of the cells. If we are speaking of ourselves, we are clearly not just speaking of our physical bodies but also of the flow and movement of the energy that streams through our bodies. We feel energy-movement in our bodily sensations and feelings.

Thoughts also do not seem particularly physical. Perhaps there is a chemical basis for thinking; nonetheless, we utilize energy to create and move thoughts. Our sense of life is dependent on the awareness of our inner and outer movement, the flow of energy within us. At this common experiential level, we become aware that, to quite a large degree, we are the flow of our energy.

What kind of energy is this?

Most all physiology and psychology texts state that our nerve impulses are of an electrical nature; we put out and respond with millions of these pulses per second. Medical technology can register the heart's pulsing on an electro-cardiogram and the waves of the brain's activity on an electroencephalogram.

There seem to be many forms of energy at work in the body. Much of our energy flow takes the form of chemical reactions. At even finer levels, chemistry gives way to physics in seeing that all reactions are re-combinations via the electrical properties of atoms and molecules.

The recognition in recent years that our bodies have their own fields of energy has become a new frontier in the fields of health.

Energy Fields

What is a field? According to physics, "an electric field is a region in which forces act on electric charges. A gravitational field is a region in which gravitational forces act on bodies,"¹⁰ (i.e., gravitation acts on the properties of mass.)

Hans Oersted discovered in 1820 that electric current produces a magnetic field.¹¹ Soon afterwards, physicists found that any motion of electrical particles produces a magnetic field. Michael Faraday found that the reverse is also true, that moving magnetic fields produce electric currents. This led Clerk Maxwell to formulate electromagnetic field theory: electricity and magnetic fields are inherently related--where there is movement of one, there is the other. Alternating current, which distributes 99 per cent of all electrical energy generated in this country, is based on this theory; so are telephones, radio, television receivers and most all other electrical communications devices.¹²

Since we have electric currents in our bodies, does this mean that we have electromagnetic energy fields? Apparently so. Seiple and Morrow reported in 1960 their findings of electrostatic and electromagnetic fields arising from neuron pulses.¹³ The fields were reported to be of sufficient strength to be readily detectable through air at an appreciable distance from the stimulated nerve fiber.

John Pierrakos is a New York physician and psychiatrist who has pioneered the study of man's energy field and works with the field itself. He writes that, in addition to the physical body, "other energies of the body exist in a freer state which interpenetrate, surround and extend beyond the physical limits of the solid body." He states that our field naturally arises, as Maxwell's electromagnetic laws predict, from the flow of our energy currents. As in a copper wire,

. . . the field is an inherent state of the flow of electricity through the wire . . . as the electricity flows, the energy around the periphery of the wire exists, but when it stops the energy field collapses . . . if we take this analogy for the living body of man, it can be easily assumed that the billions of cells in themselves have tremendous energy currents, being in a sense, small batteries that connect for the continual flow of energy.¹⁴

Dr. Harold Burr, of the Yale Medical School, has been one of the most prolific contributors to research in the substantiation and measurement of life fields since he began the work in 1945. One of his earlier experiments is notable for its extraordinary simplicity. He demonstrated the electromagnetic energy field of a live salamander using only a dish of salt water and some electrodes connected with a galvanometer.¹⁵ Many high school science classes have made or seen a simple A.C. current generator or 'dynamo' which consists of a loop of wire rotated by a handle between two magnets. The wire breaks the magnetic field of the magnets in rapid alternation; the movement of the

field produces a measurable electric current in the wire. Burr put a salamander in a dish of salt water, a solution which conducts electricity almost as well as copper, and rotated the dish around the floating animal. He assumed that the salamander had its own field and surmised that a rotating dish would 'alternatingly' interrupt this field. Electrodes immersed in the salt water confirmed this, registering a perfect alternating current on the galvanometer. When the salamander was removed from the dish, the rotation registered no current.

He went on to conduct a similar experiment, using a more finely calibrated high resistance voltmeter, on the index fingers of student volunteers.¹⁶ When they dipped their fingers in the salt water, Burr received results similar to that with the salamander. One unexpected finding was that female volunteers, once a month, registered a tremendous surge of voltage which lasted approximately twenty-four hours and coincided with ovulation.

Burr is one of many researchers who has taken strides to develop medical diagnostic tools from energy field measurement instruments. Some very accurate devices have been developed, including one tested in Bellevue Hospital to detect cancer of the cervix and uterus through energy field potential before symptoms of the disease become manifest.¹⁷

Burr is one of the explorers who concludes that the life field is a sum total effect of all the various minute changes in our bodies, not simply heartbeat and brain waves, but all the small electrical charges that occur as a result of chemical events continuously taking place in the body.¹⁸ It is found by these electrometric measuring techniques that the life field persists as long as life lasts. It undergoes small changes in healthy individuals and more drastic changes in diseased

individuals. It has also been seen that life fields can be registered when electrodes are held off a short distance away from the surface of the skin. We would expect, if our energy field is a true field following Maxwell's laws and not just a skin surface phenomenon that it would be a diffuse area which extends beyond the limits of the physical body.

This also coincides with what scientists and mystics, East and West, have been exploring for years, the existence and meaning of the human aura. Edward Mann writes,

Historically, there is evidence that some persons in most, if not all, cultures have actually seen subtle rays emanating from the human body. For instance, there is testimony about the aura on walls of the ruins in India, Egypt, Peru and Yucatan. In fact, in the ancient caves of Ellers can be found figures with emanations around the body and head of Buddha and others. And, of course, many pictures of Jesus and the saints depict a halo around the head. Ancient doctors and philosophers have apparently made reference to the aura under many and various names. For example, Hippocrates uses the term 'enomron,' Pythagoras called it the luminous body, while the cabalists referred to the astral light.¹⁹

French scientists in the late 19th Century including Baraduc and Boirac, felt they had established evidence proving the existence of the aura or energy field. Dr. Richardson of Briton soon afterwards claimed evidence for a "nervous ether," a finely diffused envelope surrounding and pervading the whole human body.²⁰

Dr. Walter Kilner in 1921 succeeded in perfecting a chemical (dicyanine) screen to make the aura visible.²¹ He began to notice correlations to the health of subjects and found that when a subject fainted, the aura, which usually extended about eighteen inches beyond the body, seemed to shrink. An absence of emanation was seen around diseased organs. He began to develop a system to use his screen as a

medical diagnostic tool and also concluded that the aura related to the conscious mind. Unfortunately, the chemical dye, dicyanine, proved too toxic for him to continue further exploration.

Independently, during the early decades of the century, subjectively oriented scientists were also at work. C.W. Leadbeater²² and A.E. Powell²³ wrote about the human aura from their own and their colleagues' experiences. These closely paralleled the discoveries of the objective scientists. Leadbeater produced color drawings of the auric field.

In the past two decades a great deal of work has been done by Shafica Karagulla, an M.D. who turned from her extensive studies in neurology and neurosurgery to the study of the human energy field. She began by working with men and women of all walks of life who claimed they had the ability to see the aura. She spent eight years correlating aura readings with modern medical diagnosis. Her work is reported in her book Breakthrough to Creativity. In Chapter IV, entitled, "Three Energy Fields Around Human Beings," she writes:

Many of the more intelligent and integrated sensitives with whom I have worked, describe interpenetrating fields of energy around the human being. One of these is the vital field or energy body closely related to the physical . . . The emotional field, extending a foot to eighteen inches beyond the body, and the mental field extending an average of two feet or more beyond the periphery of the body, are a part of the unified field surrounding the human body.²⁴

Many writers, both the research scientist and the direct observer, describe three aspects to this field.²⁵ They are the 'etheric' energy body which accompanies the physical and extends a few inches outside the body; the emotional or astral aura, and the mental or spiritual aura. Professor William A. Tiller, Department of Materials Science at Stanford University, postulates four other levels of interpenetrating energy bodies.

He correlates them with the Yogic system of the seven chakras or energy centers of man.²⁶ Leadbeater seems to agree with this sevenfold division.²⁷

I am particularly interested in the concept of the three energy bodies which correspond to our physical, emotional, and mental aspects as they are easier to communicate from my experience. I can feel an energy outside a client's body but I do not see different auras. I realize, however, that I experience waves of fear, waves of anger, and waves of love which certainly do not feel as if they are contained within my skin; often the feelings seem to extend to and touch another person. I believe this is an experience common to others as well. I can relate to my own feeling experience many of Leadbeater's drawings of emotional states reflected in the aura.

We are fortunate in this century to have at our disposal the development of Kirlian photography. We no longer need rely solely on the clairvoyants' ability to see what is happening in the human energy field. There seems to be a great many similarities between what is seen by sensitives and the Kirlian reproductions. It has been documented that:

1. We each have our own unique energy fields which extend beyond the limits of our physical bodies.

2. Human inner states, i.e., emotional and psychological, are reflected by the outer appearance of the aura.

There is an increasing volume of literature including striking photographs both from Western and Soviet scientists which documents new findings as the explorations of the auric field of living organisms continue. Much of this I feel is vital to the understanding of the healing interaction as our energy field is a dynamic part of our physiology. Three books which survey the work in Kirlian photography are Ostrander

and Schroeder's Psychic Discoveries Behind the Iron Curtain, The Kirlian Aura by Krippner and Rubin and George Meeks' From Enigma to Science.

A brief summary of Kirlian photography follows. Historically preceded by the work of Telsa, Baraduc, Pratt, and Schlemmer, Semyon and Valentina Kirlian stumbled upon a new form of photography that showed patterns of colored flares emanating from living things.²⁸ Non-living things have

This general type of photography, also called "radiation field photography," "cold electron emission photography," and "electrophotography," is achieved by shooting high frequency electricity through the object placed between plates of glass directly onto color photographic film. Different forms have been developed and are used in this country, Europe, and Russia.³⁰

Leaves infected with disease displayed distortions in their auric fields before the actual physical symptom appeared.³¹ (Note the similarity between this and Burr's work at Bellevue.) Moss and Johnson of UCLA reported that the aura of a leaf was shown to deteriorate and vanish with the leaf's death.³²

The Kirlians and others found that their diagnostic technique worked as well with the human body as it did with the leaves of a plant. Pictures of the fingertip of a healthy, calm, even-tempered subject differed from those of an overtired, emotionally tense subject by the same differences each time.³³ Tiller reported the finger of a human corpse shows no aura.³⁴ It was found that the photographed subjects auras were qualitatively affected by their personal relationship to the photographer, i.e., whether it was a close friend or a strict authority.

