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Longing , "cosmic longing" is one of the most important emotions we have. It is the result of the biological experience of growth, which in turn is the result of the basic pulsation in life. More precisely, it is the result of the basic expansion - contraction cycle of the life force. While flowing through the body a conversion process of the energy takes place, due to which emotions result out of the experience of the pulsatory, plasmatic streamings. As emotions longing and desire are of such importance, since they motivate us to move forward in life, to grow. Without a forward moving flow, there will be no longing and desire and no fulfillment; the need to move forward, to develop and to grow will cease.

In life, which translated into energetic terms, means forward movement in the sense of development and growth, pulsation plays an essential role. In "Cosmic Superimposition", Reich's latest work, he describes in his concept of the "Kreiselwelle" that life moves forward in a spinning wave. This spinning wave (KRW) has three properties which are important to us. The first aspect is its constant forward movement. Among other things, this quality is the source of the "push" of life, no matter whether it is physical growth or psychic development. It is what moves us forward in life. The second important property is the spinning quality - its weaving itself about itself in a repetitive pattern as it moves forward. This spinning quality is later to become the primary pulsation in the living. Pulsation's

which results in all manifestations the energy will take. In other words: all forms of expression of the living are manifestations of the underlying energetic process of pulsation. (see Integration)

In his book "Function of the Orgasm" Reich states : "The fundamental biological function of pulsation, i.e. of expansion and contraction can be demonstrated in the psychic as well as the somatic sphere." (Reich, F.O.,page 255) The expression of the living evolves out of the life force in all its manifestations (i.e. physical movements, experiences, emotions, thought processes etc.) in both realms, the psychic and the somatic. In his development of working more and more with the energetic process, Reich did not only differentiate the somatic and the psychic realm very clearly, but also the functioning of the pulsation on levels as: the physical, the instinctual, the emotional etc.. He wrote: "On the highest, i.e. psychic level, biological expansion is experienced as pleasure, contraction as unpleasure. On the instinctual level, expansion and contraction function as sexual excitation and anxiety, respectively ". (Reich,F.O.,258)

First of all and in further examination of the two main functions - "expansion" and "contraction" - of the pulsation of the life force, it is most essential to differentiate these various levels and to understand them as such. Furthermore, before drawing conclusions and before adding meaning to the different aspects of pulsation, we need to return to and understand their origin: the mere biological functioning of the underlying pulsatory process. As has been stated, "*all biological impulses and sensations can be reduced to the fundamental functions of expansion (elongation, dilatation) and contraction (constriction).*" (Reich, F. O. page 257, emphasis added)

I believe, that in the past a lack of differentiation of the various levels have led to some misinterpretation and in the result to misleading conclusions. I assume that in most bodywork , "meaning" was added and became more important than the mere functioning. The *psychological effect* of the biological functioning became more important than the functioning itself. Thus, conclusions were drawn which were detrimental to the understanding of fundamental Reichian concepts. The out- and inward moving stroke of the pulsation became associated with their *manifestations* (sexual excitation, pleasure of any kind versus anxiety and fear in the real sense of "contraction"), rather than with their natural and necessary qualities. "Expansion" became a synonym for pleasure and "contraction" became a synonym for anxiety. In fact the necessary distinction between natural, biological functioning and the emotions became obscured. Discharge became equated with expansion and healthy functioning. Catharsis became the more important part of the work and started to govern most workstyles. *Expression became more important than experience or integration, "doing" more than "being"*. The outstroke became more emphasized. The instroke, associated with anxiety and contraction had a negative connotation and the natural and healing function of the inward movement of the pulsation has been thoroughly overlooked in most bodyworks.

