

"Instroke" - An energetic understanding of integration

Integration is as much a state as a property of a healthy pulsation of the life force. It means to bring something together, connect it to "wholeness". In body psychotherapy this means not just to work with the Outstroke, but also with the Instroke, the inward movement of the pulsation. Since it is the Instroke which enables us to make contact to the center, the core - to the essence of a human being and its integration.

Reich developed concepts which could be applied and understood congruently in realms as different as psychotherapy, politics, pedagogy, religion, sexuality etc. I was impressed by Reich's ability to discover principles and functions which are identical in micro organisms as well as in the cosmos and that are universal and specific at the same time. I trained classic Reichian work with Charles Kelley, but soon had to realize that the integrative, the healing quality of the life force stayed very much in the background of the work. It was the catharsis, the emotional discharges and their handling which dominated most of the work. Integration became a necessary part of the work, an attempt to understand and accept what had been expressed before. Even if it was in the center of our focus we seemed hardly able to "overcome" the body/ mind split and this was exactly the problem. Integration - wholeness - in its original meaning was lost; and the more experience I gained in the clinical work, the more obvious it became that essential parts were missing. Some clients were not able to work towards a discharge, it was too frightening an experience; others were experiencing strong emotions and catharsis but did not change and suffered basically the same "dis-ease" as when they started working.

Nevertheless, when something had been really integrated a special state of being arose, which I was familiar with only from the Instroke work (see the article Instroke, Will Davis, Energy and Character, 1999). A deep calmness, a stillness set in, the organism seemed to be directed inwards, at the same time open and fulfilled and in a specific way bound and pacified. No further talk was necessary, no questions seemed open, no explanations or interpretations were needed or done. The clients seemed calm, conscious and felt satisfied and secure. Integration and change had taken place simultaneously !

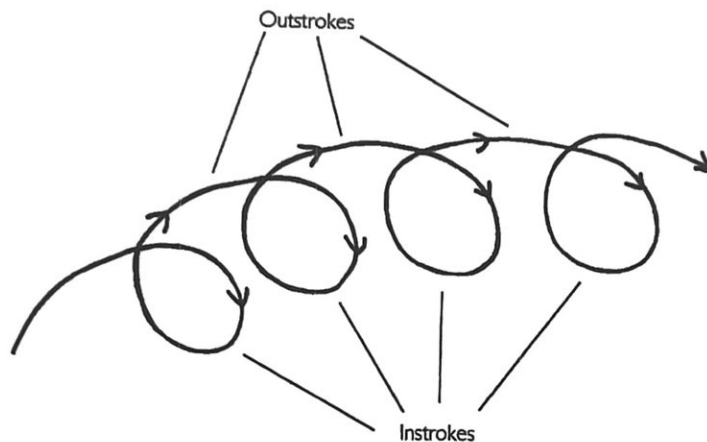
In the beginning I understood my experiences still in a causal context: "because" a client had accepted and thus integrated his fear, the state arose. But the longer I was working with my focus on integration the more obvious it became that the connection was a simultaneous, a functional one : *while* on the Instroke a healing, integrating process took place.

With this article I would like to present a functional understanding of integration and a holistic approach. In favor of understanding the principles I have chosen as simple examples as possible and made an attempt to avoid professional jargon whilst aiming for congruence in my wording.

Some basic Reichian concepts

Since Reichian concepts are probably sufficiently familiar to the reader I will elaborate only two basic formulations of W.Reich which have been especially meaningful for my understanding.

1. All psychic or somatic phenomena, inclusive of all emotional or physical behavior, movement or experience as well as all cognitive or mental processes are phenomena of an underlying energetic process. They are functionally identical, which means they are a symptom or an expression of the same pulsatory phenomena.
2. Life energy pulsates. It moves simultaneously and spontaneously inward and outward as well as it thrusts forward in rhythmic spirals. Reich called this movement the "spinning wave".



The spinning wave represents the pulsation with its in- and outward movement, as we know it in enclosed systems or organisms. But it also describes the basic property of the life force to move forward through time and space, to develop, to grow. The outward movement designates the Outstroke while the inward movement designates the Instroke.

