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THERAPY AND HEALING
A PERSONAL ATTEMPT TO DE-MYSTIFY HEALING
AND TO DEFINE SOME PRINCIPLES OF THE
THERAPEUTIC AND HEALING WORK.

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THERAPY AND HEALING: A PERSONAL ATTEMPT TO DE-MYSTIFY HEALING AND TO DEFINE SOME PRINCIPLES OF THE THERAPEUTIC AND HEALING WORK.

By Isis da Silva Pristed (1) BSc., MA., M. F. Phys.

INTRODUCTION

In 1977, when I was finishing my post-graduate studies on the application of the principles of Humanistic Psychology in Organizational and Therapeutic processes, I came to participate in a Healing course, taught by an Irish healer called Bob Moore. At the beginning of this same year I had started an individual practice in London, with the main focus in how the body and mind relates within the individual, and how this relationship is reflected in his every day life. I established myself as a psycho-physical therapist, and later became a founder-director of Spectrum, a Center for the Expression and Integration of the Individual, also in London. Clearly, a turning point in my life. The effect that the Healing course had on myself echoed very deeply, both in my personal life, and how I started looking at the therapeutic process. I was then most inspired by the work of Jung, Maslow, David Boadella, Stanley Keleman, Massage, Gestalt, Psychosynthesis and my own individual psychotherapy.

My group practice at the time, was concentrated on running a Massage and Meditation programme, based on the principles that the Body, when allowed its time and space to be, speaks a great deal of one's inner life, imagery, needs, desires, wishes, fantasies, attitudes, and most of all of one's process. It can also give clear indications of thought and emotional structures, rooted in the individual's physical structure, breathing patterns and posture. I also knew that the Body in the mirror of an individual's psychological history, culture, education and social backgrounds. The body reveals how an individual organizes himself in order to function in the world. Up to then I was convinced that, by working with the body in a gentle, caring and individual way, through meditation, breathing and simple body work techniques, so as to allow a person to relax, to enter, and to trust his or her body "to speak its mind" (2), we could achieve some means of working together, in the direction of an understanding and integration of this particular person's process. In other words, we could explore how he or she goes about to get his or her needs, wishes and wants met, both in an inner and outer level. That is still my opinion today.

In parallel, I started studying some of the material from the Healing course which included the relationship between breathing and the movement of thought and emotion in the body, the Chakra system and the aura, plus as many sources as I came across on Energy, Development and Healing work. I was particularly intrigued by how people can grow and change. Or do they really change? And if so, what part Therapeutic work can play in this process? I got also interested in finding out what are the differences and similarities between Therapeutic and Healing work. Is Healing just a physical process? Or is it the process of living itself, and therefore

(1) Originally from Bahia, Brasil. She has lived and worked in England for eight years. This year, 1983, she has taken a sabbatical period and is living and working in Denmark.

(2) This terminology comes from 'Your Body Speaks its Mind' by Stanley Keleman, Simon & Shuster, N.Y. 1975.

therefore the basis of Development? Is transformation possible? How does one transform oneself and therefore one's lifestyle, environment and psychological state?

After seven years of working and teaching I came to some, as I consider, important concepts and principles of the healing process, which I shall present in this article. They form the foundation of my own work with people. They also contain some answers to the questions I have been asking myself about the cross lines in Therapy and Healing work.

LANGUAGE AND CONCEPTS

In this section I should like to clarify some of my use of language. According to the Concise Oxford Dictionary (3), the definition of Therapy is of a medical treatment. Therapy is a term widely used nowadays referring to various sorts of psycho-physical therapeutic work. To simplify, I will use the word Therapy in relationship to the treatment of general relations between mind and body.

I would like to add though, that as Therapy takes place between a therapist and a client, it also refers to the relationship between those two people. In my understanding, the therapeutic relationship takes place within the qualities, knowledge, difficulties and explicit boundaries of this relationship. Therefore, the integrity of the relationship will determine the integrity of the therapy, no matter what therapeutic model and techniques the therapist bases his work on.

Process will refer to a series of movements or events, which follow a natural order. The nature of a process is one of order, change and growth. In the case of a person's process, it involves the movements by which his body, soul, feelings, ways of thinking and psychic aspects are formed.

Soul refers to the organization of an individual's spiritual qualities of energy, centered in a point of energy in his aura.

Psychic stands for the unphysical dimensions of being of an organism. To heal means to become whole or sound. Hence, Healing will stand for the process of becoming whole. Jung came to believe that the human organism has an inbuilt tendency towards psychological health, comparable to the body's inbuilt capacity to heal wounds or recover from disease. I came to believe that if an individual can attune himself or herself to his or her self-formative process, that is to say, to one's natural and potential movement of energy, then one is in the road of healing oneself. Healing in the context of a person is then a conscious process, by which an individual manifests through his body, the totality of his physical and unphysical aspects.

Energy got me is the principle by which everything is organized in a living process. In other words, Energy is the organizing principle, the force that creates life itself. Energy in its movement can take the form of an emotion, a thought, a body, a psychological structure or character, for example. The complexity of an energy formation can vary as much as the complexity of any cell, organism or organization, a relationship between two people or yet a group of people.

Change is a natural process that involves the substitution of one form for another. In theory, change is a natural process as it occurs in nature. With people, change becomes an issue because of our complex formation, both in an unconscious dimension. Facing change, an individual has to face both of these levels, and many times what is conscious in an individual is in conflict with what is in an unconscious state, and vice versa.