Thelma Moss found that hypnosis altered the appearance of the fields

recorded by Kirlian photographs.³⁶ L.J. Ravitz, who used an electro-metric reading device (like Burr's), reported similar shifts in the human energy field when the subject was under hypnosis.³⁷ Changes are also registered when relaxation occurs through meditation and drugs.³⁸ "The self-emission of living things seems to be a direct measure of the life processes occurring within their systems."³⁹

What is most important for this paper on therapy is the evidence that the state of our feelings and mental processes have manifestations which exist outside the boundaries of our physical bodies.

As I suggested earlier, there is a considerable amount of debate among scientists and mystics alike as to the nature of this energy which constitutes our life substance. We have thus far substantiated that it is, at least, partly electromagnetic. The Kirlians themselves, however, say that their photography is a method for "the conversion of non-electrical properties of the object being photographed into electrical ones. . . ." ⁴⁰

Russian biologist V.M. Inyushin calls the photographed emanations "bioplasma body" and conceives it to be similar or identical to the aura or "astral body" defined in Yogic literature.⁴¹ William Tiller hypothesizes different energy forms for the different levels of our bodies. The physical is characterized by electrical energy, its etheric accompanist by magnetic energy, and the other levels, i.e., emotional, mental, and higher spiritual levels have totally different and finer energies.⁴² He says that the etheric level is what the Russians call the bioplasmic body. Reich's concept of life energy, orgone, was also non-electrical in nature and was said to flow throughout all space.

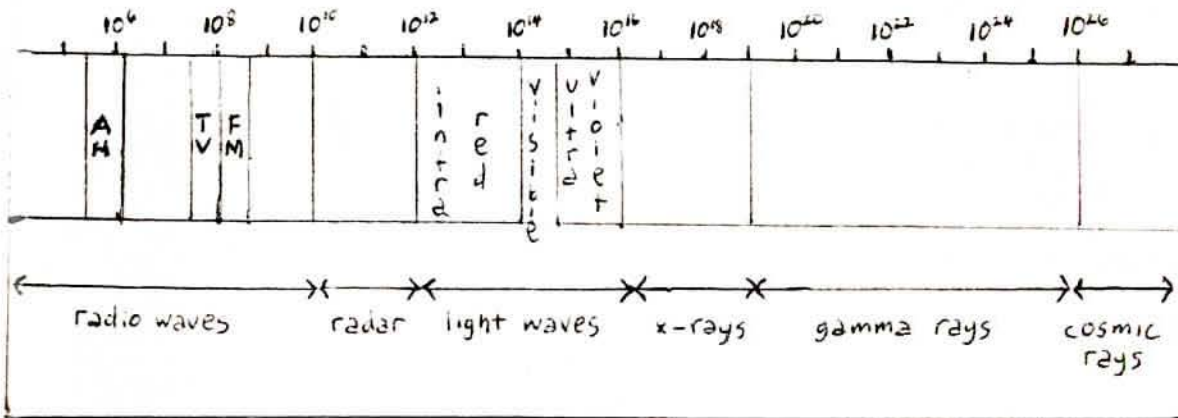
Despite some disagreement in the field we are reminded of two things:

1. that there may be many forms of energy circulating through and around our physical bodies, and 2. that as Reich's orgone concept, the Hindu's prana, and even Einstein's "E equals MC^2 " suggest, the energy of our fields need not be only a product of our internal neurological and chemical processes but likely circulates throughout environment. Space around us is filled with vibrations of energy--moving air molecules vibrating with the sounds of life, the photo-energy of sunlight, gravitational and magnetic forces, weather phenomena, cosmic rays, ionizing radiation, and probably others we do not know of as yet. These 'outside' energies do affect our energy fields. The moon, for example, is known to not only affect tides and magnetic fields on earth, but was also revealed by Rayitz' experiments to alter the electrical potential of our energy fields.⁴³ Perhaps this is the explanation of our lunar cycles, i.e., the increases in crime, the increases in instability of mental patients (as in 'lunacy'), and the noticeable increase in patient's hospitals⁴⁴ during a full moon. It makes good sense that if the moon affects the magnetic field of the earth, it also affects the magnetic component of our energy fields and, therefore, our personalities as well.

Soviet physicist Viktor Adamenko has related the changes in the fields of objects photographed by the Kirlians to variations in the earth's electrical fields.⁴⁵ This suggests very strongly something that really should not surprise us: that we are permeable beings. Our energy and the environment's energy do literally interpenetrate. This is particularly evident in the electromagnetic spectrum with which we have a very special relationship.

the
electromagnetic
spectrum

frequency
(cycles per second)



46

All these forms of energy are merely different frequencies of oscillating electromagnetic waves. Each of these forms of energy is received by us in different ways. Light's relationship to our eyes gives us the visual world which is so much a part of us that it is nearly impossible to imagine life without it. Sound waves in relationship to our ears comprise the hearing process and give us this aspect of our lives. We feel infrared waves as heat and ultraviolet turns our skin pigment darker. The electromagnetic nature of our nervous system and the electromagnetic nature of the outer world interpenetrate in the most literal sense. It is our human nature to take in and respond to electromagnetic energy.

What about non-electrical forms of energy?

The Hindus and yogis see prana as the energy pervading all space.

"Whatever moves, works or has life is but an expression or manifestation

of prana."⁴⁷ Prana is said to be a more basic form than atomic or electromagnetic energy and is seen to help make up these forms.

It emanates, like light and heat, from the sun and is absorbed by the atoms of substances, particularly living substances, in which it vibrates. Its flow is said to be responsive to the individual's psychological states and moods.⁴⁸ The purpose of the yogic discipline of pranayama (breathing) is to help one absorb more of this energy. Prana is said to flow naturally through the body, entering the pores of the skin and along the myelin sheaths of the nerves.⁴⁹ Prana is often equated with vitality. Leadbeater says that it is the abundance of this prana or vitality that accounts for our feeling of cheerfulness and well-being on sunny days.⁵⁰

Wilhelm Reich's theory of life energy, orgone, as we have suggested is closely aligned with the Indian concept of prana. W. Edward Mann's Orgone, Reich and Eros, already much-quoted in this paper, is a well written book which probes the concept of life energy in many cultures and compares each to Reich's theory. Whatever the truth is in regard to the concept of prana, vitality, and orgone, it does not yet appear to conflict with modern physics. The once-impenetrable barrier of the atom has now given way to our probing the subatomic 'particles' of electron, neutron, and proton, with field ion microscopy. The accelerator microscopes, however, may need to be the size of a small town (as is CERN in Switzerland)⁵¹ in order to probe such depths. As far as our objective experimental science has gone into the microcosm, the resulting "particles" --ions, kaons, deltas, lambdas, etc., still appear deserving of description in terms of electromagnetic properties.⁵²

While acknowledging both the electromagnetic and non-electromagnetic

possibilities of life energy, it is becoming apparent that the electromagnetic concept is of special use to us as it follows the substantial path of our Western scientific development. We can measure it with our heritage of technological instruments; as deep as our instruments are able to penetrate, the model stays intact. This electromagnetic wave or particle movement is a form of energy on which all corners--Western physics, Eastern mysticism, and clairvoyants can meet and collaborate as a least common denominator of agreement, so to speak.

But it is also important not to get caught up in the names we give energy and to remember that the names electrostatic, magnetic, electromagnetic, etc. are often based on the instruments with which we measure them. Energy itself is still much more of an abstraction beneath these measurements. Dr Burr quotes a colleague of his and gives a definition of a form of energy: "electricity is the way nature behaves."⁵³

Our heritage of the physics of electricity and magnetism gives us another concept which is very important for our study here. As Maxwell accurately predicted in 1863, electric and magnetic fields can "under certain conditions cooperate to form electromagnetic waves which, once emitted by a source, are thereafter independent of the source." This is what happens in radio and television transmitters and in light bulbs. It is also what happens when we speak or make any sounds.

That we have electrical and magnetic fields as evidenced by electrometric measurement and Kirlian photographs, is very strongly suggestive that we might as a matter of course send pulses of electromagnetic waves (and perhaps other forms of energy) into the environment.

From a hill, I once watched a friend of mine swimming in a still lake below. I noticed that every movement she made was reflected in the

waves that moved out from her body. At first the pattern was a near exact replica of her form. Fifteen feet further out, her shape could still be seen, magnified until there were only uncharacteristic ripples which merged into the surface of the water. I wondered whether as we walk around on the earth, we also send out waves which reflect the image of our movements and way of being, diffusing out into the surrounding atmosphere.

The Russian biophysicist, Georges Lakhovsky, in 1933, wrote a book based on the idea that "every living being emits radiation."⁵⁴ He states that each cell of our body has its own individual oscillations and that the nuclear filament of each cell possesses self-inductance and capacity and thus constitutes an electric circuit. The resulting waves given off by these tiny oscillations would thus be electromagnetic and of a very high frequency (close to that of light waves) due to the tiny dimensions of the cells. George Meek adds that Lakhovsky was effectively saying each cell of the human body has the capacity to act as a small radio--sending and receiving messages.⁵⁵ With his theory, Lakhovsky explains many facets of life, including animal instincts, bird migrations, and human receptivities beyond the five senses.

It seems as though the frequency of emanations from the body would have to be as Lakhovsky says, close to that of light, in order to account for some people who are able to see the aura (visually sensitive to a wider range of the electromagnetic spectrum). However, the ability to feel the energy field is common and hearing it is not unknown; these would suggest lower frequency vibrational components of the energy field as well. The nature of non-verbal 'vibes' between people, my experience of sensing qualities of energy outside an individual's body surface, and the evidence of electrometric and Kirlian photographs make Lakhovsky's theory believable

to me.

The idea that actual messages can be transmitted and received cellularly may be a little ahead of our research, although I believe it points in the right direction.

We do stay on solid ground when we reiterate that we can affect each other by emanating or expressing our energy and that energy emanates through space. Here is a concrete example involving sound frequencies of the electromagnetic spectrum.

Your friend shouts from across the room, emitting electromagnetic sound waves which ripple through the air molecules of the room. These may "strike" your eardrum, setting up a specific resonance which is received by your receptor nerves. They send their appropriate neural impulse into your brain which, along with the direct effect of sound on your body (if the sound is loud enough), is received by your consciousness. Upon receiving this message, you are likely to go through a cognitive thought response, feeling response, and perhaps even a physical response.