If we regard the biological functioning on the energetic level, the inward stroke of the pulsation is first of all a necessary function for the forward movement of the energy. The flow of the

energy needs to come back on itself, *before* it can move out again and expand (see KRW). Furthermore no *accumulation* would come into existence without gathering an inward movement of the energy. No system could form or build. The instroke is one of the most important aspects of the properties of the life force : pulsation, accumulation, forming systems and discharge. It is a collecting, a *gathering* of life force, rather than necessarily a contraction. In a healthy functioning individual it is what brings its *center* into existence, - and by merely having a center we don't suffer from anxiety. In fact the opposite would be true: without having a center we suffer or even die. Also the instroke is the *charging* phase and without that no discharge would be possible. It is where integration takes place, in contrast to the transformation in the outward phase, where the energy is converted into the different manifestations (i.e. movement, emotion, thought processes, believes, images etc.) . All functions of the integration process are those which have to do with the capacity to take in and "*make whole* " : to in-corporate, to co-ordinate, to center, having in- sight and to in-tegrate. All of them present a centrifugal, inward movement without which we could neither come into existence, nor exist. (see Integration)

As becomes obvious here in order to be clear we need to differentiate between a *flow*, a *movement* and a *state* . As long as there is some movement on the instroke, we may talk about the "gathering phase", rather than a contraction. Gathering doesn't produce anxiety, but it produces life and reflects the energy's desire for unity, the property of wholeness in energetic functioning. Only in blocking, which means that the flow has been interfered with and is "stuck" inward, we may equate the state of

contraction with anxiety. " If this biological state of pulsation is disturbed in one or another direction, that is *either the function of expansion or of that of contraction predominates* , then a disturbance of the biological equilibrium in general is inevitable"

. (Reich, F.O., Page 264 ,emphasis added) Emotional blocking occurs if one function predominates. If the instroke is blocked, the individual gets "stuck" on the way into his center. If the outstroke is blocked the individual gets "stuck" outwards in the direction of his periphery. The person needs to free the blocked stroke of the pulsation and complete it, in order to reach a state in which both strokes are liberated and swinging back and forth between expansion and centering, providing a biological equilibrium.

A freely *swinging* pulsation, the ability to move in a healthy range between in and out, low and high tension, and charge in the periphery or the center, is what is needed. There might be pleasure on the outstroke, but the mere fact of *moving* inward doesn't need to be unpleasurable. Unpleasure will arouse only if a high tension is "stuck". The swinging is what is important here. If a person is "stuck" on the instroke anxiety and a state of contraction occur. If he is stuck in " expansion", on the outstroke in the periphery, he will feel anger or hate instead . "Stuck" inside produces contraction and anxiety and "stuck" outside produces anger. Movement, pulsatory movement is what makes life.

Kelley has researched emotional release and specifically the antithesis of blocked emotions. With this concept he takes the importance of pulsation and especially the capacity for a free

inward movement even one step further. He wrote : "When the fear is finally released the student feels a new confidence in himself He becomes able to *trust* ." (Kelley, Radix J.,Vol I,2,p.30) In fact he states here, that if an individual is able to move inwards, it is able to feel the antithetical emotion to anxiety, which is trust. (The fear blocking individual is blocking the instroke.) Energetically this means that the movement in, the instroke must not be associated with anxiety or unpleasure, but with confidence and trust. He continues : "The capacity for *aggression* can now *develop naturally* without forcing or faking. This is a process which takes time and experience, for we learn how to *agress* appropriately over years of our lives, and fearful people have seldom learned. But once the blocked fear is out of the way, the outward direction of the character is freed for its normal development.*This brings with it not only the capacity for healthy aggression, but also the capacity for work, for joy and for love ..*" (Kelley, Radix Journal,Vol.I,No 2,page 30, emphasis added) . According to this theory the fear blocking individual does not only gain trust once the instroke is freed, but he also gains the capacity for the completion of the outward phase and thus "natural aggression". On the emotional level, the same is true for longing, as I have mentioned above : desire and longing allow us to reach out, they occur on the outward phase of pulsation, while fulfillment and satisfaction occur when the outstroke is completed and the movement turns inward again.

For further examination and understanding of blocking, let's return and regard Reich's statement about the differentiation of the experience of pulsation again. He wrote : "On the highest, biological, i.e. psychic level expansion is experienced as pleasure