Growth is the increase of potential energy at any given time. Growth can only take place if change occurs. With an individual, change and growth can be manifested in a natural way though, as he or she is chronologically and physically growing up.

Development is the gradual unfolding of latent qualities of energy to an active, constructive and purposive state.

(3) Oxford University Press, 1964.

Transformation or transmutation refers to a process of changing a formation of energy, like in the process of change, but by means of contacting the potential qualities of this same energy.

Development and Transformation are almost the same, because both processes involve a change in form. The difference is that in the former, the change can take place without consciousness. For example, a child develops without necessarily being conscious of his qualities as an individual. For transformation to happen, a person has to be in conscious contact with his qualities.

Consciousness is the totality of one's physical and unphysical aspects. That is to say that an individual is conscious when his thoughts, feelings, soul and psychic aspects, meet in the body at a particular time.

To be unconscious then, refers to the opposite state of the one defined above. Or one can say that, to be unconscious means that some of the aspects of that totality, have no link to the body or physical dimension.

Therefore, in using this language, for transformation and healing to take place in a person, requires the totality of this person's energy structure of thought and feeling, to be connected with his or her physical dimension at a given time. The Body as I see it, is the individual's vehicle for any of these processes to be manifested or expressed.

How I came to these concepts will become clearer as I develop this article.

ENERGY PRINCIPLES, FORM AND PROCESS

Having given those definitions, I would like to draw the first principles underlined by this conceptual framework, when applied to the development and healing of an individual.

Through our life experience we create certain individual physical, emotional and mental structures of energy. We develop a particular way of holding our bodies. We develop a range of emotions which as we grow and develop, are selected for expression according to our attitudes and thought structures. Certain emotions we might allow ourselves to feel because they are acceptable and not threatening, either to ourselves, or to our environments. Others we repress, hold, or simply do not develop, because we were not allowed to feel or express then in our childhood, in the family situation, school and later perhaps, in work situations. I have also worked with people, in quite a few countries, who simply did not learn to give form to either thought or emotional processes, or yet both. The origin of this process, as a lot of studies have already attempted to demonstrate, can and often is, in our pre-birth states of development or even before it.

Whatever our limitations are, they form a blockage in the movement of energy potentially available to us, as individuals. At the same time, the energy that flows constructively, creates in its movement, channels for expression, feeling, fulfilment, contentment and liberation.

Energy can be expressed either in a constructive or in a destructive way, depending on how, when and for what purpose it is channelled. The source of this energy, however, can be the same. It can become blocked or it can flow. For example, the same source of energy that takes the form of love expression, when distorted, can take the form of fear.

I would like to clarify at this point that, even in the case of a blockage formation, the energy continues to circulate, by principle and definition of energy. However, in the case of a barrier, which is a blockage in essence, the energy creates a particular circulation that can be seen or perceived as a static form. That is to say that the circulation of energy around the blockage, becomes disruptive to the movement of energy in the body as a whole. When I say that energy is not flowing, I mean that the movement of this energy has become disruptive for the whole. Using the example above, fear only becomes a blockage when its circulation does not allow the other qualities of energy of an individual to flow. Otherwise, fear is just fear, a part of our chemistry. Fear can also create excitement.

The energy that does not flow in an individual, creates frustration, excessive tension, physical blockages or illnesses, as it is in the case of so many psychosomatic diseases. Redirection of energy is, though, as important as release, or expression of energy. But we retain

energy also for a purpose, until it is ripe and right to be released, as it is clear in the case of na orgasmo. The same principle applies as regards tension and relaxation. (4) However, by definition, energy has to move in order to function correctly. And the movement of energy should aim towards balance and expansion of expression, if it is to function constructively.

Therefore, an individual's energy is a force or combination of qualities, that can provide the means by which one is able to choose to become whole, or to inhibit this same process and hence, causing the perpetuation of the individual emotional patterns, physical and mental limitations, and psychological 'shadows'. (5) In essence, an energy formation is always aiming to develop, to change, and to grow, in order to manifest finer forms of expression. This underlies that energy has primarily an intelligence to manifest.

The choice I believe, lies always within the individual, in his or her consciousness. Or yet, in his or her body. The process by which an individual chooses to re-educate, or learn, to make his potential energy available, and express explicitly in a positive, intelligent and constructive way, in his everyday life, in the best way he can, is what I consider as being on the road of healing oneself.

From now on, I want to make the distinction between Healing as the process and Healing work as the form.

THE RELATIONSHIP

In connection with a series of seminars I had given in Brasil in August 1982, I put forward that, if we define a relationship as a movement of energy between two people, and if Therapy also refers to the relationship process, is within the 'gestalt'(6) of the energies of both therapist and client. The structure of energy formed by the relationship contains their qualities, knowledge, skills, boundaries and difficulties, as I have already put forward in section two – Language and Concepts. To take a step further I can add that the therapist and healer cannot retract themselves from the healing process of their clients As I see it, they can only be as objective as it is possible, once they are dealing with the movement of energy between two people. Not only that, but this same movement of energy has in itself the real possibilities for working together.

The form that this movement of energy can take, has been described by Orthodox psychology as for example, transference, counter-transference or projection. At times when my integrity in the therapeutic relationship was in question, because I did not agree in assent with what a client was doing, for example, I learned that, by defining explicitly what I thought, felt or believed in, I was also helping my client to work through some of his transferences and projections with me. In this manner, I could also work through my own counter-transference issues. Stanley Keleman describes and teaches a very useful way to deal with some of these structures of energy, which he calls Somatic Resonance. I have myself written a whole article (yet unpublished) in which I expand some of these aspects in more detail, from an energy point of view.