The movement reaches out, moves ahead of itself and it serves the organism as a way to move out to the world, to make contact - give and take - and then come back and complete itself in a gathering, centering movement. It is weaving about itself in a repetitive spiral pattern as it moves forward. The spinning wave completes the regular representations of pulsation with its third dimension, which is of importance for every process oriented work. It respects not only the intra-organismic pulsation, but also the energetic occurrence in terms of time and space. It respects not only the existing system immanent relations of energy (i.e. an emphasis of In- or Outstroke, overcharge versus undercharge, blocks etc. which quickly lead to static representations and the according judgements) but the spinning wave also includes the sequel, the course it will take during the living process.

Development and process

Regarding a life's sequence, little attention is given to process in comparison to how much is validated in its progress. Progress is the part of development which is finished. Often a phase like this is marked with an important event (school begins or school ends, first sexual encounter, start of an apprenticeship or career, marriage, birth etc.). If we ask, most people describe the course of life in such a sequel of events, rather than in their experience of many small steps leading to stages

of maturity. Looking back it seems as if their life continued in a *linear* sequence from event A to B to C and so forth until Z.

But really life does not progress in this straight-ahead way. Instead it moves slowly and in the form of a spiral forward *and back*. The spinning wave designs this circular spiral movement forward and back throughout a persons development. Again and again it seems as if we would move ahead of ourselves, when we learned a new experience or capacity until we "come back" to ourselves in order to make it our own. Owning it means to make it a part of our repertoire, a part of ourselves, to have ready access to it. In child development we find many examples of this , i.e. the first steps a child make fill it with great smiles until it comes back just as happily in order to be carried a little longer, enjoying its capacity to come back to its former way of being. So it moves forward and back, weaving about in the spiral fashion, experiencing pro-gress and re-gress in order to form *itself* and to ground and integrate all new experiences and achievements. Child illnesses, which often occur right before a further step in maturing, are a similar example for the seemingly step "back" or "fall back". In fact, it is a centering, gathering, re-connecting which takes place inside, while nothing evident seems to be happening. Assimilation and accommodation are examples of the process which is taking place inside the organism. Every experience connects to a net of schemes and skills, slowly weaving itself towards organization and formation of the self . Every new experience needs to be grounded and anchored in order to relate to former experiences and to make sense to the context, the whole . Piaget's descriptions of assimilation and accommodation are very good examples of these organizational processes.

For body psychotherapy it is important to realize that these processes are taking place on the Instroke of the pulsation. Accommodation, assimilation, accepting, integrating all these terms have to do with a movement of coming *in and together* Without the inward movement of the pulsation our experiences would be without context, meaningless. They would not help us to develop, grow and change, in fact, the opposite would be the case, disturbance in these organization processes leads to heavy disfunction in development and identity! In the following pages I will describe how to remobilize the Instroke and its effect on integration.

(Excursus)

The classic methods of Body psychotherapy were determined by Reich's concept of the armor which needs to be broken through, so that the life energy may flow "freely" again. Life force was split in the contracted , the "armoring" and the "flowing" the expansive part. Even if today most methods do not correspond to this position any more, the attitude with which most of us approach a block or a resistance is still the same. The Outstroke has been experienced as releasing, liberating and thus was judged positively as expansive. The Instroke was associated with contraction and anxiety and its condensing, building and bonding integrating force has been thoroughly overlooked.

Pulsation was not seen so much as a process as described above in the spinning wave, but more as two forces which - within an organism - are directed against one another. „ Expansive is good, contracted is bad“: so the classic attitude stays until today. Any disturbance is seen as a block or resistance not as a possibly necessary holding in, a pause in the process, as part of pulsation and a chance to integrate. As long as we exclusively work with the outward movement of the pulsation, with the expression of feelings and the analysis (lit.: to take apart) of a resistance, the dichotomy of life force and armor, of expansion and contraction stays set . They will be observed as opposite states of being and not as a function and therefore part of a living whole. The intention of this paper

is to create consciousness, where we give in to this primeval desire of distinction and therefore prevent its dissolution and integration.

Pulsation and process

Let's return to the image of the spinning wave. Now it is easier to step out of the two dimensional happening within the organism and to imagine pulsation as a widened spiral movement. The two dimensional polarizing image gives way to one in which the circling forward movement gains importance. We begin to observe more the dynamic, the function of a block, rather than its static quality. In the changed perspective a new understanding is possible. New and different possibilities to solve the problem arise.