and contraction as unpleasure." This statement is true, if the contraction is a real contraction in the sense of blocking, as I have described it before. The organism has been forced by an external, negative stimulus to move inward and hold in. As long as the energy is flowing freely within the organism, the mere fact of moving in does not mean contraction, anxiety and unpleasure. Only if there is an obstacle, some painful stimulation, which could damage the existence of the organism, the organism will contract in the sense of holding in. If there is chronic painful stimulation blocking will develop : an external stimulus is endangering the existence of the organism and he withdraws inside in order to avoid the damage. This process is an unpleasurable and painful experience. It is there where the *original impulse* becomes blocked that the pulsation will be limited. A deep halt to the *core pulsation* (that part of the pulsation which still functions healthily, swinging now in a shorter range, but still moving and alive) has occurred . A process of holding the core pulsation down and in a shorter range sets in. This process simulates a "pain" process on the emotional level, but really is a mere biological survival function. Later the organism blocks the original impulse and holds *himself* back from moving out. Now we have two impulses : *the original, healthy one, which is blocked and the second one, the bifurcated, the one which is doing the blocking.* The unified flow of the energy has split and part of the impulse turns back on itself. As a result we have two different processes : the limitation of the pulsation of the original impulse (the core space) and the one turning back on itself and moving inward. The latter becomes more specified in its "content" according to which expression has been blocked (i.e. fear, anger, pain). Thus the

underlying biological experience within each block contains an unpleasurable experience and insofar the accompanying "pain/unpleasure". Only the secondary process, the one which is "doing" the blocking contains a more specific *emotional* content and its blocking. This *emotional* blocking contains a cognitive element, whereas the primary experience of the limitation of pulsation is lacking this element.

Each individual experiences blocking to a more or less severe extent. But as long as we are alive, no matter how strong the limitations of the original impulse have been, we have been able to preserve a certain amount of *corespace* . (see Instroke) This is a place, where the natural flow of energy, the core pulsation is still functioning; otherwise we would be dead. Here the pulsation is still oscillating freely between in and outstroke. Only when the corespace has been damaged the life of the individual is endangered, he will be psychotic or die. One example for a damage, which is life endangering is the compressed core space in a soft structure, which will lead to e.g. catatonic episodes. (see Integration)

Picture of core space in hard and soft structure.

With this understanding of pulsation as primary process and its blocking two different ways to work with people become evident. One is to *release the secondary, the blocking impulse*, the other is to *work with the original impulse* and define, structure and /or enlarge the coospace. Both are used and worked with, but most of the time they are used undifferentiated. Both styles have significant differences in their approach. It is important to know which we are working with in order to be clear about what they do and what their implications are. Working "*inside-out*" means to contact and center the healthy coospace and *to work with the corepulsation, the original impulse*. Working "*outside-in*" means to *release* the second, the *blocking impulse* and to free the coospace during this process. I don't think that one can exclusively work with one approach and separate them mechanically. However a strong emphasis on either one is possible, and as I mentioned before, both approaches have different implications. The first approach will work much more with an emphasis on the instroke, the second has more emphasis on the outstroke and on release in the sense of discharge.

Now lets look at the classic Radix formulations and consider the work approach in "Education in feeling and purpose". In his concepts of feeling work, Kelley made an important theoretical clarification to the above described phenomena with his concept of armoring and "counterpulsation". Armor in his understanding is not static. It is an active process. Counterpulsation is "armor in action". Counterpulsation is defined as "a contraction against the normal radix pulsation", which interferes with the original impulse of the pulsation. "Whether a

rhythmic tightening and loosening anywhere in the body is a pulsation or a counterpulsation depends on whether it goes with the pulsation of the body core or whether it is fighting it." (Kelley, Radix Journal, Vol I No 1, p. 20) This concept is important, because it emphasizes the dual impulse of the life force and sees working not only as passive, but as an active process. It is not only something that is *done* to the individual, but it is something what the individual is *doing to himself* ! It is here where the bridge lies between the two above described work approaches. Using the counterpulsation, we are able to contact both, the blocked and the blocking impulse. But Kelley describes the counterpulsation as that movement which represents a contraction against the outward expression of the body . He does not mention that there are just as well contractions against the instroke of the pulsation, the inward flow (e.g. as easily visible in the soft pulsation) and thus unfortunately a very important theoretical understanding was not used in the practical work as much as it was needed.

Working with a contraction against the inward flow of the pulsation is in my understanding a major part of my work. This is especially true in working with the soft or fear structure where the instroke is blocked. But also in working with the hard structure, I work with the inward movement. They are "stuck" on the outstroke and have to discharge; but the long term goal for them is to move "in", so that they can center, integrate and be comfortable with themselves.