For our purpose here, I would like to add that from my experience of being at different times, both a therapist and a client, qualities of honesty, love, communication, respect, good will, exploration and awareness, to say some of them, are indispensable as a basis to make the therapeutic relationship a constructive learning, for both therapist and client.

(4) Catastrophe Theory is a mathematical theory of discontinuous change, which can provide an understanding of the conditions which determine how an organism moves from a stressed to a relaxed state and vice versa. See Zeeman, C., Catastrophe Theory, Addison Wesley, 1978.

(5) Shadows is used here in Jungian terms. It is a symbol of the dark or devil, representing the repressed aspects of the personality which are constantly pressing for recognition and expression in all of us. Each individual though, has its specific character or characters, representing his or her shadows or 'dark double'.

(6) Gestalt means an organized whole in which each individual part affects every other. The whole being is always more and greater than the sum of its parts.

Jung says, “Na analyst is not allowed to be too friendly, otherwise he will be caught by it: he will produce na affect which goes beyond him. He cannot pay the bill when it is presented. And he should not provoke something for which he is not willing to pay”. (7) I believe that love, although a quality of energy yet misunderstood or misused by so many people, because of its unconditional nature, is essentially the source of transformation and transmutation of energy. And so, the basis of healing.

Working in a relationship is also working with individuals. So one has always to confront one self. Obviously, the nature, the how and the purpose of the therapeutic relationship is not a personal one. It is a working relationship. Nevertheless, if one is aiming at healing, one has to understand and to live love, as a quality of energy. Not as being ‘too friendly’, as Jung says.

In my understanding, the core of the therapeutic or healing relationship has to be one of contact: real, knowledgable, responsible, and most of all, human. The validity, intelligence and rightness of the therapist or healer’s particular skills, methods or models are his choices and responsibilities. At the same time, as far as my experiences have taught me, the first responsibility of a therapist or a healer, is still with himself or herself. The knowledge of a therapist comes socondly, to who he or she is, as a person.

That is not to undermine the importance of expertise, but once we are dealing with people and their forms and processes in life, we need both ourselves and our expertise. Either of them alone can be very limiting. Felt knowledge (8), intuition and integrity, become as important as Learnt knowledge (9), models and techniques.

To clarify, Felt knowledge is one that na individual acquires from his intuitive belief. It is like a feeling of knowing without any reasoning. One just knows. And sometimes, even later, one cannot explain. Learnt knowledge refers to information acquired in theoretical forms. So, the therapeutic process has at least a four-dimensional structure of energy, in which the therapist or healer is responsible to himself, his methods, how he conducts the relationship and the healing process. Having said that, I would like to draw your attention to a point which is the selection of clients. How does a therapist, and for that matter also a client, choose to say ‘yes’ or ‘no’ about working together – it is very crucial. We should always ask ourselves what is our attraction and attunement points in relation to other people. What we can give and receive. What are our qualities and limitations, and what do we know and what are our boundaries. Particularly in this relationship, because many times our clients come to us in order to clarify for themselves these same issues, and to begin with he or she might not have the necessary discernment to make such a clear choice. The client comes to the therapist or healer many times, in need, vulnerable in his or her situation, and asking for help.

Limitations and boundaries are not static either. They can change and be re-shaped into alternative forms of growth and development. However, they define at each particular point in time, what is actually possible in terms of movement of energy, expression and growth. Therefore, knowing our own limitations as therapists or healers can be a great help and give a true basis for relating and working with our clients.

In the same way, allowing our qualities (10) to be present in the relationship, can be a source of tremendous positive energy in the therapeutic process. And I believe, our qualities can take us to unlimited, invisible and infinite spaces in ourselves. They provide the means by which one can truly transform and heal oneself. They can also give us the means to trust, and to dare to take a step forward or a risk in our lives. And that is intrinsically the nature of a healing process.

As Energy is not a static concept, so a relationship defined as a structure of energy formed

(7) From Jung’s lecture on the transference in ‘Analytical Psychology: Its Theory and Practice’.

(8 e 9) I came to this differentiation in language, through reading Stanley Keleman’s book Somatic Reality.

(10) Quality is a level of energy which is not confined in or attached to a form, but needs the physical form in order to be channelled. One’s soul for instance, could be the source of this quality or qualities.

by two people, is also not a static concept. The relationship will move, change, grow and re-form itself through the process of relating, healing or therapy. I learned from Bob Moore that relationships are not just a physical activity. Unphysical aspects must be taken into consideration if one is to have a real link and depth of contact with another, or people. Beyond limitations lies change and growth. All energy works from contraction to expansion and vice versa. One draws energy in, but one has to find a means to express. A relationship by principle, has to expand in order to function correctly.

From those points of view, what affects the client, will affect the therapist, the relationship itself, and the healing process. If healing takes place in one place it will necessarily affect another place which is close to it, or part of the whole. This is a law in terms of energy. It can be clearly observed in the physical body. But if we extend this concept in relation to two people, although the process becomes much more complex and not so easy to be observed, it is still valid all the same.

Considering all these principles to be true, then Healing and Therapeutic processes affect the therapist, the realer, the client, and the relationship. The process becomes a shared experience. On the contrary, development and transformation takes place within an individual, according to his or her own choices, responsibilities and abilities. There is one more point that I would like to add here which is that, in my opinion, the dynamics of the therapeutic process have to be extended into both therapist and client's everyday lives to have a pragmatic validity. Either it works, or it does not work and so should not be used.