If we observe the movement of a river as example, we will see that the water doesn't just simply split somewhere and then flow "against" itself. Instead, stepping back a little, we see curves, basins and waterfalls, accumulations and dams. All of these affect the speed and flow of the water, the dynamics. The flow forms the riverbed and the riverbed determines the movement. Its running affects the flow and thus to a great extent the quality of the water. In Cosmic Superimposition Reich writes: "form follows function" and if we open up to this perspective, then the running of the water or "spinning" of the wave shows the *process* as an essential element.

My point here is not to deny the importance of structural aspects or to claim that grave states of stasis or blocking do not exist but the issue is not to get stuck in two dimensions if three are available! Especially if they create development and growth. Stasis and blocking may now be seen differently. Working with pulsation means now to work with a flow, a river which *gestalts* (creates) its own form and thus provides its continuity. "The problem" and its static become a different priority in the process work. Imagine the dangers of an inundation, instead of merely occupying ourselves with the static of the dam and the amount of pressing waters, we will put a drainage system a little further away from the acute problematic spot. Improving the dam is important, but maybe it is not even possible to repair it under the strong pressure of the water and in addition it would not solve the problem which led to the difficulty in the first place.

Life energy pulsates, it moves spontaneously inward (Instroke) and outward (Outstroke), as well as in rhythmic, circling thrusts forward. The outward movement serves the organism to explore the world. The organism extends itself, grows "beyond" itself, expands. So its reaching out represents and allows a constant forward movement. When the movement is completed it returns *back to itself*. Only then the next outward movement can begin. The coming back to itself is the Instroke. A step is made, completed, and only then will it make the next step. This is how growth takes place.

A simple example of pulsation is the taking in of nourishment: I need to reach out with my hand and take the nourishing food, but that's not all: in order to be nourished I need to bring the filled hand *back to my-self* in order to assimilate or *incorporate* it. This pulsating process takes place on many levels at the same time. The pulse of the heartbeat and its blood-providing function for the organism, breathing, metabolism, etc. are only some examples. Always we may observe the development of a spiraling forward movement completing itself, again and again coming back to itself, regaining the momentum for the next thrust. The Latin prefix "re"-means back: to re-collect, to be re-miniscent of, to re-member designate the stepping back, out of the acute experience, to the self, re-covering and bringing it "home". The inward movement, the movement *back to itself* represents the taking on and the taking in, the process of assimilation and incorporation. In this weaving about itself a fabric or structure is created which in psychological terms is called the self.

If we bring our attention more towards the flow of the pulsation - the process - and work more towards development of such a flow, then the basic way of our work changes: away from the static towards the dynamic. Now aware of the dynamic and function of a problem, we can work with the inward movement of pulsation and its functions. We can work *with* integration. Integration becomes the style of our work not the goal.

Apart from a thorough anamnesis and some evaluation of the acute difficulties a client has, we will move away from "the problem", maybe even avoid it (this might be particularly difficult for the therapist who feels the expectation to solve all of these problems right away). Instead we may use all our efforts to restore the pulsation. In this way we get "quantitatively" little, but the quality of the work will be good. We can be sure that what the client experienced is connected and integrated. Most often a central theme is that the client can accept that he could not progress any more, that he was not able to solve his problems by himself. He is under pressure. He is lost and needs some time to find himself (his "self"). He comes just at that moment, when he realizes that it is *too much* for him, when he is exhausted. He comes because his re-sources are exhausted and because he needs relief and help. If we allow him to pause and to step back a little, if we are able to bring him *back* to him *self*, then we have made possible a seemingly tiny, but absolutely necessary moment of development.

This is how the Instroke work starts, and now in an exchange of verbal and physical technique the organism starts pulsating again. Slowly a certain rhythm develops and so its *weaving about itself*. Contact and trust in the inward movement develops. The client experiences himself and experiences his ability to move, to develop. Not in a linear fashion, but steadily with small steps. He may give up a deep resignation. Movement and change become a possibility. The way itself becomes the goal, we lose fear and gain security about change, in the sense of real growth.

Development may also be shown in the form of the spinning wave. In- and Outstroke determine our development - physical as well as psychic - and thus should also determine the process. Following the movement development will set in, gathering, condensing, completing and integrating itself in order to extend and move forward in a slow spiralling movement. The spinning wave is an excellent representation of development as integration, as a state as well as property of pulsation.