This is a point where physics and psychology meet. In an article by Stanley Krippner and Sally Ann Druder, the authors parallel the work of a biophysicist, A.S. Pressman, with the concepts of the psychologist Lewin. The psychologists' framework is that "behavior is a function of the life space . . . The boundary between the life space and the outer world is endowed with the property of permeability. Therefore, facts in the outer world can produce changes in the individual's psychological environment and therefore affect his behavior." ⁵⁶ The biophysicist Pressman notes that applied electromagnetic fields can regulate the spatial orientation of animals, can modulate the rhythm of

the organism's physiological processes, can affect the vital processes of various organisms, and that electromagnetic processes are involved in informational interconnections within and among living organisms.

Body psychotherapy views the physical body, emotions, and mind as an interconnected unity and the medium of this connectedness is energy. (How energy relates to each of these aspects is the topic of Part IV.) Energy can also be seen to be the medium of connection between one person, his environment, and another person. This is a phenomenon we experience in subtle ways in our daily life. It is also a basis of the healing interaction.

The Flow of Energy in Our Daily Life--A Basic View

Our human body is an orderly, intricate, and exquisite instrument of living by which we receive the matter and energy of the world and give out our own actions--our own expressive pieces of creation to the world's flow. Basically, this is the form of our human life. We take in and we give out, through our body processes.

Through our physical bodies, we take in food and metabolize it through our digestive and respiratory processes. We give out the actions of our daily work. Our bodies cells take their nourishment and we pass liquid and solid wastes that we don't need. We inhale air and exhale.

We take in through our bodies' sense organs. We 'take in' the sights and sounds around us. As we look at a scene or listen to music, we literally take the electromagnetic waves into our bodies. Similarly, we literally give out the electromagnetic sound waves through our vocal cords when we speak, shout, or sing.

Through our feelings, we also 'take in' the sights and sounds

around us. We can actually feel our internal responses to the expressive energy of people and events, to nature and works of art. These are processes of energy flow. So are the feeling expressions that we give to the world.

Mentally, we also take in and give out. We can take in the thoughts of others through hearing or reading. We create and share our own thoughts. We come to understandings and we help point others to understanding. These are energy processes also.

Life is a continuous flow of energy. We human beings relate to both life and energy through the multi-faceted processes of our bodies. How we relate to the flow of energy through these processes will be explored in Section IV.

PART III. THERAPY

This paper is concerned with interactions of energy as they relate to therapy. We have examined the concept of energy as it relates to ourselves. Now we ask the question, "What is therapy in our lives?"

Most generally therapy is help toward the goal of improving one's life. A person comes to therapy when he is not feeling as well as he would like to, when his life is not working well. He pays the therapist to help with the problems he is having. The therapist is an expert paid to help persons work through their problems.

What is a problem? A physical problem implies pain or difficulty in movement, difficulty in functioning healthfully. It is something that stops one's positive movement through life. Emotional problems are exemplified by anxiety and depression--inner states which seem to cripple one's ability to meet the world of other people and communicate in a self-expressive and fulfilling way. Mentally, the term 'problem' connotes a difficulty in thinking, making decisions, or relating to what is happening around oneself.

Problems are areas of difficulty which seem to block our full and satisfying functioning as human beings, whether a problem is a physical illness, an emotional hang-up, or a troubled mind. Therapy is help in solving these difficulties. It is help in freeing up one's ability to move through and responsibly relate to life in the way that is to his greatest satisfaction. Therapy can thus be seen as help in opening up to and integrating oneself into life.

There are many models of psychotherapy. There is the medical model of mental and emotional illness. This model says that psychological functioning is rooted in biological processes.¹ Treatment by physiologically stimulating means is often prescribed. Chemotherapy (treatment by drugs), electro-shock therapy, and megavitamin therapy are examples. The behavioral model says that there is no such thing as mental sickness but that abnormal behavior is merely a result of abnormal reinforcement.² In other words, all behavior is a function of learning, be it correct learning or harmful self and socially destructive learning. Then there are the 'social-cognitive therapies' such as psychoanalysis. These therapies encourage the gaining of self-awareness and insight into the causes of problems, often through verbal interaction. Also included in the social-cognitive category are directive counseling, which is basically the giving of advice and support, and the non-directive therapies. In these latter therapies, the client talks out his problems with the therapist mainly acting as a sounding board, reflecting back to the client what he has communicated with acceptance, and without praise or blame.³ Closely allied with this 'client-centered' technique is the 'self-actualizing' or human potential model. The basic premise in Carl Rogers' words is that persons have a basically positive direction, "each individual having within himself the capacity and the tendency, latent, if not evident, to move forward toward maturity . . ." ⁴ Abraham Maslow says that it is best to bring out this positive "natural, intrinsic, given nature of ours and encourage it rather than suppress it. If it is permitted to guide our life we grow healthy, fruitful, and happy." ⁵

In this paper I most closely follow the human potential model plus the

bioenergetic model. Bioenergetics is "the study of the human personality in terms of the energetic processes of the body."⁶ It is also a therapeutic technique which sees the body as a person's vehicle for expression and thus a medium for psychotherapeutic work. Bioenergetics is a cornerstone of the field of Body Psychotherapy. The goal of bioenergetic therapy is that of fulfilling human potential and helping people (re)gain their primary nature. This involves freeing up the movement, feelings, and self-expression of a person through freeing up the body. It includes helping the person become more in touch with himself by getting in touch with his body. The goal of the therapy in terms of the energy concept is to open up to and integrate the flow of energy in the body.

This goal, I suggest, is what underlies most other forms of therapy also. This is suggested by the connection we have drawn between life and the flow of energy. The resulting phrases, 'opening up to life' and 'integrating life' ring of fairly universal therapeutic goals. For instance Freud saw the goal of therapy as bringing the troubled person back into a "unified and harmonious organization."⁷ A person dissatisfied with himself and the world and functioning inefficiently was said to be "maladjusted." The systems of his personality (in Freud's conceptualization the id, ego, and superego) were said to be at odds with each other. In bringing the split aspects of the person cooperatively together, the person becomes able to work towards his purpose in life which Freud called "the fulfillment of man's basic needs and desires." Carl Jung also saw integration as the means to realize man's "ultimate aim and strongest desire...to develop that fullness of life which is called Personality."⁸

It makes clear sense that when a person has different characteristics at odds with each other, he is less likely to have the ability to move towards his fulfillment in life. He is necessarily less in touch with his inner nature, his inner needs, and he is less able to move out and express that nature and those needs in the world. The schizophrenic person is an extreme example of being split into conflicting parts, of lacking a sense of his inner nature and integrity. Opening to the flow of energy, to the flow of life, also implies the working out of problems and becoming more self-actualized. Depression, for example, is an inability to respond, an inability to move out physically, an inability to move out one's feelings and a similar lack of constructive movement in the mental processes.⁸ Moving freely and coordinatedly, openly feeling one's feelings, and thinking clearly are functions of openness to the flow of energy within the physical, emotional, and mental processes.

Life is a continually moving process from one experience to another--work situations, living situations, relationships--and from one belief or idea to another. We experiment with different ways of living in a trial-and-error process of finding 'the way that works' to bring us real happiness and satisfaction. The trials and errors are our problems. In solving them we are brought closer to finding our 'way' by developing greater understanding of ourselves and the way the world works.

I would agree with Maslow and Rogers that it is the developing and following of our positive intrinsic nature that is also 'the way that works' to bring us success and happiness in the world.

The Chinese 'Tao' is translated as 'the way.' It is at the same time 'the way of nature' and 'the way of man.' The ancient philosopher Huai Nan Tzu writes,

He who conforms to the course of the Tao,
following the natural processes of Heaven and Earth,
finds it easy to manage the whole world⁹

In being in touch with our inner selves and feelings, we know our real desires. Expressing this nature most spontaneously within the appropriate context of a given situation, that is, 'being in the flow,' we bridge our wishes into the world and move towards our fulfillment. Dr. Hans Selye said, "The great art is to express our vitality through the particular channels, and at the particular speed which nature foresaw for us."¹⁰ In fact, our feeling of fulfillment itself is very related to the openness of our feelings, the understanding of our minds, and the pleasurable sense of well-being in our bodies.

My theory here, also the theory of Body Psychotherapy, is that it is our being open to taking in and expressing the flow of life energy that brings us self-fulfillment. This is the way we best move towards happiness and actualization of our potentials in the world; this is also the internal realization of self-fulfillment.*

Blocks

Certainly we are not always completely with our inner real selves; we are not always whole and flowing. Maslow says, "This inner nature is not strong and overpowering and unmistakable like the instincts of animals. It is delicate and subtle and easily overcome by habit, cultural pressure, and wrong attitudes toward it."¹¹

We have a tendency to 'stick' to certain feelings, worries, ideas, and images. Instead of staying with the feeling of ourselves and moving with the flow of life, we become tense, confused, and anxious. Our movement

* A chart relating to this is provided on p. 50.

becomes stopped and our focus becomes split.

This is our encounter of problems or 'blocks.' These are what Freud called the defense mechanisms of the ego. "The ego may try to master danger by adopting realistic problem-solving methods, or it may attempt to alleviate anxiety by using methods that deny, falsify, or distort reality and that impede development of the personality."¹² Reich called these 'neurotic character traits' or 'character armor': "Such armor serves on the one hand as a defense against external stimuli; on the other hand it proves to be a means of gaining mastery over the libido, which is constantly pushing forward from the id. . . ." ¹³ This is a blocking off of the flow of life energy. The Hindus and Buddhist traditions also have a concept of blocks; they see problems and unhappiness arising from attachment to 'maya' or illusion. Being attached to the false ideas and identities which are not one's true self causes a break in happiness and the free flow of life. ¹⁴

We each have our own accumulation of sensitive points when certain beliefs or feelings of ours are touched upon, usually in response to outer events. We respond with anxiety or a reaction out of proportion with reality. Something 'hurts our pride,' 'triggers our rage,' or 'evokes our fear of failure.' Instead of experiencing our uncomfortable feelings, we block them and sidetrack into a patterned habitual response. The accumulations of these habitual defenses form a 'false self' system; this is what Reich called 'character structure.' These defenses cut through each aspect of ourselves: physical, emotional, and mental.