I also believe that through forming and living honest relationship, a person can change, grow, develop, transmute, heal and be born into maturity, and hopefully get ready to die.

WORKING WITH THE BODY AND ITS PROCESS

As I have mentioned in the introduction of this article, my research in the last seven years in relationship to Therapeutic and Healing work, has been concerned in finding out what is the core vehicle, by which an individual grows and develops. Whatever techniques I have tried, I was clearly drawn back to the Body, as both the starting and returning point. I am reminded here of what Gerda Geddes has described in her article, 'The Philosophy of the T'ai Chi Ch'uan'(11). She says on page six, that "Each individual has his or her own individual circle according to the size of the body. Within this circle you can move either forwards or backwards, from side to side, or on the diagonal". The body is within the circle, which in T'ai Chi Ch'uan terms, refers to the space in which an individual can move, lives in, and has all the imagery, represented here by the T'ai Chi Ch'uan allegorical journey through life. If I continue to use this terminology then, within the circle, one must find the balance with the body. And to find this balance one has to work each step with the body. One step at a time. With discipline, movement and rhythm, because, if an individual is to grow in consciousness, he or she has to learn how to balance the opposites.

I came to the choice of working with the body and its process, as representative of the 'house' that one lives in and can move in and out from, by exploring different ways of working with myself. I came to the realization that the assumption put forward by Karlfriend Graf Von Dürckheim in his book, 'The Way of Transformation', that, physical and psyche (12) aspects meet in the body, was proving itself to me. I assume this as a true alternative, and that is why I will start talking about the embodiment of one's process, as likewise, of one's healing process. I Gerda also writes and has repeated on and on again in her classes that "you have to start from the

(11) Na Edited version of a talk given at the Association's Conference in London on 19th March 1977.

(12) Psyche means soul, spirit, mind. In Greek mythology it was personified as beloved of Eros and represented with butterfly wings.

soles of your feet and work upwards from the ground, because the balance comes from the ground and the freedom comes through finding the balance”.

have also worked in London with an osteopath called Harold Klug. He taught me a tremendous amount about the body, by working with me in a very gentle, caring and individual way. In his article, ‘Osteopathy discovers the Art of Healing’ (13), he says on page fourteen that, “No matter how the treatment is given, whether it is given by specific adjustment or by functional technique or by the system that looks like hand healing . . . The answer (to the above proposition) may be ‘yes’, but this would perhaps depend more on the practitioner than on the therapy. What is put into the treatment depends, I think, on the practitioner’s intension . . . And that intention, I think, is the beginning. Someone once said that the ideal in to make sure that the patient has his feet firmly planted on the ground and his head firmly in the clouds. Well, perhaps what we are aiming for is to enable the head to reach the sky and to see the ground at the same time”. In his conclusion he writes that, “. . . in may be said that osteopathy has evolved to the level where its method of healing is so individually applied and so gentle that it may rightly be called healing, provided that the practitioner practises with the intention of enabling his patient to involve to his highest possible level”.

Rediscovering the wisdom, complexity and mechanism of the body, provided me with closer means to touch a possibility of balance between the physical or conscious, and unphysical or unconscious aspects of an individual. In the body, the aspects of inner and outer lives coexist and find their own balance and expression. It can be like a dance between inner and outer grounds, or between the earth and sky, or yet, a dance between the visible and invisible levels of ourselves. The Body is then the middle meeting point.

In the Body for example, the organs, bones, muscles, nerves, endocrine glands and blood circulation have a relationship to what is going on with the individual’s energy. It is like a complex and balanced web of energetic lines which naturally can provide an individual with the core, the mechanism and the alternatives for his problems, as well as to his balance and well being. In working with the body I witness people connecting to their traumas, desires, motivations and wishes and other times, just being able to ‘come home’.

The body gives them clues and indications of their processes, connected both with their inner as well as outer lives. Therefore, I came to look at the body as the medium of a person’s life. It all made sense to me when once I found myself thinking that both birth or the first breath, and death or the last breath, or yet, as the Bible says, the birth of the spirit, takes place in the body or through the body. At that moment I knew through my felt knowledge that, if an individual has a soul, that soul has to be connected or linked with the physical in order to express itself in one’s life.

The questions then were for example, what is the language of the body? What is the language of the soul? How does the body allow itself to give birth or expression to the soul? How does the soul enter the body? How does the body speak of its insides, and how does it speak of the pleasures and pressures of one’s lifestyle?

Over the years of working with people, I have been particularly interested to learn each individual’s answers to those questions. I have also explored some other aspects such as how does the language of the body give people information and knowledge on how they can find their own resources; how do they resolve their conflicts and unresolved experiences from the past. How do people choose to contain, release or re-distribute their energies in a particular way at a given time. How does an individual derive meaning from his experiences; how does his thought and emotional structures determine his character, behaviour and expression. They are some more questions I constantly ask myself and clients.

I came to realize that each experience one has is grounded or rooted in the physical body and by working with it, not only one releases information and energy from a conscious level, but

(13) An edited version of a talk given at the Radionic Conference in London on 19th March 1977.

one acquires a great amount of knowledge and hidden information from the unconscious and unphysical dimensions of his being. Jung was convinced that the unconscious revealed the existence in all of us of unsuspected resources and wisdom. He said that dreams seemed to reflect the workings of this inner drive towards health and maturity.