Let us stay for a moment with the movement "back to *its self*". In the moment of the strongest condensing organization or reorganization takes place: shape and form come into existence. For us this is of particular importance when we work with early disturbed clients. They were not able to complete certain steps in their development, the process of maturing stopped. Often they are not able to center in the presence of others and they quickly lose the contact with themselves. Most of them are in one way or another form-less with difficulty to keep a structure and a composure for their support. In such cases, integration is also *in-form*-ation. Being centered, having a place and space and finding a form, which contains contours and borders, are the necessary predisposition before these people are able to solve their often serious problems. If we expect solutions to conflicts before development and maturing has taken place, we are demanding too much from the client. He will feel as bad and inadequate with us, as he does with the rest of his environment.

Transformation and Identity

Observing a session we might be able to find the following : while the life force is gathering in the organism, it produces a certain excitation, which is expressed in a spontaneous movement (e.g. a spontaneous change in the rhythm of breathing). This movement is functionally identical with the pulsation. The perception and sensation of this movement, even if it is only very subtle, makes an

experience. If the movement is soft, something else is experienced than if the movement is hard (e.g. softly reaching arms comes with the sensation of desire, while hitting hard with the arms is experienced as power or force.). The quality of the movement determines the experience. If the experience is connected and extends further in the body then it may develop into an emotion. Emotion is the experience of the flow of the life force through the plasma. If the pulsation extends into the ocular segment, then - functionally identical - cognitive connections are made, comprehension and consciousness occur. The understanding and acceptance that this is *my* inner motion leads towards response-ability and now the person may act accordingly. Feeling thinking and acting now are connected - congruent with the pulsation - they are integrated.

We could describe the different manifestations of the transformation as follows :

energy - (spontaneous movement) spont. movement - experience - emotion - awareness - action - relaxation

to perceive

to sense

to feel

to think

to act

Carried by the underlying pulsation, the (life-) process receives a momentum and continues rhythmically as in the spinning wave. One phase - in connection with the pulsation - flows into the next, completes itself and is integrated. If the cycle is satisfied, relaxation follows. The more congruence we have within such cycles, the more unity and continuity - which makes identity (*idens*, lat. means "the same") - the person has.

If the connection to the pulsation is interrupted and/ or the process can not be completed, then we are "missing" something, we are disagreeing, at *dis-sension* with ourselves. Dis-integration takes place, the development breaks off. Spontaneously we experience frustration and if this becomes chronic, deep deficiency sets in. The loss of identity and integration is often experienced as so painful and humiliating (with so much pain and shame) that it is covered with defense. I would like to emphasize here that the defense only comes into play as a secondary process. Nevertheless, the more deficient we experience ourselves the more meaning the defense will take on.

Most people who come to see us come with a disfunction of this identity, with a lack of connection to their pulsation, their life force. The greater the disfunction, the greater their inability to perceive themselves. The less connected someone is, the more they will feel power- and be contactless, a mere reflection of the world, unfulfilled and empty. In fact, they will experience themselves as unable to sense, to feel, to think or to act, because they are unable to do these activities in contact with themselves. Most people suffer, when they find themselves in disagreement with themselves. They are "out of tune", feeling conflict between what they think and what they do, what they feel and what they say Who of us has not experienced a situation in which they felt a quite clear "No" and said "Yes" anyway ?

The work approach

Theoretically it is possible to start working in any area or phase of change or transformation. Since all phases are functionally identical any intervention on a part will have an effect on the whole. In the history of psychotherapy many different approaches have been developed. Most of them are specialized in one particular area:

life energy	spont. movement	experience	emotions	awareness	action	relaxation
I	I	I	I	I	I	I
Reich's work	Rolfing	Feldenkrais	Psychodrama	Psychoanalysis	Behav. Ther.	Autog. Training

Every one of these approaches assumes that it will not only come up with partial solutions to problems, that they affect "the whole" and that is certainly so. Whenever we change a part of a functionally identical system, we change the whole. But the further away from the source we get into the cycle, the more specific work is necessary in order to gain integration. If we begin as closely as possible to the source, we may utilize the properties of the source and its flow or momentum. The natural forward movement of the life force as it is represented in the spinning wave, allows us to mobilize its force to integrate. While circling forward, the returning to itself represents the third characteristic of the spinning wave we are interested in, for it represents the energy's "desire" for unity. There is a "need" for wholeness in energetic functioning. As Reich points out it abhors splitting.