Lowen defines these character patterns as a "fixed pattern of behavior, the typical way an individual handles his striving for pleasure. It is structured in the body in the form of chronic and generally

unconscious muscular tensions that block or limit impulses to reach out. Character is also a psychic attitude which is buttressed by a system of denials, rationalizations, and projections and geared to an ego ideal that affirms its value."¹⁵ Malcolm Brown writes, "The character-muscular armoring consists essentially of arrested flow. This is energy flow, psychic flow, feeling flow, the flow of the more imaginative symbol-making capacities of the creative unconscious. . . . The character-muscular armoring is personified by a quality of holding back and an adamant clinging and holding on to the already achieved past. It is the fundamental means by which the false-self system maintains an absolute control."¹⁶

In reacting from the false self system, we are by definition alienated from our intrinsic selves, from our real feelings, expressive desires and sense of self. For example, in being offended by another person, we may have a feeling of anger or hurt which is repressed out of fear of the inappropriateness of having such a feeling. This fear may in turn be covered up by pride. This does not mean we no longer have the original feeling. What is happening here is that we are split between several different inner experiences. Our inner unity becomes broken; we become less focused. It is like trying to do two things at once. We become both less spontaneous and less deliberate. Our flow of receptive and creative energy being divided, life becomes less efficient and complicated. One does not feel good and clear in himself.

To make matters worse, the person tends to 'forget' or repress, first willfully and then by habit, the real original feeling. This unwanted part slips into an unconscious level. It becomes tied up and blocked off from consciousness while the person diverts into the secondary

emotional reaction one (or more) step removed from the original feeling.

This does not mean that the original feeling no longer exists. It has just been put beneath consciousness. The person literally becomes less conscious, less present in the moment of the given situation. He has cut off his flow of energy, he has sacrificed an aspect of himself.

If diverting and splitting consciousness away from the natural self is a less fulfilling, less efficient way of working, the why do we do it? Where do these blocks or repressions come from? According to traditional analytic theory, most of our unconscious patterns of behavior are formed when we are children. It is then that we are more often impressionable, less understanding in the ways of the world. Freud said that the ego of an infant is too weak to integrate and synthesize all the demands it comes across.¹⁷

In essence, we develop a backlog of unintegrated habits, unintegrated problems that become stored in our consciousness and bodies, influencing the way that we see the world.

Stanislay Grof, M.D., is one of the many modern psychotherapists who sees these early traumas as originating in the birth experience.¹⁸ From the pain of these early experiences the individual develops specific sensitivities to later traumas which collect around these sensitive points. He also acknowledges the possibility that persons come into the world with sensitivities to certain aspects of life.

Therapy works toward the goal of releasing the effects of past 'backlogged' experience, of re-educating 'mis-educated' habits or behavior that cause difficulty and pain in a person's life. By helping to dissolve a person's blocks--his tension, his fear of feeling, his distortions of belief--therapy helps him find his true intrinsic way of being and the

way that works for his happiness and fulfillment.

Earlier I mentioned an example of a person repressing and covering up a part of this true feeling. Let's take a more detailed personal view of what is happening in the creation of 'sensitive points' or 'blocks.'

The Child--An Illustration

A young child walks through the kitchen one day with muddy shoes and is accosted very strongly by his mother. She, being especially irritable this day grabs him by the arm, yells at him and perhaps gives him a stiff slap. Although this may seem a reasonably justified action, the child himself in this case experiences something drastically different. His experience is more as follows: While strolling casually through the sunlit room, out of nowhere come thundering footsteps, and the big mama upon him grabbing him, nearly off his feet and yelling threateningly in his face. This experience to him could be likened to an adult getting mugged in the park. A healthy response from an adult in a mugging situation might be to strike back, run, or yell for help. But the child may have none of these as an easy alternative. For example, he finds that his striking back and crying provokes the parent further and results in further reprimanding. He expediently cuts off his feelings of anger and pain. He cuts short his impulse to strike back. He suppresses his crying.

To the adult viewpoint, this may seem to be a painful but necessary interaction, but to the child in this case it has been overwhelming. He has experienced the momentary fear of death (like the park victim) compounded with the fear of expressing his real feelings; and all this

before the figure of his main link with the world, his main contact with love, shelter, and nourishment--his mother, the lady and guardian of his life.

He can become stunned, frozen with fear. Alexander Lowen writes, "Every fear is a momentary shock to the organism. Both fear and shock produce a contraction in the body. Generally, the body rebounds from this state of contraction in some violent outburst--crying, screaming or anger. These reactions release the body from shock and fear. . . ." ¹⁹ Repeated experiences such as this, with no release of expressive energy, lead to blocks--the repression of feelings from consciousness. With the repression of these feelings goes the repression of painful memories from consciousness and the alteration of spontaneous behavior.

Traumas come easily for a young person. This does not mean that it is the fault of the parent--the mother in this case. First of all, she, like anyone else, has her own imperfections and tendencies to over-react. Secondly, what she does and what the child actually experiences are two different things. The child in his naivete may not understand the full scope and the temporal nature of the situation; that she at that moment was worried about her own problems and that he was receiving more than his share of her anger. This was only a momentary disciplinary action; she was not rejecting him totally.

Coming into experience of the world, one gradually learns what is and what isn't, what can be done and what can't, what works and what doesn't. Here the child is learning an important lesson--that one must respect the living space of the people he lives with; this is something that he needs to learn at one time or another. But education is not always smooth and perfect. He may be little affected by this event alone. But there will

be more. His mother, for instance, has her own backlog of 'sensitive points' or blocks which he will repeatedly trigger. We do not live in a perfect world of flawless people and perfect education. Each of us goes through his own particular process of learning. We are influenced by our parents' personality patterns, family patterns, peer patterns, societal patterns--even national and racial patterns. We each absorb our own unique store of imperfections--areas of ourselves not yet educated to 'the way that works.' These stay stored in our body musculature and posture as well as in our emotional habits and mental attitudes.

The child in this example has suppressed his real feelings, his natural way of being. I make the distinction here between this suppression and channeling an original impulse into more constructive (or harmless) expression, the product of healthy, mature life learning. In this instance he may have mis-learned a number of things; that feeling anger is dangerous, that the kitchen is dangerous, that women are dangerous, that crying is dangerous . . . and so on. It is in making one of these decisions that the young person puts aside and tries to cover up a real part of himself with another mode of behavior he hopes will aid his survival better. So instead of becoming angry or crying, the child in this case decides--this being the 'last straw' in a number of related incidents--that it is best to not react. Part of him still knows that he was angry and hurt but he has decided it is best not to let this come out. He alters his feeling response first consciously, cutting off his impulses to strike back and cry, and cutting off the feelings of anger and pain themselves. He develops some new beliefs that he acts from, controls from and sees the world from. Yet all these actions of cutting off continue to be at conflict with his real feelings. This conflict

causes pain--physical tension and irritating pain of constricting any spontaneous impulse to be aggressive with his arms or to cry (i.e., tension in the throat and face.) The conflict causes the emotional tension and pain of fearing that his deep feelings are 'bad.' He experiences the mental tension and pain of not quite really knowing what to believe, or the right way to act--of knowing that there is an apparently irreconcilable conflict in his world.

It is thus not difficult to see why one would want to be unconscious of such a conflict to avoid the continual feeling of all this additional pain. So the original feelings and way of being is let slip into the unconscious. It is temporarily forgotten, but the tension is still existent as long as the person is acting in conflict with himself. A portion of himself has been 'put to sleep.' The child identifies with a slightly smaller portion of himself. He identifies to a larger extent with his self-imposed beliefs and emotional patterns. The child is literally less consciously present. In essence he has developed a pattern of blocking that is not utilizing a proportion of his receptive and expressive energies; of not utilizing a portion of himself.

Any time that something provokes this anger, pain, or any other 'taboo' way of being, the pattern remains holding. He feels the tension of **conflict**. This is a sensitive point, a point of sticking or blocking. It is a point that will occasionally seek to become consciously felt and expressed but is continually blocked off.

A person's real inner nature and the nature of the world being the way that it is, one is continually drawn again and again to his 'not yet educated' places, his blocks. When he has gained enough experience to finally convince him that one way works for him better than another he becomes ready to change to the more positive way of being. This is the

process of self-actualization.

It is not too difficult to see how life can become very complicated so that a person becomes less at peace with himself, less naturally self-assured, less focused, less able to relate to the world--less fulfilled and happy. When this confusion and feeling of things 'not being quite right' gets strong enough, a person often finds his way into therapy.

IV. ENERGY AND OUR ANATOMY

Thus far I have dealt with the concept of energy and the concept of therapy. We have looked at how each of these concepts relates to our life processes.

In Section I. on "Energy,":

1. We saw that our human lives can be viewed through the concept of energy. To a great extent, we are a process of energy.
2. We saw that we have our own field of energy which emanates throughout and even outside of the boundaries of the physical body.
3. We saw that not only is our physical movement a function of energy, but that our emotional condition and our mental states are also functions of the flow of energy through and from our bodies. The observation that we have at least three energy auras suggests that our physical, emotional, and mental aspects may each have their own specific relationship to energy.
4. We saw that we are permeable beings who literally emit energy expressions of ourselves into the environment. We also saw that we receive energy expressions of the environment into our bodies which we relate to through our physical, emotional, and psychological processes. We concluded that energy is the medium of our interrelated physical, emotional, and mental aspects.

In Section II. on "Therapy,":

1. We defined therapy in terms of helping one open to life and

integrate the personality. This is opening to and integrating the flow of life energy in the body. In opening to and integrating energy, a person becomes more in touch with the reality of knowing-feeling his inner intrinsic self. It also allows maximum communication between the individual and the rest of the world. Being open to energy flow is also fluidly expressing one's own creative energy in the way that is most fulfilling.

2. We receive and express energy through the medium of our physical, emotional, and mental processes. We are at our best when we can both allow our inner and outer spontaneous flow of movement, feeling, and thought and have focused, coordinated control of ourselves.

3. In our moving into life, we encounter problems (i.e., traumas) and develop a backlog of misconceptions. These habitual patterns of not openly flowing and not acting in accordance with our real self's desires, can be termed 'blocks' or 'splits' of energy flow. These areas of ourselves become unconscious--void of awareness.