I look at dreams as an attempt of one's unphysical or unconscious aspects to come through into the physical level, with the purpose of change, growth and development. And as Jung thought, this process has to be helped by the conscious mind. That is why through awakening the physical form an individual can develop consciousness. Because the movement here is not only in one direction, for instance, from us to the Divine. The Divine or Higher self, in Psychosynthesis language, with whom we seek union, identification and integration, gives himself or herself as fully and dynamically to us as we give ourselves to him or her. We have to work at the same time with both, this descending force entering and seeking expression through us and also, with our own power, development, and transformation rising from within. So, consciousness must be inclusive rather than exclusive.

As I said before, energy is or becomes available for a purpose. A lot has been written in connection with ways of learning about the existence, and how to work with these energies in the body, by people like Wilhelm Reich, Alexander Lowen, David Boadella, Stanley Keleman, John Pierrakos, and many many others, which is not my aim here to enumerate or talk about it. My intention here is to take a look at the philosophy and psychology behind the movement of energy of a person, and why this same movement of energy has to be used within the therapeutic and healing process.

I would like to make clear at this point that a body oriented form of therapy has to take into consideration not just the emotional life of the body, but also the movement of thought in the body. That is to say, for example, to pay attention to how the thought process, ideas, attitudes and symbols connect, or do not connect with different areas of the body. There are many differences to why, when and for what purpose people choose to place a particular thought or symbol, as well as a feeling or emotion for that matter in one area of their bodies and not in another.

I mention that here because I have also come across many so called body orientated therapist, dissociating the thought and emotional structures and process in the body, in their way of working with people.

The Chakra system has been one of the most enlightening tools for myself in understanding the different interplay between those aspects. However, as this article is not about a particular system as such, but what underlies the model or system, I want to move on into the next section after suggesting the conclusion that the Body is the form in which an individual's process takes place in life. In the body, through the totality of one's physical, mental, emotional and psychic aspects, one can come to consciousness. As this process takes place, the form also changes, develops and transforms itself.

WORKING WITH ENERGY PATTERNS

In the Body, energy patterns are created, developed and maintained through one's life. Energy patterns are structures of energy formed by an experience, attitude and emotional aspects derived from this same experience. Some energy patterns are conscious in an individual, others are unconscious. Once an energy pattern is recognised, one can learn about its nature, function and process of formation. Through this process one might find that there is a conflicting situation showing up in relation to one or more energy patterns. There is always a background, foreground and a middle ground in a situation. And an energy pattern is only the manifested symptom of a conflict, not the source of it.

Once a conflict is acknowledged, then one has to find the different elements, aspects and energies connected with it. Questions such as where is the conflict coming from, how does

it relate to one's psychological history, when does it manifest, in what circumstances. How do the body and feelings respond, how does it breathe, what is the rhythm of this breathing. Where is, if there is a middle ground, what is the thought process that goes along with this conflict, and so on, have to be asked in order to explore and learn about an energy pattern in an individual.

One could talk about the process of identifying the pathway of this energy; where does it start, what is its trajectory, where does it interrupt its flow, where does the flow come back again and where does it want to reach. Writing this, I am reminded of a river. And as Stevens wrote, one should not 'push the river'. Whatever we find out, we should not try to push anything. A process, like a river, follows its own course.

Similarly, all the different aspects or dimensions have to come together for an energy to flow correctly. So, if one talks about the release of a blockage or energy pattern, one has to remember that without meaning, a release of energy will only add to one's list of perhaps, unresolved experiences.

Here I am particularly thinking about people who get stuck or are only encouraged to release emotions, energy or whatever, in order to just breakthrough their character armours. And I am pretty sure that if this is so, one cannot live and function in the world without his or her character armour, yet. That is why one has it in the first place.

Also if a therapist is aiming at learning as a complete process, then by just using his or her expertise to break through energy patterns, he or she will be limiting their own and their clients learning process. Release is a process of using things naturally. Learning involves dimensions of thought, control, discipline, discrimination and integration, for example. Specially if one's aim is in the direction of becoming a mature individual in society. Maturity and spirituality are very closely connected in my understanding, because they both involve the finding and integration of one's own individuality. Exclusiveness creates suspiciousness, dissociation and confinement. Integration creates balance, discipline and freedom.

Only when an experience, thought and breathing meet in the body, a pattern can be understood and therefore a conscious alteration or change can occur.

Very often an attitude of an individual has been for a long period of time distorted or dissociated from his feeling contact with his body or himself. For those dimensions to come together, to allow the energy to move naturally and release its potential, a lot of grounding work is needed, and each step has to be taken at a time so that integration and transformation become possible.

Grounding work means the preparation work that is fundamentally necessary in order for something to change and grow. Just take a minute and think about all the work that has to be done, and the time involved, before a seed can germinate and sprint up into the light. It is a perfect example of a self-regulatory mechanism and process.

In the case of an energy pattern, first the space has to be created by learning to take away anything that may be blocking the energy to move in tune with the whole. Then the energy has to find itself in that space and finally, the new form can slowly be created or recreated, to manifest its course. By breaking out from these basic laws one could end up damaging the form and the process of this energy if not the whole person, if we think in terms of working with energy patterns of an individual.

As regards an individual, one has to remember that a particular blockage of energy has also a purpose. There are reasons why an energy pattern is formed and maintained by an individual. And as far as I am concerned it is the therapist or healer's responsibility not to impose a technique on an individual in order to obtain the result of simply breaking an energy pattern, without the necessary preparation. A therapist or healer has to have his intentions clear and centred to heal in the highest sense of the word. Only then his or her expertise can become wise and long lasting, and not just powerful and short lasting.