In addition, we need to consider that "later" manifestations are also an expression of character and thus of the armor. As mentioned above, in every disturbance as i.e. in neurotic behavior, chronic dis-*integration* takes place. Experience, emotion and behavior are unconnected and incongruent. A chronic loss of these connections or ties leads to an inability to make ties and connections in the larger sense. Building, keeping or holding a connection, binding and bonding are affected. In reference to how strong or early the interruption was another later manifestation takes over in order to compensate. This is a function of defense. Splitting has occurred and now a part of the energy is no longer used for the pro-life flow, but is needed to uphold the defense. Physically we will see a counter pulsation.

If we approach the person in this area, resistance - the psychic counterpart to the counter pulsation - is mobilized immediately. The client feels attacked or confronted too fast with a fear he has not been able to handle before. His loss of connection and bonding becomes obvious and now he *needs* his defense as protection. Then there is not enough time to establish a stable work relationship.

For all of these reasons it seems not only to make more sense, but it seems also more secure to contact the life force there, where it is still flowing and where we may use its momentum! The closer to the source we approach, the easier it is to restore the pulsation and to use its inward integrative movement. Here we have the possibility to meet the client where he is open, introspective and ready meet himself. Here he can develop and we may go step by step trusting his deep desire to be whole and grow.

Integration and Congruency

Somebody who is not able to sense, to openly sense his arms and hands and his heart and genitals, will not be able to reach out for the contact he desires. The transformation is interrupted, feeling is not connected with thinking, thinking not with acting. All of it is not connected with the real experience of himself. His actions have no effect, since they do not come from inside, from the heart. Also his awareness is ruptured and incomplete. He wants something he really can neither give nor take. If someone realizes they love or in other words "really love", they will be able to hold the beloved in their arms to embrace them and to surrender. His actions are connected to himself and congruent. He acts authentically and with *integrity*. He is able to *embody* his love. Only then fulfillment is possible. This concept of congruence is similar to Reich's "bioenergetic coordination".

Above I have described symptomatic disintegration. Again and again it became obvious that the *inward* movement of the pulsation is lacking. We miss being *in* contact, *in* tune, *in* touch with ourselves, the *in*-sight. So most of the time the problem is not resistance and blocking, it is not that someone can not come "out" of himself, but most of the time the problem is there *before* expression is an issue: it is not an issue of the Outstroke, but a disfunction of the Instroke!

Instroke and process

Regarding transformation, we can make the following conclusions for our work. First, without a connection to the pulsation of the life force we will not achieve genuine development or change. Second, pulsation contains two movements: the inward and the outward movement, which -once completed - will be united in one flow. Third, development as well as any kind of learning always takes place on the Instroke. The different forms the process takes are part of the integration process as a whole. This means that without sensation and experience we will not get an integrated vegetative emotion (it is important to remember that vegetative emotions could also be emotions from the armor, while here integration is used as an indication that the emotion is not a secondary process). However, without a certain amount of awareness we will not be able to develop *response*-ability. So before we can reach a connected discharge, some steps need to have been made. This is not only valid for the emotional processes, such as fear, trust, anger, love or pain and pleasure, but also for structural changes, i.e. as long as someone can not feel his eyes he will not feel "seen", or as long as someone cannot feel his chest he will not feel his heart or if he has no ability for spontaneous physical movement in his pelvis he won't experience a deep orgasm. On the other hand it also applies, that as soon as someone is able to experience his chest, then - trusting the spiral flow of development - he will automatically move towards the next phase, once the first is completed. Carried by the growth orientated flow of the life force, one phase follows organically the next.

It is of particular importance to understand that the flow always needs to come *back to itself* in order to continue its development. Someone who is not connected enough to his core is difficult to contact. He is probably not *con-centrated* and it would be almost impossible to work on something essential with him. So our first goal is that he can *come to himself*, to "his senses", so that he can be with *himself*. Only then he can find out which kind of contact and what kind of security he needs to build a relationship with others. First he needs to have a center, then from there he can build the possibility to relate to others. So before he builds (core connected) relationships with others he needs to have access, contact with himself. If he is not able to install a secure access to contact himself, then all other "contacts" will be more or less desperate and helpless attempts to ground himself. They will be strenuous and unsatisfying.