Not lastly it is an inward movement Reich reveals, when he describes the *orgasm reflex* ; the *convulsive coming together* of the two "ends" of the organism. The same is true for

superimposition in the genital embrace. Both of these movements are movements with the sense of an inward moving quality, a gathering a "coming together". The four beat of tension-charge-discharge-relaxation is contained in the orgasm formula. Reich also called it the "life formula", since it is a fundamental process for all life. *Tension and charge* take place on the outward stroke of the pulsation, the "*expansion*", while *discharge and relaxation* take place on the inward stroke, during "*contraction*". (Reich, Cosmic Superimposition, page) In all *convulsive* discharges, those which are involving the whole body (i.e. in orgasm as well as in deep crying and sobbing), the body gets softer and restores its original pulsatory impulse, the orgasm reflex. Here the body moves in a pulsatory fashion, swinging in a full body pulsation with an emphasis in Reich's description of the movement inwards, mouth and genitals coming together. It is the opposite, an "outward" movement, the "arc de cercle" which was specifically described by Reich as an armoring against orgasm.

It is interesting to note, that in these two cases of discharge where the inward movement has a greater meaning, we are talking about a convulsive discharge, while in all other emotional discharge, we do not talk about *convulsion*. Even in the deep and powerful discharges of anger, hate and rage we don't talk about convulsion. I assume that only those, which are most connected to the underlying energetic process present the utmost experience of pulsation - convulsion - and are as deep reaching that they function on a biological level. *It becomes evident that even in expansion, as in orgasm, the inward movement, the instroke plays an important role.* As I mentioned above, according to Reich the discharge takes place on the "contraction" phase (the inward

turning phase of the organism), while according to Kelley discharge takes place on the outstroke. As we can see more differentiation is needed. Emotional discharges do not involve the loss of consciousness, in fact they have a more cognitive element. I assume that these are not convulsive since they do not involve the *original* pulsatory impulse of the energy as such. Considering the dual impulse of the energy, they involve more of the *blocking impulse, which has a specific emotional content*, (e.g. fear or anger or sadness or hate and terror)the means where by the original impulse has been blocked. Here, except in blocked fear, the contraction against the *outstroke*, as in the expression of anger and hate, is more important. Emotion comes from the Latin word e-movere, which means to move out.

As becomes obvious, we do not only work with one pulsation in the organism, but at least with two. Even in an expansion (outstroke orientated), the instroke of the flowing pulsation plays a lively and vital role ." The most powerful discharges are convulsive. Two things are necessary for such discharges: 1) there must be a radix charge, a concentration in the body; and 2) the pulsation must intensify to the point of convulsion. (Kelley, Education in F.and P. Page 24) Concerning these, one example for a very strong counter is the "arc de cercle", a powerful contraction against the inward motion of the pulsation

Therefore my conclusion is that counterpulsation may occur on both strokes, the out- and the instroke. In fact the inward movement of the pulsation in reference to the most powerful discharges seems not to be the outstroke but the instroke and is so of much more importance as was understood up to now.

After having examined the two strokes of the pulsation and their functions from different aspects we may take account of all those functions of the instroke, which are necessary, natural and life affirming in a positive sense :

1. necessary part of the natural free flow of pulsation
2. is a gathering of energy, allows to form systems
3. gains momentum in order to move out again and forward
4. is that stroke of pulsation, where integration takes place
5. on the emotional level, allows the feeling of trust, confidence and satisfaction
6. plays an important role for convulsive discharges, as orgasm

"Radix education in feeling" is high charge work and has a strong discharge model. "Chronic muscular tensions inhibit the flow of the radix, hence impede the production of feeling and distort the feeling quality ." (Kelley, Education in Feeling and Purpose, p. 6) The emphasis of the work is emotional release. Radix teachers are especially skilled to work with (and for) discharge, the outward phase of the pulsation. "Discharge is more likely to happen when the charge is high and techniques have been developed for increasing the charge .The radix system charges on the inward stroke of the radix ." (Kelley, Educ. in F.u.P., p. 25) Since the main emphasis of Kelley's work lay on discharge, emotional release, and insofar on working with the outward phase of the pulsation, he understood his work as *de-arming*. Since almost exclusively working with the outstroke, I think, he was right in his understanding . He saw lacks in his work, the "dismantling of structure", which presented especially problems with the fear structure, one he understood as not having any

armor at all."There is a "downhill" quality about Radix feeling work. . . . Feeling work is dismantling structure. Tearing down a building or unwrapping a package is much easier than building or wrapping the package. " (Kelley, R.P.W., p.12) He drew conclusions, but unfortunately didn't include all the theoretical material about the inward movement of the energy into his practical approach.