The therapeutic situation has to provide the space, the contact, support and skills, for the client to get ready to break, substitute or change his or her energy patterns. The client has to be guided to unfold as much knowledge as possible about his situation. Without preparation and

trust it is very difficult to see the alternatives, and the right that an individual has to choose his way of living.

The guide should always be the combination of a person's form, process and qualities. Working with people for me has always meant a journey into the unknown, and I have to keep teaching and reminding myself to be open to what is shaping from the client, even if I have a pretty good idea of what the next step may look like. If one can see the invisible, but cannot guide another to see it for himself or herself, then one should keep the invisible to oneself.

Other times, the art of a therapist or healer involves his or her ability to give just an extra little bit of energy in order to throw some light into the situation, so that the client can perhaps see more clearly his own situation. And we have also to learn from our mistakes, and yet continue to dare to take risks.

There is always a right time for any step to be taken in one's process. We can also miss it. The client, the therapist, or both of them. And if that happens, all we can do is to perhaps acknowledge, accept and wait for the next time around. Everything in life occurs in a spiral movement. It is all very mathematical in the purest sense of mathematics. There is always an order in a pathway of energy to be followed, and it must be understood. If we are going to take the assumption that the physical dimension of an individual, plus the different aspects of his psyche, meet in the body, as a true alternative, then we have to work with the body and the person, according to his or her rhythm, size and depth. And that becomes a law.

It is a long journey from the time an individual becomes aware of a particular pattern of energy that creates difficulties in his life and blocks the full expression of his energy, until he can be ready to substitute it for another more satisfying and meaningful form, or way of being.

Many times I have found myself repeating the same things on and over again with a client. I knew I had to continue nurturing the 'seed' until it germinated and grew into its own right and strength.

Taking these aspects into consideration when working with energy patterns is essential. The work of Healing or Therapy then has to be one to help and teach the individual to find its own direction, inner guidance, resource, whatever names one gives. Small steps can be taken to redirect energy, to try and explore before one can be ready to change. It takes time and space, patience, trust and belief in people. Only in these circumstances the healing process can befall.

CHANGE, GROWTH, DEVELOPMENT AND TRANSFORMATION WITHIN THE THERAPEUTIC AND HEALING PROCESSES

Having the last five sections in mind, I would like to take one more step in looking at how an individual changes, re-distributes and transforms his energy, and what part Therapy and Healing work can play in this process.

As I mentioned before, the choice of one or other pathway of energy should always be done by the individual client, even if this choice is not necessarily what the therapist would choose for himself. The therapist has to go along with the client, as long as it does not violate his own integrity as a person or professional.

An individual is confronted with the question of changing a particular energy pattern which affects the course of his life, after a long process, as I described in the last section. During this process he has come in touch, most probably many times, with a structure of energy which is getting in the way of something. This something can be related to a number of different aspects, people, situations, whatever the picture is. At this point, the client has gathered as much knowledge as possible about the nature, the why, and the how of this pattern or problem. So, he came to the conclusion that he does not want to maintain this limitation for whatever his reasons are. Most probably he is dissatisfied with his present situation, and is seeking a deeper insight or

meaning in his life. He may foresee for himself a fuller way of being, either in the present or in the future, or yet perhaps because of his past.

Bob Moore says, and I agree with him, that “change essentially happens in the present, and how we look at the present, is one of the most important use of thought”. Therefore, I Want to point out the first aspect of change. Change happens in the present. We cannot change the past either. All we can do is to transform the energy of the past, to live in a better way in the present. If change is what we are seeking, then to just work with the past and to dream about the future, might not be enough.

Then, we have to look for the hidden potential energy which is right here in us, and is what we have for our development, and growth and healing process. We have to find out that we have been made to move in one or more circles of the spiral, vertically, horizontally and crossways. And we have to return to the Source. But this is not a return to the past. It does not always involve re-living our past experiences. It involves our willingness to look at where we are standing at this right moment, and just step into it.

Going back to the client who is facing a changing process. He has also acquired through the therapeutic process, some skills, insights and appreciation of himself, to deal and be in the situation which is now arising.

I will use an analogy here that seems to give an image of what I am trying to describe. Imagine the client in front of the water. Up to then he has been afraid, unwilling or even unable to swim in this water by himself. I am also assuming that up to this point in time the therapist has guided this client through discovering some important, fundamental, and basic information about water, swimming and its meaning for this person. Not because swimming is something that any intelligent human being should be able to do. But because for this individual, swimming is the inevitable step he has to take in order to move on in his growth and development. And That is the second aspect of change.

Right, back to the client facing the water and perhaps the situation of jumping into it on his own for the first time. It is a situation which is a kind of cross-roads. There are alternatives, and a decision and a step have to be taken. In this case, one alternative for the client could be that he or she can postpone the jump or even decide not to jump at all in that water.

However, let us assume that all these different possibilities have been explored, talked about and worked through as much as it was possible, within the availability of the client and the therapist's skills. In other words, if you do not know how to swim, you cannot teach anybody about swimming. And here I want to put forward two most fundamental aspects of change and development work. First, that one can only solve a problem once in conscious contact with a dimension or quality of energy which is above, or beyond, this same problem. For a therapist or a healer to help a client, he himself has to see, know, and be in conscious contact with this dimension. In our example, symbolized by swimming and the water. With his knowledge he can then guide the client to consciously contact this dimension or quality of energy in himself or herself. We can say for example, that this quality in the client resonates with the part of his psyche which is not afraid of water, or even ‘knows’ how to swim on his own. In other words, this quality of energy or dimension provides the individual with what is needed in the situation because it is not trapped in or attached to the limitations of one's handicap.