Unfortunately the movement *back to himself* is often misinterpreted as resistance or regression. The "turning around" of the pulsation and the change of the direction of the charge, which happens in such moments, are often experienced as threatening by the therapist as well as the client. The contact changes. The client moves from the outward orientation towards his center. He becomes calm and quiet referring to himself, rather like sinking into a contemplative or meditative state. If the therapist is not able to follow what is happening on an energetic level, then he will probably break off the Instroke, by some kind of intervention which demands from the client to come *out* again. The client will make an effort to come *out* of himself again and the therapist will believe, that he has to help him do this. It might sound like a paradox, but only in the inward movement lies our chance for development. From here creative contact emerges. Here it is possible to sense the life- and *self healing* forces .

If we take a look at typical problems in bodywork, it quickly becomes obvious, that the Instroke has not been developed enough to allow the transition towards the next phase.

energy	spont. movemt.	experience	emotion	awareness	action
not contactable, uncentered	lifeless, repetitive, non expressive immobility	unconnected, isolated or too segmentalized, mechanic	overwhelmed by emotions (emotions from the armour), emotions without meaning	unconscious, cognitive disfunctions, bad self concept, projections and judgements	impotent or omnipotent, lack of responsibility, dependance

Although this list could be extended, it represents descriptions of common disfunctions in clients, when they first come into the work as well as during a long term process in classic body work. Each of these disfunctions may be a state in their life (e.g. not being centered) as well as a place where they might get "stuck" during their work (e.g. being overwhelmed by their emotions). It is important to see them not as isolated areas or symptoms, but to recognize the *inter-dependence* among all. As long as someone is not centered, they will not be in their body nor accept deeper emotions. Their self concept will not be adequate, which might lead to strong projections and little sense of self and others. Transference issues are likely to come up quickly and it might be hard to develop some stability in the work relationship. The same will be true for repetitive experiences, as in "contracted discharges", endless crying, which will not lead to release and integration. Repetition may occur in each step of transformation and is a rather clear sign of an unsatisfying attempt to "overcome" a block rather than accepting and changing one behavior. Most repetitive behavior signals "acting out" instead of "acting on".

Most of the time fixation in one step or phase is dependant on unresolved issues in the phase before. If one area is not worked, the next step cannot yet be achieved. So sometimes one phase or form needs to be worked with before the next may be integrated and the cycle can be completed in a productive way. Also here in the work process we could use the image of the *Kreiselwelle*: one loop must be completed before the next can be begun, the Instroke needs to be finished before the Outstroke will occur. If we stay with that image and use it during our work we can work *with* integration rather than *for* integration.

The part of the pulsation which is Outstroke oriented is only one part of our work. Transformation is the result of a deeper underlying process. More exactly: it is an expression of the life force, but it is not the life force itself. Movements, thoughts, emotions or belief systems are a *print out*, a symptom of this deeper process.

If - as in classic Reichian work - we raise the charge in order to overcome the armor, we will get more flow, but also raise the conflict and its pressure. So if the charge is raised, not just the pulsation but also the counter pulsation is raised and this becomes the "conflict". Catharsis may free us for a moment from this conflict, but - as shown in many examples of the past - the original problem is not solved ! Then integration would be an attempt to "put things together again" in the sense of explaining what happened, rather than growth. The tendency of the last couple of years to work slower and to revive the verbal work in body work, the attempts to introduce elements from psychoanalytic work and other disciplines result out of the experience that the Outstroke oriented work with expression and catharsis left many deep problems unsolved, if not even untouched. The term "energy" was reduced to the Outstroke which was and is incomplete and unsatisfying !

The Instroke and its integrative function

Life does not just consist of expansion, one season does not explode into another, the desire for expansion does not come out of pressure. The organism doesn't create itself from outside, but the opposite is the case, the organism creates itself from inside. It is the inward movement, which allows us to feel our volume and enables us to fulfill our potential.

If we open ourselves for the Instroke, then different processes may occur on a practical as well as a conceptual level. In the practical work it becomes quickly obvious that most of the time the Instroke is missing. Too often the energy is uncentered, unable to flow inward and condense. No *in-tensity* emerges. No "core" feeling or essential theme develops. The clients fall apart or are too segmentalized. The Instroke is the necessary predisposition for any kind of centering or *self*-experience.

If the client is not centered, the movements stay mechanic, the experiences without content. Emotion in the sense of being "moved" does not occur. It stays meaningless because it is unconnected. There is no possibility for bonding in the psychic as well as in the physical sense of the word. Energy moves but does not build or constitute something. It just disperses or goes astray. Also in the cognitive realm we find deficiencies. Complex structures like borders can be only created if a place, a center exists.