Kelley writes : "Counterpulsation is armor in action . As the name implies, a counterpulsation is a contraction against the normal radix pulsation of the body. On the expansive phase of pulsation from the body core, the counterpulsing part of the body tightens. . . . Counterpulsation is the activity that is the basis of and that leads to armor. . . . In some cases, pulsations and counterpulsations are not even visible , as chronic muscular tensions will not allow movement at all " (Kelley , Education in Feeling and Purpose, 31,emphasis added) It certainly appears here as if the "*normal* " pulsation is solely the outward movement. Rather than seeing both strokes, which make up the pulsation, he emphasizes the expansive phase of the pulsation. Also counterpulsation is defined as the origins of armor and as "armor in action". Unfortunately all other aspects of the counterpulsation had not been regarded and not been taken into consideration. Even though Kelley would later on see the importance of building structure -"armor", as he called it - especially for soft structures, the bodywork stayed always outward and discharge orientated. He never integrated the full conceptual understanding in his technique. The instroke was used mainly in the breathing pulsation and as a charging exercise in order to lead to discharge, in order to "de-armor" in the classic

sense. He never used the instroke in order to contact the original impulse, to enlargen the core space or to build structure, where it is an excellent tool.

Kelley , being in the Reichian movement in the 50's, was also intellectually interested in the phenomena of armor, especially in one question which Reich had posed at the end of his life : the origin of armor. Reich believed it to be a phenomena solely existent in man. If we look at nature from another perspective though, if we look at the animal world, we can see a lot of armoring. It includes both the advantage as well as the disadvantage of protection and shelter which easily may turn into the negative qualities, associated with armor; e.g. :turtles have shells, which are a wonderful protection and armor against life endangering enemies, as long as a turtle doesn't move down a steep hill or a stone at a beach and falls over on his side : the shell will have so much weight that he can't turn back on his feet. He will dry out and die. A duck has feathers and is fine equipped for sitting in the water for long hours, as long as there is no oil spill. However, Kelley worked on the subject of armor and claims to have found the origins of armor in man. It is here where I believe he left those concepts, which provided the original basis for his "feeling work ". Reich had insisted again and again on the *functional identity* of all manifestations of the basic life force. No matter whether physical or emotional, thoughts or self concept or belief systems, all stem from the original impulse of the life energy, of what he called the orgone. In Kelley's basic concepts this belief is still anchored and consistently he emphasized working more with the expression of the radix, than with the content. Even though he explained his concept of armoring, which

then he called "channeling " on the bodylevel, I believe he left the fundamental basis of his bodywork. He saw lacks in his own concepts, which is remarkable under any circumstances, he realized that soft structures need different work, than purely discharge oriented work, but he never integrated his new ideas with the basic concepts or included some of his most important theoretical conceptualizations about the inward movement of the pulsation into his work. He writes: "In 1966 at the end of more than 15 years exposure to Reich's work at every level, I had made a discovery that removed me from the mainstream of Reichian thought as effectively as the original discovery of the body armor by Reich removed him from the mainstream of psychoanalysis. . ." (Radix Purpose Work, Journal Vol III,2, p. 9) He continues : "If muscular armor was the mechanism of the will- and it is, for observations now covering 17 years confirm the correctness of this germinal insight again and again - then the whole attitude towards the armor and the work done on the armor in reichian work is turned upside down. Is the Reichian therapist, the technologist hired to *break down* the armor, rid our bodies of its noxious effects, then the enemy of the human will ? Had I undergone 15 years of reichian work *pushing me in a wrong direction, a direction that hurt rather than expanded my human potential ?- For on this point I was clear : my capacity to act according to my own thought and will I valued above my feelings. Feelings came second, no matter how intense, how deep the longing, how desperate and agonizing the pain.* " (Kelley,Radix Purpose Work, page 9 ,emphasis added)