Secondly, that the therapist can never swim for the client even if he is himself or herself, a swimming master or champion. That resumes the fourth aspect of change. An individual changes, develops and transforms on his own, or circle of energy. The therapist or healer can participate in one's healing process. But he or she can never do the work for the client. The therapist or healer can allow his own circle of energy to expand and feed the client with its magnetic presence. He can let the client copy his movements in the water for a necessary period of time. But the client has to find sooner or later, and that will depend on his or her stage of development, his or her independence and individual form of swimming.

Finally, let us consider that the client's next step has showed itself to him or her, and it is actually about jumping in the water and swimming alone for the first time, in this lifetime. So, using his own trust on himself, his skills, qualities and any other inner resources that he might have discovered or learned during his therapy or healing work. He or she chooses to jump and realize himself, or herself, with the water and swimming, at that particular moment.

And that brings me to the last or fifth aspect of a changing process in a person, as I can grasp up to this moment. And that is that each one of us is born as a separate being, but we are also part of the whole and therefore we are also carrying a history of everything that went on before the generation that we are living in. We inherit the genes of our parents. We acquire the energy patterns and forms of our families, teachers and social models. But as we commit ourselves to our own conscious development, then another dimension comes in, which is the dimension of our own qualities as individuals, that can give us the realization of ourselves. And from then on, what is most fundamental is not our ancestors, parents or mankind history. They will always be part of us in one way or another. In the same way that we will always be affected in one form or another, by other people, our environment and the situation that the world is in. And as we grow and develop it does not necessarily mean that we will have less limitations to face, because many times, on the contrary, in transforming ourselves, we cannot just open ourselves to the Light. Darkness will always be the beginning of the process for more light to penetrate and shine through it. That is said in the Bible. Nevertheless, through consciously seeking and working with our individual development, we will learn a number of skills to deal with our limitations, and develop finer forms of being with ourselves, others and world. In this way we will also be affecting and influencing what is around us. But what becomes most important in all this changing process is what each of us makes of all the elements, aspects and history that have formed us and how we transform and deal our wounds, to become the channel and artist of our own lives. Because how we become our individualities, through changing, growing, developing, and therefore transforming, is our spiritual essence.

And many times, by just jumping in a water and swimming for the first time on our own, can translate our spiritual essence.

Moving back to the therapeutic situation and the client who has just stepped into the water and is swimming on his own. If that has taken place, the client has taken a step forward in his development, as a mature and conscious human being. We can say that he is in the process of healing himself from his past inabilities, and has transformed his fear if that was the case, for example, into a constructive action; that is, learning to swim.

The water he jumped in may have been, at that particular moment, a very small swimming pool. It does not matter. He has taken the first step, in this present moment, towards his healing process after many other steps beforehand. Later, as he becomes more confident, he might be able to try a bigger or deeper swimming pool, a lake, a river, or even the sea. Only life will present the different situations and tests, or yet more opportunities for further growth and development for him or her. Later is also beyond the point in the present, and the therapist's control of the situation. His task as a therapist or healer has been achieved, also in the present.

If we can trust the client's process as the basis of his development, we have done a great deal for this client. If we have been able to be present, respectful and using our knowledge, in the highest possible level we could, during the process I just described, we have done our part in the healing process of that person. We have also been moved by this person's courage and human-ness, to say the least.

To conclude this section, an individual changes when he is faced with himself, another, or a situation which reflects who and how he is, in a particular moment. This situation is so vital and essential for the course of his life, that he has to actually change his emotional, thought and physical structures in order to move on.

Going back to our example, the client has transformed his fear structure into excitement and ability to swim. And if nothing else, he can have now one more pleasure in life, which can be a good enough reason for someone to take a risk, and make a change. Secondly, he is now saying to himself and to the world that he can swim, instead of the contrary. And he will also have to re-organize his lifestyle to include his swimming. Thirdly, he has re-organized his body and energy structures to learn swimming. Finally, from now on, he may be able to enjoy, not just swimming, but all the other channels of energy that become available for himself in his body, mind, feelings and soul. Therefore, change, transformation, growth and development, may be assured to have taken place for this person, with the assistance of Therapy and, or, Healing work.

CONCLUSIONS

The therapeutic skills available nowadays are many and differ according to the school or the system that the therapist has learned from, and hopefully, will teach the client during the therapeutic process. Therapy must aim at education or re-education of an individual, whatever the case might be. I believe in the validity of therapy in as far as it provides an individual with knowledge, alternatives and skills, to enable him to be in control of his life. One can only give up control or whatever, once one has had it. Otherwise, what is there to give up? Although control has restraining and dominating connotations, I look at it as a high function of human nature, because it can enable a person to choose how to respond, to direct and to channel his or her energy. What we can make out of our energy structures and surrounding is more significant than what they make out of us.

Obviously, there are a number of set forms already established through the history of mankind. At the same time we cannot give up our creative power and inner knowledge, to change, refine and evolve them, if that is what we choose to do.

Healing skills known today are also many. A few of them that I am familiar with, embrace working with the body, its breathing process, together with the emotional and mental structures of energy, the aura, the chakras, psychic streams, polarity and meditation. This article however has been a personal attempt to define some of the philosophy and psychology that relate to the intrinsic nature of healing. Most of all, it encompasses the principles that I came to believe, and to know, underlie Therapy and Healing work, specifically from the point of view of energy and have defined it in section two – Language and Concepts.