4. In accordance with the holistic view of body psychotherapy, each of these sensitive points in which we react habitually to split or block our energy flow manifests throughout our body systems. Each has a physical aspect--generally manifested in chronic muscular tension; an emotional aspect--generally a repressed and covered up feeling, and a mental aspect--distorted belief or attitude of some sort. In essence, however, the block is one unitary problem.

In this section we explore this anatomy of our relationship with energy in our different body processes. Life's energy flows through different parts of our being at different times and we also block its flow. What happens in our physical body, emotional body, and mind in relation to these two states?

From my experience I find that blocked energy manifests in the body generally in the following ways:

<u>Physically</u>	<u>Emotionally</u>	<u>Mentally</u>
Muscular tension	Anxiety or fear	Confusion
Discomfort	Emotional pain	False or distorted beliefs
Lack of body feeling (hollowness)	Frustration	Doubt
Insecurity		

Free flowing energy manifests in the body as:

<u>Physically</u>	<u>Emotionally</u>	<u>Mentally</u>
Spontaneity	Fluidity of feelings	Clarity and focus
Pleasure	Love and acceptance (an "open heart")	An open mind
Coordinated control	Empathy-- feeling understanding	Wisdom--mental understanding
Sense of presence		

This is, of course, a limited and over-simplified charting. There are many states that are combinations of the above physical, emotional, and mental states. For example, our feelings of attraction and repulsion can both be states that we feel as combinations of physical sensation and emotional feeling, and as mixtures of flow and blockage of energy. Generally we experience events as whole complexes of body feeling and mental attitudes.

The Physical Body

How does the flow of our life energy relate to our physical body? In Section III we looked at an example of a child learning the habit of

blocking his open natural flow of energy. How did this manifest physically in his body? On the most obvious level, he simply restrained a few of his impulses, for example, to hit or to cry. But what happens as he develops a chronic pattern of cutting off those aspects of behavior?

Alexander Lowen writes,

When a child has to block these actions [and their respective feelings], it sets up defenses on both psychic and muscular levels that would inhibit such impulses. Over time these defenses become structured in the body in the form of chronic muscular tensions and in the psyche as characterological attitudes. At the same time the memory of the [painful or frustrating] experience is repressed . . .

What is the anatomy or physiology of what is happening here? A student of physiology learns that it is the brain which sends out effector nerve impulses which stimulate muscle contractions. Generally it has been taught that it is the central nervous system which is concerned with the conscious contractions of muscles, i.e., when we take deliberate action such as lift an object, brush our teeth, etc. The autonomic system generally concerns unconscious actions such as heart-beat, stomach movements in digestion, etc.² Part of this classification stems from evolutionary studies.³ Forms of life that are generally viewed as having consciousness, for example mammals and birds (vertebrates) have well-developed central nervous systems. Animals that do not have this system well developed, i.e., sponges and jellyfish are viewed as having less consciousness and operating on more instinctive levels. Nowadays this classification between the central and autonomic nervous system is becoming less distinct. It has been seen that people can control what was thought to be only unconscious, i.e., heartbeat, blood vessel contractions and dilations and contractions of autonomic muscles, through

yoga, hypnosis, biofeedback, and other mind control methods. Autonomic cannot be equated with automatic. Writer Dr. William Nolen states, "We don't yet know how to control this system but we are learning."⁴

What about the opposite situation--voluntary (central) nervous system muscle contractions that have become automatic or unconscious? Our act of walking is one of the most common examples of this.

This is often what happens in the retention of chronic tension. The conscious and coordinated functioning of a muscle becomes less or un-conscious. The problem arises when the unconscious habit is a less efficient, less functional way of operating in the world.

How do the brain and musculature cooperate to hold chronic tension? We can see that our thinking, our feelings, and our bodies work together. Our stomachs secrete juices in response to thoughts of food; we feel hungry. We physically 'cringe' at the thought of something painful, hold our breaths (tighten our diaphragms) in suspense, clench our fists or jaws in anger, smile at happy thoughts, and so on.

Our bodies and minds also work in conjunction with repressed feelings. In forgetting or denying a feeling or experience, we forget or deny that we have the corresponding muscles. In the example given, the child first held or stuck himself in the position between expressing his feelings and holding them back. For example, in preventing himself from striking back, he maintained the tension, in his arms and shoulders. In keeping himself from crying, he needed to hold back in his throat and, perhaps, clench his jaw.

At first the inhibition is conscious and aims to spare the person further conflict and pain. However, the conscious and voluntary contraction of muscles requires an investment of energy and cannot therefore be maintained indefinitely. When an inhibition against some feeling must be maintained

indefinitely because its expression is not accepted in the child's world, the ego surrenders its control over the forbidden action and withdraws its energy from the impulse. The holding against the impulse then become unconscious, and the muscle or muscles remain contracted because they lack the energy for expansion and relaxation. This energy can then be invested in other actions that are acceptable, a process which gives rise to the ego image.

Two consequences result from this surrender. One is that the musculature from which energy is withdrawn enters into a state of chronic contraction or spasticity which makes the expression of the inhibited feeling impossible. The impulse is, thus, effectively suppressed, and the person no longer feels the inhibited desire. A suppressed impulse is not lost. It lies dormant below the surface of the body where it does not affect consciousness.⁵

Let us look at what happens in the anatomy and physiology of the body that relates to a chronic 'block.' We will isolate our exploration down to one muscle-nerve-brain complex, we will say, in the upper arm, which is manifesting the effect of the trauma. Here we have nerve fibers, bundles of muscle fibers, bone, capillaries, and blood vessels; connective tissue fills in all the space in-between and holds groups of muscle fibers into an integral muscle. Each muscle fiber is connected via the nerve network to the brain. Each of these muscle fibers can only receive one message: contract. It is a simple on-off message.⁶ In a healthy system, a contraction is affected through an electrical message sent from the brain via the nerves into the tissues. This 'on' message affects, via energy carrying molecules (ATP), a contraction-- a simple shortening of the muscle fiber.⁷ Many muscle fibers work together, in synchrony to perform the muscle contraction. The muscle lets go when there is no more 'contract' message being sent; and is helped by gravity, or by another muscle in another area, pulling in the opposite direction (i.e., flexor muscles like the biceps work complementary to the

extensor muscles like the triceps in giving the arm its bend-straighten out action.)

One effect of chronic tension is that flexors and extensors work against each other.⁸ This is the split in energy on the physical level that exactly parallels the mental split-decision, i.e., hit-don't hit, cry-don't cry. This is the action of trying to do two things at once that are conflicting. Certainly there is some pain here, a great deal of inefficiency, and a lack of smooth coordination--in essence, tension. Let me say that tension itself is not a bad thing--we need a certain amount of it to stand up straight. Where tension gets its bad name is in its unnecessary or parasitic existence. I have heard the analogy made between the anxiety one might feel while preparing to speak to a crowd and the body preparing to survive the attack of a rhinoceros. In other words, because of the hanging on to past traumas, the body's expectations become much out of proportion to the reality of the situation. When we speak of defenses, we need to realize that they are called defenses for a reason. The body is often literally prepared to defend against death. So, for instance, the child, now older, hears his employer shouting and unconsciously associates it with the literal fear of death he experienced back in the kitchen long ago.

How is tension-feeling-memory-held in the body for so long? At first, after the incident happens, the brain continues to send its messages, hold! hold! hold! hold! Here the split is, to my mind, still conscious.

But as Lowen suggests, the tension does not continue literally to be maintained. Neurophysiology describes 'overstimulation' of muscles resulting in 'depression' of the muscle activity.⁹ This is due

in part to the using up and clogging up of the acetylcholine transmitter substance which carries the 'on' message across the space of the nerve or neuro-muscular synapse. In over-stimulation, the acetylcholine is either temporarily used up or it overaccumulates (i.e., is not cleared from the synapse by its complement enzyme acetylcholinesterase--nerve gas works by knocking out this enzyme's function); thus, the message cannot be transmitted. Neuro-muscular depression is also a result of sensitization to the continued impulse.

In any case, from repeated trauma and repression a certain in-activation happens to the muscle. It is my belief that directly paralleling this neuro-muscular inactivation in the body is the inactivation of the behavior associated with the muscle. This behavior, including feelings and memories, slips into the unconscious. This inactivation at the body level, however, is not only an action of the brain-nerve-muscle complex. It also includes tendons, blood vessels, lymph, and, in particular, the connective tissue fascia.¹⁰ This inactivation is an entire tissue phenomenon. It is in essence a phenomenon of the cutting off or a stagnation of energy.

Anyone who has dissected a small animal in biology class has seen a light colored gelatinous stringy substance filling in around all the muscle tissue, blood vessels, and all through the tissues. This is the connective tissue or fascia. Rolpher Don Johnson in his book, The Protean Body, emphasizes the importance of this fascial tissue as being "the unifying matrix of the body" and a "primary vehicle for changes in the body--for good as well as ill."¹¹ The classical view of fascia (Gallaudet, 1931) is "a sheet of connective tissue varying in thickness and density according to locality. This covers and invests all the

so-called higher structures, i.e., muscles and tendons, bursae, vessels, lymph nodes, nerves, viscera, ligaments, joints, and even cartilage and bones, these last by close adhesion to pericardium and periosteum between attachments of the muscles."¹² Healthy fascia is very fluid; it has characteristics of a colloid (like jello.)¹³ With repeated trauma, this collagenous tissue begins to solidify. This is directly related to the overall withdrawal of energy from the area. This solidification process is very clearly exemplified by the example of jello. When energy is applied--by heating--jello is a liquid. When the energy is withdrawn it becomes more fixed and solid. As the fascial tissue becomes solidified, it constricts around those structures that it surrounds, i.e., the muscle tissue, blood vessels, capillaries, nerve fibers, etc. and restricts their activity. This limits the overall life in the area. Less blood flows carrying less oxygen, less lymph flows, wastes accumulate, nerve activity is restricted further, even movement of joints becomes restricted. The area becomes more and more void of life and out of awareness. The person, in repressing or wanting to forget this part of himself with its associated feelings and memories, literally puts less energy (or allows less energy) into the working of the area. It becomes a negative cycle of less energy given to the area, more constriction, less awareness, less energy, etc. We get a "stratified rigidification of the musculature which progressively accumulates" and blocks the flow of energy and spontaneous feeling inclination.¹⁴

I like to draw the analogy of an inactivated muscle to a vacant apartment. In a vacated apartment the tenant, the source of life and energy, moved out. The electricity and plumbing are cut off. The place is not cleaned. Cobwebs form and clog up the living space. The whole

area becomes walled off as a vacant non-living area in a living apartment complex. There is essentially less flow of life energy in the apartment.