His explanation of armoring is volition. On the body level he explained that the vegetative flow, coming from the

autonomous nervous system, was blocked by the "mechanism of the will". The blocking takes place through the striated muscles which surround the viscera, the core of the body and which are controlled through the central nervous system, the brain. "Channeling" as he calls this process now, presents the positive function of armor. He writes : " The armor was more than a defense, a protection against unwanted, threatening feelings and thoughts. It was also the function by which the life force was directed in the body in the service of the mind and the will." (Kelley, Radix purpose, p.11)

This presents certainly a contradiction to Reich. He continues : " The armor is not, however, a static structure but a dynamic process, a learned pattern residing not so much in the muscles of the body as in the brain and nervous system, from which the corresponding muscle contraction in the body are triggered when called for . " (Kelley, Radix Purpose Work, page 11) In contrast to this Reich wrote in Function of the Orgasm : " All impulses and and sensations are *not* created by the nerves, but *only transmitted* by them. They are biological *manifestations* of the organism as a whole. *Pulsation, (expansion and contraction) are present in the organism long before the development of organized nervous tissue.*" (Reich, F.O. ,page 256) Furthermore we can consider the fact that armoring is present in the body long before the child is able to motorically decide from his brain, that he won't feel or cry now . At least the infant who might even be armored, has not even developed all nerves in order to govern himself in such fashion .And not at last according to Reich all our belief systems, thoughts and willpower are manifestations of the underlying mere biological functioning of pulsation. It seems as if

Kelley had abandoned all fundamental Reichian concepts. In addition a logical conclusion would be that if the brain is responsible for armoring, we might as well decide to abandon all bodywork and just "tell" ourselves, let our brain "decide", to unblock and with some will power we would be "rid" of our armoring. Channeling is possible and an important factor in life. Without the capacity for consciously made decisions no protection and self-direction would be possible for man and we would - as Kelley rightly remarked - be only "at the mercy" of our feelings and emotions. But lets examine the concept of channeling from another perspective .

First of all, in order to channel it, the life force must flow not only in the viscera but in the external musculature as well. Second the individual must have a sense of direction, a visual and intellectual conceptualization of where it wants to direct the channel. As we have learned from Reich, all action and conceptualization are manifestations of the life force. Therefore the underlying energetic process must be freed insofar that the individual is *able to expand beyond itself*. This implies that the undertaking of *directing* the life force is a trans-personal activity .The searching for purpose then would be a manifestation of the underlying energetic process. The purpose, the goal which should be achieved lies - in what Kelley describes - outside of the individual, beyond its own existence. Energetically this requires a specific amount of expansion or outward flow, so that there is enough to be directed towards an additional, external goal. Also there is considerable need for awareness of the self and perceptivity of the goal and the means whereby the goal might be achieved. The capacity to do all of this, *I would rather call the*

ability to handle and direct the expansive phase of the pulsation, which is in actuality a product of integration. Channeling is transforming, converting energy into purposive, head controlled behavior. According to Reich, I would regard this capacity rather a *product of an integrated , underlying energetic flow, than as armoring.* Channeling then would be a *secondary manifestation,* the ability to *direct healthy aggression* , in the literal sense of the Latin word *ag-gredere* which means to move towards something. It is a product, a result but not the underlying energetic process. Creative self direction is a needed and a healthy outcome of *integration* . It combines the ability to see and experience the self and the world, of taking responsibility and moving forward in life, in the sense of work and knowledge and love and joy .

Nevertheless Kelley continued to do and teach Radix feeling work, emotional release. The training stayed mainly reserved for the "education in feeling", but a lot of his interest shifted more and more towards "armoring" and it's positive functions in his new concepts. "But strong emotion, together with strongly conscious thought, seemed to me to characterize the formation of amor in life. These should be present, I reasoned, in a program designed to develop the capacity for purpose." (Kelley ,R.J. Vol III,2 , page12) He researched in this area and actually designed what he now called "purpose work". One of the techniques he used in order to describe "purpose work" is the Synanon game. " It is a verbal, sometimes very hard encounter technique, which uses confrontation as their major tool." He says : " Self awareness and self responsibility seemed central to the Synanon process ". (Kelley, Vol III,2, p.15) I myself have taken part in some of these Synanon techniques while I was still