On the other hand things seem simple, sometimes almost too simple once the Instroke is developed. We center (Center). Then, staying in contact with that center and allowing spontaneous physical movement at the same time, we reach a certain level of organization (Organization). Once we have that, we are able to make an experience, without falling apart into segments in our physical or psychic existence. We are able to stay coordinated, when moved without losing our center or structure (Coordination).

For the next step, the capacity to allow an integrated emotion, we need the capacity to stay coordinated while experiencing excitation. Reich said, emotion is *the experience of the flow of the orgone through the plasma*. Once we are able to tolerate our experience to this level of intensity we are able to incorporate and to embody our feelings (Incorporation), which leads to an expansion of that excitation into the first and second segment. It is here that thoughts and beliefs are formed, where positive or negative value judgements are formulated. Any emotion is only of meaning and importance if it does not just "storm" through us. It is necessary for our continuity that we are able to accept it, take it in and on. Then we are able to own, to contain it. Awareness - in the sense of perception and consciousness - is created and allows us the possibility for insight (Insight). Now the actions which follow are congruent and take effect as described above. They prove not only insight but also responsibility. They are satisfying since they help us to fulfill our potential. Here integration completes. Relaxation and sometimes inspiration in the sense of understanding ourselves within a greater context follows.

Energy	Sp.phys.movem	Experience	Emotion	Awareness	Action
Centering	Organization	Coordination	Incorporation	Insight	Integration

All terms of the integration cycle describe an inward movement. A condensing, constituting, containing and (ful)-filling of the self, that is the Instroke, the effect of the inward movement of the pulsation. It does not only allow us to build and organize a center, but gives access and intensity to our experiences, the possibility to perceive as well as to conceive and comprehend ourselves come from within. Doing may be then consistent and therefore satisfying. The function of the Instroke is to integrate.

The work model I use comes from the described above Kreiselmelle. It is process oriented and comprises its flow through time and space. When applying it in our practical work we discover its integrative dynamic. The work becomes calm and *concentrated* and being becomes more important than doing! Assimilation, bonding and connecting play a greater role than expressing. Many clients (as well as therapists) have unlearned to trust an inward movement. They apply all of their resources to solve the difficulties and could not do it despite their efforts. Most of them are exhausted when they come to therapy. Since in the Instroke oriented work nothing spectacular happens, we need an entirely different work style so that the clients may *relearn* or learn for the first time to trust into their pulsation and experience. Also for the therapist it is essential to bring their awareness towards the energetic, functional level.

Working *with* rather than for integration

The Kreiselmelle shows that we need time for development and change. It also explains why some processes seem to need some time for what appears to be a "relapse" but really a movement is ahead. Whenever the work doesn't move forward, we can use the diagrams above in order to localize where we are and to check whether the steps have been integrated or whether we are on the Instroke completing a cycle. Often we go much too fast, we tend to overlook what is not obvious in the work. Expectations, demands of the client and of our own put us under pressure. Often there seems to be no time and space for the inward movement. The charges of daily life push us outwards often much too quickly.

This is not only valid for our clients, it is the same for us as therapists. To receive someone and to accept him/her without losing oneself, to take one's place in a lively manner without having to limit oneself or the other and to accompany people in sometimes very difficult moments of life requires good centering and a healthy Instroke. The more we feel pressured the more pressure develops, inside as well as outside. Space and contact, some relaxation and gathering is necessary before something may be solved.

In the language there are many terms which describe the inward movement in simple but very clear ways: take something in or take it on, keep it in and contain. Words like to conceive, consist and constitute show the movement of bringing something together towards a center. To be with oneself, to come to ones "senses", after having been "out of oneself" are terms, which describe emotional states in terms of pulsation. It is of great meaning to us to "come home" to ourselves in order to integrate what we have experienced "outside". The effect comes *after* the experience not during. All learning is a process, where the ability to *take in* is necessary. No wonder, that if the Instroke is blocked no development and growth can take place.