This energy-life relationship is very literal. *Life Energy is the difference between an alive person and a dead person.¹⁵ This was suggested by Kirlian photography and electrometric experiments. This is also true, however, for parts of the body. It is said that we only use a small portion of our brains. Few people, I believe, use all of their bodies actively either. (Whether or not this 'forgetfulness'-- withdrawal of energy--is the connection between the two is open to speculation. There are a very many individual fibers in a single muscle, each separately enervated. We do not necessarily actively use them all.) Alexander Lowen, in Depression and the Body,¹⁶ states that a person's sense of identity is tied in with the feeling of his body. This makes good common experiential sense. Where there is no feeling of the body, there is no sense of self-awareness, no sense of solidity and confidence, and no sense of life or well-being.

In using the concept of Basic Life Energy, we have drawn a connection between energy and life several times. Here we also begin to draw a connection between energy and awareness. For example, if you think of your left hand, i.e., bring awareness to your hand, you are simultaneously bringing feeling and sensation to that hand. If you are quiet you can feel the inner circulation and movement of energy, blood, and nervous activity.

Energy circulation relates to but is not the exact same thing as nerve, blood, or fluid circulation. Energy is the animating--life-giving--force of the other activities. Energy is the force which gives awareness to the sensation and feelings that the nerve and blood flow gives. Or

stated the opposite way, awareness is the energy giving force--you can also see the concentrating on your left hand as putting energy there.

A study was conducted in the Spring of 1976 at the Brookhaven Hospital in Dallas, Texas, using self-hypnosis to treat the symptom of Reynaud's disease. This circulatory disease results in the hands of the patient becoming cold and turning blue. In its dangerous stages, the hands turn white. Using self-relaxation and the concentrating of awareness on the hands, the patients were able to increase the temperature of their hands as much as from 73 to 91 degrees Fahrenheit.¹⁷

C.W. Leadbeater writes that energy flow "is necessary to the proper working of the nerves, for when it is withdrawn there is no sensation."¹⁸ He says that even with good circulation of the blood this is true. He cites hypnosis as an example. In hypnosis experiments where sensation was withdrawn from a part of the body, it is this withdrawal of energy, Leadbeater says, that is causing it. "The nerves of the subject are still ~~there~~ and in perfect working order, yet they do not perform their office of reporting to the brain."¹⁹ Something like this, I believe, may happen in acupunctural anesthesiology--the energy circuit is cut off though the blood circulation and nerve currents are not necessarily cut off. Traditional healing acupuncture operates on this principle in reverse--that of stimulating and 'drawing through' the flow of energy with the help of metal needles and burning 'moxa.' The health of the circulatory and nervous system are affected by successful treatment, but these systems are not what is directly worked on. "The theory of acupuncture says that energy flows along specific pathways or 'meridians' connecting organs deep in the body with the acupoints on the surface of the body."²⁰ In ancient Chinese texts, it is said that "the blood flow

and energy flow go together. But they are separate and distinct flows."²¹

Our physical bodies, our emotions, and our minds are all animated by the flow of energy. They are all animated by awareness. We can directly experience this relationship. Each aspect of oneself has its own particular relationship to energy. We will look more at the emotional and mental systems further on. For now, however, let us return to the physical.

We see that the state of fluidity or rigidity of the muscular and connective tissue in an area of the body is a manifestation of the body's functionally living or deadend quality. By this time the term 'chronic tension' does not seem to be particularly fitting, as the picture we have drawn of a muscle in this state is one that is more 'asleep' than tense-'at alert.' I believe that when chronic tension is really chronic 'tension'--that is, in a state of living contraction rather than inactivation, the person is in a state of at least partially conscious defensiveness or 'splitness.' This is the restraining impulse of trying to do two things at once. The unified flow of energy is divided and used in mutually exclusive ways. A muscle that is further malfunctioning and is at the inactive stage parallels unconscious defensiveness. This includes the harboring of distorted beliefs, and the living up to an ego image. This is where a person is alienated from his natural self, where he is covering it up by a role or mask. What happens to the energy here?

The energy does not seem to be flowing in the body. The body tissue here has literally become split from the mind. Ester Harding, a

psychiatrist and student of Carl Jung, writes, "Because psychological energy has disappeared from view it has not therefore ceased to be; it is still existent . . . for psychological energy is apparently subject to a law similar to the principle of the conservation of energy in physics . . . as energy is indestructable, some other manifestation will necessarily arise to take the place of the lapsed activity. One of the most important contributions that modern depth psychology has made towards the understanding of life is this principle of the equivalence which postulates that when energy disappears from one psychological manifestation it will reappear in another equivalent value.²² The energy goes into the maintaining of an ego image, a set of beliefs by which the person clings to in trying to compensate for the pain that is held out of consciousness. Lowen says that "The ego image shapes the body through the control the ego exerts over the voluntary musculature," for example, inhibiting the impulse to cry by setting the jaw, constricting the throat, holding the breath, etc.²³ The body also exerts control over the ego--the individual's thinking and self-image. A lower energy level forces him to make certain adjustments in his life style. He will necessarily avoid situations that can evoke his suppressed feelings. And he will justify this avoidance by developing rationalizations about the nature of reality. These maneuvers are ego devices to prevent the emotional conflict from becoming conscious. For this reason, they are called 'ego defenses.' Jung looked for manifestations of these diversions of energy in patients' fantasies, images, and dreams in working toward the goal of reintegrating the person.²⁴ Energy is also, I believe, projected out into the environment, both literally and in the psychological defense mechanism sense of projection, i.e., placing one's own inner image on someone or something else.

This topic, I feel, is worth **another** entire study.

We were looking at an isolated area of muscle and tissue which has become cut off from the flow of energy; the real original feeling of the area has been cut off also. When the person here comes into a situation which touches on his repressed memories and feelings, i.e., the loud voice from his employer, the energy that would in an open situation flow through the area, bringing with it his true feelings, is repulsed by this non-energy conducting wall of deadness.²⁵ Energy animates. But, as the energy moves to animate this area of hardened tissue, it at the same time begins to activate the memory of the mind. To reconnect this muscle tissue with the brain and the individual's consciousness is to put this part or aspect of the person back in service. This then, I believe, repairs it to the memory of its past use. This feeling memory is likely linked to the pain or feelings that the person doesn't want to experience. Is the memory coded cellularly in the brain cells, in the musculature, or elsewhere? There is experimental literature that points to cellular memory²⁶ but my belief is that both body tissue and brain tissue are involved as well as the pattern of the energy field (this belief is based on 1) experimental work done with life fields (Burr) and Kirlian photography,²⁷ 2) the logical conclusion that if we are our energy field as well as our physical body then why exclude a memory or any aspect of our being from manifestation in the energy field, and 3) the practice of 'psychic readings' which are in part said to be aura readings.) I would welcome further study in this area. In any case, any attempt of energy to flow through the blocked area is also an attempt to reconnect the original mind-body-feeling unity that has been split.

Change of any habit is difficult. Part of our survival mechanism

is our tendency to avoid pain. Not yet fully understanding that he is influenced by his hidden memory of the past, the individual feels his body's preparation to 'meet the charging rhinoceros' and become defensive--he moves away from the pain of the attack. Malcolm Brown writes, "Actual physical pain is always some form of direct awareness of arrested energy flow or its sudden release within the body."²⁸ Emotional pain is a similar phenomenon, but here it is energy flow perceived by our feeling processes (this is discussed further on.)

Part of healing is allowing oneself to feel old pain, realize that "it is not fully real to Now," repair accurate memory, and thus bring realization of the real way things are, and reclaim the 'asleep' part of oneself back into awareness and use. We let the energy once again flow through the particular area (or actually areas--it is rarely such a simple isolated case²⁹) of the body, gaining a new (or re-gaining an old) sense of feeling and understanding. Thus we expand our mind, our ability to feel ourselves, our strength and our flexibility. This is the opening up to energy flow, the reclaiming of Life-Energy. With more feeling of body, there is more feeling of self, more of a feeling of fullness.

So some areas of one's body are more open to energy flow than are others. Each of us is also more open in different ways of our personality than in others. We each contain a different wisdom and different sensitivities. This parallels our own unique inherent tendencies to be specialists in different areas of life. At the body level, our individualities are reflected in our own unique body language (see Lowen and Reich on character typology.) On the energy level, here is what I believe to be a fairly accurate image of our partially flowing-particularly blocked

nature: if we had an 'X-ray' machine that was specifically sensitive to energy states (this sounds not too different from electron microscopy and Kirlian photography) we might see a person's body displaying clear areas of life flow and dark areas of blockage. I can sense these differences in the quantity and quality of energy on or outside the surface of a client's body. Some areas feel more alive, tingly and warm whereas other places feel empty, cold, and lacking movement.

Some people can apparently see this in the living color of the aura. A few sources I have read agree on the appearance of energy blocks manifested in the etheric body. In the healthy state "the radiations stand out at right angles to the surface of the body . . ." while in the blocked state, i.e., tension, fatigue, and disease, "they droop and become tangled. Tangled spots due to local disorder can hold back the circulation of prana (energy) . . . and congested vitality (energy) takes place locally Pain apparently occurs at the point where tangled streams of energy have formed an effective block to vital circulation. . . .³⁰ John Pierrakos has drawn similar pictures of the flow of energy in disturbed states and correlated them with different characterological types of people.³¹ L.J. Ravitz's experiments correlate low energy flow to emotional disturbance and physical health disorders.³²

When energy is flowing in the body, in the absence of pain and blocking tension, conscious as well as unconscious, we feel the clear flowing sense of pleasure. We enjoy what we are doing, and do it fluidly, willingly, and with a sense of satisfaction. Facilitating this is one of the goals of therapy. This is a part of the healing interaction.

Earlier we talked about our inner intrinsic self, the actualizing, natural self as this relates to the goals of therapy. What is the intrinsic

self in regard to our bodies? Are we referring to the soul, or to the harmonious relationship between the emotions and physical processes? It is my belief that we experience our intrinsic self when the channels of our mental, emotional, and physical bodies are open enough to allow a flow of life's energy from our soul and higher spiritual self through all three. Soon we will examine our emotional and mental processes' relationship to energy flow. For now let us look at a few sources which cite a relationship between our intrinsic self and the physical body.