working with drug addicts and can only reassure that this is true. Considering energetic principles, we know that e.g. vision disorders and a lack of awareness correspond with a radix block. Awareness is necessary though in order to take responsibility, both have to do with the capacity to ground oneself in reality. The *prerequisite* in order to have and handle grounding is that the energy flow is freed and is able to reach the periphery of the body in connection with the core of the person. A radix process which cuts down the flow to the eyes or overemphasizes the flow in the eyes, is in accord with an underlying fear or anger process, including a lack of awareness. Further on there is an interesting piece of Reich's work in Character analysis, where he states, that : " The block lies *in between* the (energetic) excitation and the awareness." (Reich ,C.A., p. 44o german edition) This is why most of the time we *don't* have awareness about what we are blocking, even though we are doing it to ourselves. And here is the problem. Purpose techniques might be a good addition when working with integration and a Synanon game can be a good experience for anybody, if it is done with heart and humor. What it doesn't do though, is work with *the underlying energetic process, which led to the disorder in the first place*. It is one possible approach to affect the organism, just as Feldenkrais work, verbal therapy or autogenic training. But, as I wrote in an article about Integration: the later we move into the underlying energetic pulsatory cycle of the transformation process, the more work for integration is needed ; and the more risk we take to contact those manifestations(emotions,thoughts) which are already part of the armor itself ! (e.g. emotions from the armor)

In his search for more purpose work techniques, Kelley developed some combined exercises, e.g. the paired feeling, coconfidant exercise . It is an exercise, taken from gestalt work and used in combination with bodywork. He kept searching for other techniques and encountered therapists like N. Branden and Bar Levav. Kelley has given Bar Levav's work "the most potent influence" in his concept of purposework. Bar Levav calls his work " Crisis mobilization therapy" and that is what it is. It presents a framework of extremely difficult emotional exercises,(i.e. "life boat") which often deal with issues of survival. They have similar to the Synanon game a strongly confrontative aspect. The individual has to experience and prove his ability (or inability) to "survive".

Kelley writes : "The objective of feeling work is to free and open the feelings, but the objective of purpose work is to do difficult things in face of and in spite of the feelings. " (Kelley, Vol III, 2 , p. 32) He makes the difference even more clear when he says : " The work of Bar-Levav differs from that of Reich in this important respect: Reich emphasized exposing the armor, freeing and discharging the associated feelings, while Bar Levav emphasizes *exposing the armor while intensifying and yet containing the feelings.*" (Kelley, Vol III,2 , page 31, *emph.added*) . Bar Levav's and Purpose techniques are not resolving armor. He writes : " Bar - Levav's patients of six, eight and ten years often have body armor in the form of blocks to anger, fear, pain and sexuality, that I would not expect to be present after one or two years of Radix work. I am not speaking of the deepest, but of the relatively accessible armor." (Kelley, Vol III, 2, page 35) Armor though is not solely muscular armor , but

it is "any effective interruption of the flow of the life force " (Davis, Working with the soft structure). Especially it is not solely the hardening of the outside visible musculature, but may well be contained in more subtle ways as inside the body, i.e. psoas, as in the instroke blocking, soft structure.

Kelley claimed that it would be especially important for the soft structure to undergo purpose work since, in his understanding, they had a lack of charge in their periphery and insofar, he concluded, a lack of armor. I disagree with this understanding. But lets try however to understand what happens with a soft structure in purpose work from a process orientated point of view. Energetically as well as psychologically, what happens is exactly described above : crisis mobilization. In energetic terms we can observe, that since the mobilizing, "threatening" stimulus comes from the outside, blocking occurs. Both strokes of the block, the dual impulse, the one which is doing the blocking and the one which is blocked itself, will occur again. During the crisis, the false "homeostasis" of the soft structure will get out of balance. More charge than the individual can handle, will emerge into the periphery, and it will be flooded by charge. Since the soft structure is conceptualized as a structure, which is not able to physically hold charge in their body. If - as in any crisis - too much charge is mobilized, it will spill over and become disorganized and dissasociated from the original impulse and its pulsation. Charge floods the periphery without the individual being able to handle it. The bit of grounding they have, they loose. Certainly, they are not able to achieve a goal during this crisis. On the emotional level, they are confused, afraid and unorganized. On the energetic level, what appears as charge in the periphery is a

mere "spill over" . Part of the energy which is no longer connected to the core pulsation and not being held firmly enough in the periphery becomes "free floating ". If the charge contained in the crisis is high, the core space gets compressed. The possibility occurs (in case of a severely disturbed soft structure) that the last healthy resort of the person will shrink to a minimum. Theoretically catatonic episodes might occur. In fact, I guess, the soft structure feels like a duck in a lifeboat on an oilspill. Endangered to death !