In the clinical work we need to describe a functional work hypothesis for the client we are working with. In- and Outstroke and their functioning needs to be represented here. We need to ask ourselves: Which direction of the pulsation is over emphasized? Is the client directed more outwards or inwards in his life? Is he more comfortable in one or another direction? More precisely we can ask where is he in the transformation cycle? Is he strongly involved with emotions or busy with certain experiences? Does he understand how he got to an insight or belief? Can he "take" it or is he in conflict with his feelings? Are the emotions from the armor or are they core connected? Which function is stable now and what needs to be build next? With questions like these it quickly becomes obvious that the outer situation represents a *fractal section* of the pulsation within the organism. Now we can determine, where and how we might help the client to continue his development.

The cycle is valid for functional as well as for structural processes, i.e. before someone is able to feel his heart, he needs to have a certain mobility in his chest segment. This again is the predisposition before he can perceive his held diaphragm. It becomes obvious that change emerges in a very obvious organismic order.

Change like any other form of growth needs time and it is important to be on one's guard against too exaggerated expectations and demands. It is important to know and respect what is possible and not to demand more than that. It takes a long time before the schizoid is able to experience a sincere feeling and even longer before he feels safe enough to express it.

On the other hand, this also means that memories and images from past experiences which were important to the client will come up all by themselves, if we move towards a phase in the work where awareness and consciousness are built. We do not have to ask for them, we do not have to work through them, they will emerge, distinct and with meaning. The client "becomes conscious" or comes to his "senses" in the literal sense of the word. The inner order of this development unfolds with the core connected flow of the pulsation. If we stay "in touch" with the function and dynamic of the pulsation, we may verify development session after session.

Also the client learns. He learns to know about his need to move in or out. He learns to identify the pulsating movement and to trust it. Some understanding of his functioning may provide support and orientation. With this alone not all of his problems are solved, but on a deeper level he starts to trust himself and his ability to change, he will then be able to solve his problems.

Most people have learned to live with their problems and with a certain amount of suffering and pain about it. Most of them have found some form of adaptation and have given up on the possibility of change. Their life is the result of an attempt to come to an arrangement with their difficulties and incapacities. Some of them try for years to overcome their "weaknesses" or force themselves to become *different from they really are*. It is a well known fact that both the attitude which they learned and their efforts are part of their functioning and defense system. Most of the time a solution is impossible unless the functioning of the organism changes. We may occupy ourselves a lot with the static of a problem, but to obtain real change we need to change its dynamic: the static of a problem does not change its dynamic, but the static changes once we change the dynamic.

In long term work clients will be confronted with their resignation. Most of them believe if they just *give in* a little bit, they might collapse and avoid it under all circumstances. They strain themselves, holding *out* and thus keep up the deep contraction. The problem reinforces the fear and anxiety and therefore the vicious circle. But with the soft remobilization of the pulsation we gain a little movement and most clients are very surprised when they can take a break and a breath of relief without losing themselves. Now the work works without threatening them. The "too-much-ness" of their tension, their efforts may give way to a slow but definite pace of change.

In the Instroke work we avoid approaching the problem directly. We do not want to confront and therefore demand too much of the defense and burden the organism even more. The opposite is the case: we want to approach the organism "deeper" than the problem. We do not want to get caught in the battlefield between the original impulse and armoring (which is what creates the "problem" or "symptom"). We would rather align ourselves with the original impulse - at a place where it has not yet taken a manifested form - even if that seems not to concern the problem right now. We want to remobilize pulsation and we will carefully look for all signs of that. The work with the Instroke relaxes, relieves, brings in rather than out into the conflict, the pressure. Some clients feel very tired after the first sessions. To admit the Instroke is also admitting one's weaknesses and tiredness and exhaustion, in short, one's imperfections in dealing with the outer world. It means to

admit them, to *give in* and surrender. Also here working with integration has proved very helpful and effective, since after each completed Instroke the Outstroke emerges without pushing, shoving or effort. It comes by itself.

When we realize that we are able to make up for missed development- when we feel in our own flesh and soul, that becoming whole, healing and integration are possible. That change does not mean that we have to be other, different from who we really are, defense loses its importance. The client starts meeting himself, seeing himself with more interest. This interest is no narcissistic egocentric interest. Quite the opposite, it is the deep desire to reach out and grow beyond *one-self*, as the life process is designed in the spinning wave. It comes out of satisfaction and desire, not from a lack. The quality of the work is important, not the quantity. It becomes unnecessary to ask how far the client has gone on his way. What is important is that he can *come back to himself*, because now he will be able to go his way – calm, but with certainty at his very heart, that he may always return in order to be with himself again.

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