Ron Kurtz and Hector Presteria, M.D., in The Body Reveals, describe two levels of our experience, the 'core' or 'intrinsic self' and the 'extrinsic' or 'doing self.' The authors correlate these two parts of ourselves with areas of our physical bodies.³³ They conceptualize the core as relating to "beingness . . . which exists independently of structured identification . . . Without being busy doing anything or even wanting anything we still exist and experience our existence . . . Dropping our roles and titles, our claims upon the cause of events, reaching within asking, quietly allowing whatever there is to surface, we begin to contact this inner self." Kurtz and Presteria see the home of the core, the place of sense of self and place from which we make contact with ourselves, others, and the environment residing in the small intrinsic muscles linking the spine and other bones, the bone marrow, the rib to rib intercostals, the diaphragm, and the deep psoas muscle which goes from the spine to the femur (thigh) bone. They also see the heart and great blood vessels being part of our intrinsic self. The extrinsic self, the part of us concerned with "doing, taking action, carrying out plans, is associated with deliberateness, other, will and

desire with maneuvers, posture, set attitudes, roles." It is our limiting and directing part and is associated with the larger muscles of our arms and legs, back, chest--in essence, our outer stronger muscles, the skin, and fatty tissue itself. Excessive tension in the extrinsic muscles is seen to block out the energy flow to the core. I can relate to the feeling of the deepest part of my being self as existing literally in the center of my body as contrasted with my outer, more surface (literally and figuratively) muscles.

The yogic tradition sees seven chakras (translated from the Sanskrit as 'wheels') existing in the etheric body of man just outside the physical. These are seen as our organizing centers and as the main entrance and exit ways of energy to and from the body. (Thus they are literally our main points of connection with other people and things.) These life centers have been confirmed by many clairvoyants³⁴ and are acknowledged and worked with by many scientists (i.e., Tiller and Pierrakos) therapeutically and practically. I have, with my hands, at times sensed more activity to be existing around these areas than other areas. These seven centers are seen to be associated with our endocrine glands and as connecting to points along the spine from its base up to the pituitary and pineal glands in the head. Leadbeater in The Chakras (footnote 34) describes their appearance, locations, and functions in detail, including color drawings of these 'wheels.' Philosopher-scientist Rudolph Steiner calls the chakras the "sense organs of the soul."³⁵ Pierrakos calls these centers "the bridge between energy and consciousness."³⁶ One goal of yogic practice is to bring the chakras into alignment with each other, so that energy can flow through this core and unify the person.

Considering Kurtz' and Prester's theory, the study of the chakras, and common experience, I would agree that our intrinsic 'deeper being' is related to the finer and more central areas of our bodies; that our psychological core is related to our physical core. Much of this I feel is associated with our heart center (the fourth chakra) which I believe to be the center of our emotional or feeling body.

The Emotional Body and Energy

What do emotions consist of? This has been a difficult question for psychologists.

Paradoxically, the term (emotions) is very meaningful for the layman, despite its awkwardness for the experimental researcher. As a result some psychologists do not define emotion at all assuming that everyone will 'know what they mean' when they discuss it. . . . In accordance with the varying definition of emotion, psychologists have studied a wide range of responses. Some of them have been concerned with the role of such neurophysiological processes as activities of the brain, endocrine system, and autonomic nervous system. Another approach has focused on overt bodily movement and facial expressions. Many researchers rely on verbal self-reports of emotional experiences, as well as other introspective data. None of these has been accepted as adequate by itself, suggesting that a successful account of emotion will have to integrate all these facets of emotional response in some fashion.³⁷

In this paper in which we are looking at healing through the concept of energy, we are interested in energy's relationship to emotions in our bodies. We have seen that energy is the life force that animates our being. Thus feelings and emotions are certainly a phenomenon of energy. We experience feelings as a certain movement within us. "Feelings are energy currents. They transform constantly from one set or type of feelings to another, if the energy flows freely. The lack of experiencing feeling stops the movement and therefore stops living energy."³⁸

I believe that feelings are life's energy 'blowing through us.' We are in a sense--in the words of Kahlil Gibran--"a flute through whose heart the whispering of the hours turns to music."³⁹ Feelings are not the same thing as sensations. Sensation is a product of the physical body, the nervous system, and the mind in relationship to energy. Feelings, however, are a very particular kind of sensation. They are, I believe, the force of energy 'blowing through' a very special part of us, as Gibran suggests, through the heart.

Kurtz and Prestera suggest that it is the flow of energy through the 'core' area of our body, the small, delicate muscles, the bones, and marrow, the great blood vessels, and the heart, that gives us our feelings.⁴⁰ "I feel it in my bones" and "It chills me to the marrow" are expressions that suggest a connection between feelings and these places in our bodies.

The ARICA school says that our bodies have three systems, the gross body including muscles, bones and viscera; the emotional body, associated with the heart and circulatory system, and the mental body, including the brain and nervous system.⁴¹

The first section of Chapter III. of Alexander Lowen's Bioenergetics is entitled, "The Heart of Life: The Heart of the Matter." In this section he draws together very nicely the literal and figurative meaning of the heart. First he emphasizes that our body is not a machine. He says that isolated from the body, the heart is a pump but within the body it is an integral part that does more than pump blood--"it partakes of and contributes to the life of the body. Body language recognizes this difference. . . . The richness of expression involving the word heart shows how important its extramechanical affects are to people. . . . In the

expression, 'Go to the heart of the matter' we equate the heart with the concept of essence. . . . Everyone knows we associate the feeling of love with the heart. 'To lose your heart is to fall in love: to open your heart is to be in the love of another person.' . . . But the heart is not just associated with feeling, it is to our language a feeling organ."⁴²

The traditional Indian system of chakras sees the fourth center as over the heart and is called the heart chakra. It is not just the physical heart but the entire energy complex there within the rib cage and extending into the outer energy field. John Pierrakos writes, "Its characteristics are the uninterrupted heart feelings, the openness to life, the openness of the whole being to the forces of the universe, to the identification with suffering and love of other human beings, to what is expressed when you say 'this person has a heart.' The heart center is also connected with the centers above that relate to the brain. This is very important, because the knowledge of man, when applied in an abstract intellectual way, does not have the same effect as when the knowledge is applied with love emanating from the heart."⁴³ The chakra or center below the heart center, the solar plexus center, is also associated, according to Pierrakos and the Indian tradition, with feeling and emotion, and the connection with other people and things in the world.⁴⁴ The heart energy center literally expands with love and contracts with fear.⁴⁵ We feel love as an expansion, an outward movement (of our energy) towards someone or something.

Lowen writes that there are three major channels of communication for the heart. The first is through the throat and mouth, "the infant's first channel as it reaches with its lips and mouth for the mother's breast . . . with its lips and mouth alone, it also reaches with its

heart." The difference between whether a kiss is a gesture of love or an expression of love is whether one's heart is in it or not. The second channel is through the arms and hands as they reach out to touch. "Here, too," Lowen writes, . . . "if the action is to be an expression of love, the feeling must come from the heart and flow into the hands." The third channel Lowen says is downward to the genitals. "Sex is an act of love but whether it is simply a gesture or an expression of the sincere feeling is, again, a question of whether one's heart is in it."⁴⁶

The more open our heart is--that is, the more alive and free of blocking--the more of life's energy we can receive and express through our heart and the more deeply we feel our relationship to the world of people and things around us.

My perception is that feelings are not only of the heart but move throughout the body with the heart at their center. I know I experience feelings in many parts of my body. However, they do seem to flow in a current to or from my chest-belly area. Kurtz and Prestera say that "the blood itself contains a deep sense of our innermost being,"⁴⁷ including our feelings. We speak of 'blood brothers' and use phrases such as, 'that makes my blood boil.' The nature of feelings being so related to the concept of flow, I would not be surprised if this largest flow in our bodies, pumped to and from our heart, does have something to do with our feelings.

Psychologists have also done studies which point to other physiological components of our emotional nature. Lange postulated that visceral processes (internal organs) are related to our feelings.⁴⁸ Many theorists see our emotional nature as being a function of the 'limbic system,' a primitive portion of the brain which includes parts of the thalamus and

hypothalamus.⁴⁹ As mentioned earlier, the endocrine system (hormones) and autonomic nervous system have also been cited as relating to our emotions.⁵⁰

There are a great many qualities of feeling, both positive and negative, both attracting and repulsing in their nature. Because of their personal nature, it is difficult to make generalizations about feelings.

However, we can say that when energy is allowed to flow through what can be called our 'emotional core', we have the fluid movement of feelings, changing in response to the events of our lives. We internally respond to a fragrance in the air, the words and expressions of a friend, or the sounds in the street. When energy is blocked from areas of our bodies, due to fear or incorporated past traumatic events, we do not feel our true feelings.

Let's integrate this with what we have looked at previously. In both the sections on the physical body and on therapy, we saw that a block involves a split in the original mind-feeling-body unity. As energy is blocked from an area of the body, the physical musculature becomes void of life and inactivated. Energy also then ceases to flow through the 'emotional core' of being, which we have postulated to perhaps include the blood vessels, small muscles, and bone marrow, among other physiological processes. The person's original feelings being cut off, he goes into a secondary, habitual, and more 'closed circuit' emotional reaction. For example, the child may have developed the tendency to go into spite or pride in repressing his original feelings of anger and hurt. He does this out of the fear and belief that his

original feelings and behavior will be harmful to him. This becomes a patterned emotional response, just as in the holding and inactivation of the musculature, against any impulse towards spontaneous expression. Inactivating his original feeling, he diverts into his less intrinsic ego image or role. This 'false self' aspect operates in accordance with the distorted beliefs and images (recall Jung and Harding) which are split off from the experience of his body.

The point here is that it is the open flow of life energy that keeps a person focused and whole, and within his intrinsic nature, feeling his true feeling responses and having the ability to move and express himself freely. Integration of energy is having this energy at one's disposal, to feel and use as part of one's way of being. Here personal integration of energy flow and openness to energy flow are seen as the same thing. It is the 'way that works,' to feel fulfilled both within oneself and in one's relationship to the world.