I don't think people have to be "be-mothered" and overprotected, especially not soft structures. They need, like all humans to be aware of and take responsibility for their lives. I think that it is possible to train people to change with "crisis mobilization"; but they just simply become hard on the outside of their structure. *Additional armoring occurs on the outside of their structure* . It is *not* that the original impulse becomes freed and the fearblock resolved, freeing the corespace and thus allowing gradually more energy to flow into the periphery of the person. It is not that they loose their blocks, restore their pulsation and gain trust. It is the opposite. Additional hardening of the outside musculature occurs, containing a "spill over" of excess charge, which is too much for the individual, to handle in accord or in contact with the underlying pulsatory process. The soft structure will build additional armor ,as Kelley wished, but it will be probably unconnected and rather compensation will occur than integration.

As I have said before, I believe that achieving goals is not only a fine but a necessary quality. But I don't believe that "purposework" builds that structure which is needed by the fear

blocking individual. They do not have as much charge in their periphery, because they already have *enough inside*. Inside is where their armor has formed and where they hold their charge, their life, their safe space. On the mere level of functioning, I guess it is possible, just like in behaviorists trainings, to drill the fear structure to survive. But why mobilize more charge, when they already can't handle the amount they have ? Isn't the crisis they experienced, and still experience already enough ? I could put the fear structure in a dark, deserted tunnel for a couple of days. I am sure he will get afraid and I am sure he feels better when he gets out of it. "Crisis mobilization", I don't regard as necessary for these people. I think they already had enough. The very reason for their blocking the instroke, being stuck inside, for not being strong enough in their periphery, and feeling unsafe in the world, is that it *was too much crisis already*. ! I am sure one can expose their armor if one puts them in a spot like this. One can run them down, like everybody else, and they will show their hidden meanness, their anger, their striking out, those things which they usually keep inside. But is it healing and allowing for free, creative assertion ? Does it give them trust or will it force them to armor again ? Whether it is allowing these people not only to function better, but to live more fulfilled and happier, I sincerely doubt.

As quoted above, Kelley wrote earlier : " When the fear is finally released the student feels new confidence into himself ... he becomes able to trust . . . The capacity for aggression can now develop naturally without forcing or faking . . . This brings with it not only the capacity for healthy aggression , but also the capacity for work , for joy and for love". (Kelley, Releasing fear, red book)

In crisis mobilization, I believe what is done is effectively what Kelley says : ". . . exposing the armor while intensifying and yet containing the feelings. There is discharge in both cases, but the direction of the work is, in a crucial respect, diametrically opposite. " (Kelley, Vol III, 2 page 31) Yes, I believe in a crucial respect. In fact, if what I stated before is true, what will happen energetically in case of a soft structure is that the real armor, the holding inside will be *intensified*. The discharge, I assume, will either re-einforce the blocking impulse, which intensifies or it is merely a discharge of the spilled over, unorganized *emotions from the armor* ! Both will not touch the original blocking in a healing way. In fact it will *reinforce armoring*. ! The hard structure meanwhile will discharge and take responsibility in a more negative, moral way, which fits into their pattern of being strongly outward orientated, but not very comfortable with themselves.

Kelley also remarks a considerable dependency of the clients of Bar-Levav. They come in twice, three times a week and stay for a long time with him. But they don't learn to be autonomous individuals. In my understanding of self-direction, autonomy though is a fundamental characteristic of an individual which is capable of positive, life enhancing purposive behavior. Purposive behavior is a positive aspect of armor. The *positive* use of armor requires *creativity* and an attitude which is *affirming* life in the literal sense of the word. Creativity and affirmation of life are in my understanding connected to the pro- life flow, not to armoring, holding. Bar-Levav's clients might learn to take responsibility for their "strength". But it seems to be the kind of responsibility, which is more determined from an outside demand,