The Mind and Energy

In the previous sections, we have already covered, to a certain degree, the mind's relationship to the movement of energy in the body. The word, psychology, means 'the science of the mind.' Thus, the topic is as vast and multifaceted as the field of psychology itself. Rather than go into a wide exploration of concepts of the mind, I will here add a few more points relevant to our study of energy flow in the body.

As we have seen, the mind is not merely the material of the brain, localized in the head. We saw in Part II. that mind is also the waves produced by the brain, and the energy field that emanates from this movement. We have evidence that thinking and storage of information

occurs at least in part of the brain⁵¹ but not that it is limited to the brain.

We also saw earlier that it is the split between body and mind that is the cause of many problems. Thinking that is split off from the reality of experience is called 'autistic.'⁵² Lowen writes:

Unfortunately information does not become knowledge unless it has relevance to experience. We constantly overlook the fact that experience is a bodily phenomenon. One only experiences that which takes place in the body. To the degree that the body is alive, one's experience is vivid or dull. When events in the external world affect the body, one experiences them,⁵³ but what one actually experiences is their effect on the body.

In our everyday lives it is apparent that the thoughts, 'I am hungry,' 'That hurts,' or 'I feel sexy,' though they may be cognized in the brain, are not simply of the brain. They are products of the mind's vast network of nerve fibers, ganglia, and sensory receptors that extend out into all corners of the body.

What are our thought processes? Certainly the flow of energy is involved in this living process. At one end of the spectrum is the theory of Dr. Dean Woodbridge. In his book, Mechanical Man, he theorizes a physical basis for all intelligent life. In citing experiments which explore the electrochemical processes of the brain, he concludes that "the content of consciousness as well as its presence or absence must be determined in detail by such physical structure and activity."⁵⁴ Burr's experiments with life fields suggest that it is the other way around--that the energy field organizes the arrangements of the cellular processes as the field of a magnet organizes iron filings thrown towards it according to its own characteristic pattern.⁵⁵

I would conclude that regardless of cause and affect, our mental processes have both manifestations in the body, particularly in the brain,

and in the energy field.

As mentioned previously, C.W. Leadbeater has visually portrayed the mental body of man--the energy field of the mind. He is in agreement with many other scientists and clairvoyants (see section II.) who see the mental field as normally extending several feet out from the body. This field emanates most actively from the head but surrounds and is a product of the whole body.⁵⁶ Leadbeater and Annie Besant have also written a book entitled, Thought Forms,⁵⁷ in which they examine the energy aspects of thought. In their presentation, thoughts created by the mind are described to hold certain forms. A thought pattern form of energy can be sent out into the environment and maintains its integrity and its particular quality. Radiating through the air, thought forms are seen to have the ability to affect the thought fields of others in a way similar to the communication of sound waves. With regard to Kirlian photography, mass phenomena (i.e., group zeal), modern ESP research, and the fact that we do emit and receive electromagnetic waves, this idea does not sound too implausible.

Thought, I would conclude, is a form of energy that relates to the brain as well as the surrounding field.

When our minds are clear and focused, this indicates that we are utilizing energy efficiently with the mental aspect of our being. We have awareness and cognitive understanding. When our mind is divided between several conflicting (inner outer) events, we generally have a more difficult time functioning in our work. As in the physical musculature, the energy flow is split. In other cases, like in the musculature, we totally block out or inactivate one side of the conflict. We are functioning on a 'half-truth' alienated from a part of our intrinsic

knowing self. We are less fully present in the reality of a situation.

Important here is the concept of 'mental noise,' a term used by many mind control disciplines (i.e., yoga, psychogenics, self-hypnosis.) The ARICA system calls this 'chich,' which is short for the Spanish word, 'chicherero'-the sound that crickets make. Kurtz and Presteria write:

When the energy that is available to give life and the vitality to a person does not flow, stasis results with a jamming (confusing overactivity) in the central nervous system. This jamming manifests as chatter in the mind. The musculature responds by 'holding' or blocking flow. The more internal chatter we have, the less external input our nervous apparatus is able to receive and act upon. The chatter is repetitious and habitual, as in a repeating tape loop. (Such chatter can be contacted by lying quietly and simply 'listening' to the activity of the mind. For most of us, quite a circus of thoughts, sounds, ideas, memories, images, and colorful patterns is going on.) The same themes, attitudes, problems and solutions appear over and over again . . . These deeply ingrained habits of thought and feeling have been produced by repeated life experiences, often originating in our earlier years.⁵⁸

Here are our 'sensitive points,' 'splits,' or 'blocks.' We can thus say "the stagnation of energy matter traps not only feelings but concepts as well."⁵⁹

Integration

Once again, the unity of the body, emotions, and mind is a unity aligned by energy flow. When it is broken, energy stays more divided, localized, and repeating its patterned response or staying quietly stagnant. Yet the fact that we live in a world of flowing energy keeps our split processes 'pulling' back towards each other.

One of my favorite therapeutic exercises well illustrates the relationship between these different aspects and helps with integrating them. It is formulated in Gestalt Therapy:

On the basis of whatever awareness you may have, try to form sentences that, with more or less adequacy, express the same situation successively in terms of the body, the feelings, the speech habit and the social relations [or mental belief.] As an example: 'I am clenching my jaw and tensing my fingers . . . In other words, I am angry, but not letting much of my anger express itself . . . In other words my voice has a quivering edge but is soft and restrained . . . In other words, in our society the possibility of continued contact among persons depends on certain limitations of overt behavior [or 'my belief is that people will reject me if I express this feeling.']*⁶⁰

Our goal in therapy is to re-align the body, emotions, and mind into unity with each other. Then energy can move fluidly through all of our being, animating us in pleasurable well-being, responsive depth of feeling, and clear understanding of mind.* To the degree that energy flows through our core, we are aware of and in contact with our own intrinsic self, with other people, and with 'the way that works.'

On a basic level, therapy appears to be directed at giving life energy (giving life, giving awareness and understanding) to those problem areas of us that need it.

Interaction

Energy is all around us, and it is within us. Our unique selves are expressed from moment to moment in our emanating field's flow of energy. Our bodies' energy contacts the energy of nature and the energy of our fellow human beings.

The most direct form of contact is touch. It is the most complete form of contact because not only is our energy interacting with each other but so are our physical bodies.

Wilhelm Reich spent much of his life designing and testing devices for healing, including orgone accumulators, orgone blankets, and orgone shooters. These were used for the purpose of collecting and directing

*The chart on p. 50 may be helpful again here.

energy into problem areas of a person's body. He found that he could best collect orgone energy by using organic substances.⁶¹ Many ancients, including Galen and Paracelsus, found that magnets placed near the body had curative powers.⁶² Anton Mesmer after his varied experimentation found that the best source of this universal fluid (energy) was the human body itself, particularly as conducted through the hands.⁶³ There is much support for the human body, in particular the hands, being an ideal tool for healing. Classical physics shows that "charges on a conductor are most dense in regions where the surface is most curved" and that "charges escape readily from points."⁶⁴ Small chakras are said to exist on the palms and each of the fingers.⁶⁵ Kirlian studies support this.⁶⁶ It appears that it is no accident that the hands are used for healing. According to the New Testament, Jesus performed healing in this way. Delores Krieger, Ph.D, R.N., is teaching this 'laying on of the hands' method of healing at New York University in a M.A. level course to nurses.⁶⁷

Our energies affect each other. We can internally feel this in our intimate non-verbal interactions with each other. Whatever the exact nature of our energy flow-field is to be called--electromagnetic, bioplasmic, prana--or all of the above, we can expect that it is the same forms of energy in each of us. Returning to Faraday, Maxwell, and the physics definition of a field as "a region that acts on like forces," we can assume that our energy fields, interacting, affect each other.

This lays the groundwork for the healing interaction.

CONCLUSION

In the preceding sections, I have laid down what I believe to be a foundation for understanding the essence of the interaction of healing. Much of it is on very solid ground. The main points are:

--Energy in different forms exists throughout space. Life is characterized by movement or the flow of energy.

--We express ourselves through the energy processes of our bodies and we receive energy expressions of other people and things through our body processes.

--We relate to energy, to life, in at least three different ways: physically, emotionally, and mentally. Each of these body systems of ours is very unique in what it does for us, how we relate to the world through it.

--In blocking life's flow of energy, we feel unfulfilled, confused, and are inefficient in our lives. In being open to the flow of energy--the flow of life--we are best fulfilling our inner nature and best moving towards our fulfillment in the world. We are gaining awareness of love and pleasure.

--The goal of therapy can be seen as promoting a person's openness to this positive energy flow. This is also the integration of his personality and the development of his fullest capacity to fulfill his most intrinsic desires.

The therapist is paid help, a change agent in facilitating the flow of energy in (the personal fulfillment of) the client.

We can postulate that the therapist is also an embodiment, a channel of energy himself. In his being open and life-affirming toward the client, he is expressing his flow of energy toward the client. This comes across to the client at all levels and in all aspects. In utilizing touch, the therapist has added a most direct means of communication to the emotional and psychological communications coming across.

In this state, the therapist is most aware, understanding, and functioning at his best (he is within his 'way that works.')

Here the therapist is expressing himself in the best possible way to affect the client. This is what I meant when I said therapy is like shaking hands. It is meeting the person in the most appropriate way at any given moment. In the touch interaction, this is coming to the client with available positive flowing energy, and meeting him with the most appropriate quality of touch. This allows contact with the client and communicates, "Hello, it's OK" in the way that the client can best hear.

This most appropriate way is found intuitively but can be explained as meeting the client with awareness, acceptance, and an openness to feeling (genuineness of the therapist.) In being open, aware, and accepting, the therapist can best see (receive) what the real need of the person is and give out his best possible expression of his own intrinsic or real self.

In essence, the therapist can best give to the client who the therapist really is, regardless of the technique used. This is giving his most open expression of the flow of his energy through his own unique way of being--physically, emotionally, and mentally.

In conclusion, the healing interaction is any moment of open connection between the two persons, whereby the flow of energy is being facilitated. In opening to this connection, the client becomes open to life itself.

Footnotes

Introduction and PART I

¹Two sources, important to the subject of this paper were, due to different circumstances, omitted from the writing. The first is the therapeutic concept of gravity: a soon to be published book by Ida Rolf deals with this topic. The second is the monographs published by the Institute for the New Age of Man in New York (c., Pierrakos), valuable supplementary reading.

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