I have also assumed that both Therapy and Healing work, through whatever techniques they stand for, are intending this same healing process. Healing embraces change, growth, development, transformation or transmutation of energies in an organism, in connection to the form, process and qualities (soul or unphysical aspects), of this same organism. This process has also a relationship to the Whole, as representing the Macro dimension of one's being.

My conclusions here will first resume the laws and principles that underlie and can bring about a healing process, as I came to witness, to know and to define then through the years of working with myself and other people. First, each individual has a particular energy formation based on his personal history and development. This same energy formation manifests his physical, emotional and mental structures of energy. The person's development underlies his form and process, which must be taken into consideration in the therapeutic and healing processes.

Secondly, Development is a process that to a certain extent we cannot precisely say where it begins and where it will end up, because of its intrinsic nature. Specially if we consider the macro aspect of development, as I have also put forward in the last section. It may be said then that the most real and concrete point of reference of this process in an individual, is situated where a person is in the present even if that is explained and justified by his past

development. His past development is of great significance in as far as it is blocking his present development. Based on that we might also say that the qualities and consequently the potential energy of an individual, can be developed to an unlimited dimension of his or her being.

Thirdly, the therapeutic relationship should provide the client with the experience of a relationship which is a real, supportive and human, and therefore with limitations, as any other human relationship. The same principle should be valid in the case of a healer and his client. Part of the healing process is dependent on the relationship between the therapist or healer, and the client. How their energies and qualities blend together to a more or less degree, is instrumental in healing and will determine the possible contact and expansion in this relationship. The therapist and the client change, grow, develop and re-form themselves in this process.

Fourthly, the means by which the individual learns to attune himself to his healing process is not the essence of healing. The essence of healing is in the process itself. That is to say that the process by which one learns to attune himself to his potential qualities, as a person, is the essence of healing. Those qualities provide the individual with a contact and energy in himself which is not trapped in, or attached to, his problems, limitations or traumas.

The means for this process to befall can be derived from therapeutic and, or, healing skills, and as yet many of us know from life itself. The fifth principle that I work from is that the Body is the vehicle by which an individual can find the knowledge to live his process with as much consciousness as possible. The body contains in its cells, vessels, muscles and bones, the first stages of ones embryological development. It has in its structure and movement the energy points, lines or yet, collection of lines and points of energy, which can provide the individual with the possibilities of attunement to his physical, emotional, mental and spiritual dimensions. It can be said that, by working with the body and its process, an individual can become conscious of the totality of his being (physical or conscious and unphysical or unconscious aspects), at a particular moment. Bob Moore says that a conscious contact or attunement with the movement of energy of at least one point of energy, in the whole, can be enough to create change and growth.

Assuming that is true, then one can say that the Body knows. It needs time, space, thinking, dreaming, feeling and trust, to unfold the individual potential energy to transform itself. The body originally organizes itself to live the individual. In healing, the individual has to allow his insides to speak of his soul and re-form his body. Therapy can never treat the body without treating the whole person, at least not using the name of healing.

The next principle is that we all have limitations and energy patterns which can block our fuller development and expression. Nevertheless, if we work with each stage of learning and changing as described in the last two sections, and most of all having in mind that, *an individual needs to contact a level of energy beyond his problems, in order to resolve them.* Then, it might be said that the energy originally blocked can find its own natural and right pathway. The therapeutic and healing work has to be slow, and must prepare the individual with knowledge, skills, and contact with his inner guidance. Only then, a person can choose to breakthrough his barriers, fears and possibly lifestyle to become his own person in his environment. Growth and transformation and therefore, balance and integration, can become a reality.

Principle number, seven is that Therapy must guide a person to indicate, direct and reveal his process to himself. Having ones process is the most enlightening and healing thing that can happen to a person. And ones process and development belong to oneself, and the individual has to be responsible for them, not the healer or therapist.

It is not easy though to allow others to be, with love, respect and integrity. It also takes time to learn techniques, methods and ideas well enough so to drop them and rely on oneself. Because with most theories we are trained to hear and look at problems, and with ourselves, we can perhaps hear and see another person.

Although it might have got lost through the years, Freud, in the end of last century, already talked about the ‘third ear’ when he wrote that “the analyst must turn his unconscious like a receptive organ towards the transmitting unconscious of the patient. He must adjust himself to the patient as a telephone receiver is adjusted to the receiving microphone. Just as the receiver converts back into sound waves the electric oscillations in the telephone line were set up by sound waves, so is the doctor’s unconscious able . . . to reconstruct (the patient’s) unconscious”. (14)

The last principle I want to put forward in which I may not be supported by Freud, is that as therapists or healers we also have to be humble enough to ask information from the client when we do not have the faintest idea or intuition of what is going on. Or when we are not able to see, to hear or to know. The client has also something to teach us. To know my own limitations, qualities and human-ness as a therapist, has been of tremendous value both for my own self-respect as well as for respecting my clients and learning how to be with them, to wait for them and ‘do’ nothing. Here, I am thrown back to what I have already said. The individual therapist or healer, who he or she is as a person, together with his or her expertise, are fundamental in the process of facilitating healing to take place for another. As I described in the last section, one has to know one’s depth in order to guide another into his or her depth.

My following conclusions are in connection with the healing process itself. The healing process as any other has by nature, an order and progress in it. It can be said that one who is healing oneself has to first get to know his form and the possibilities within it, in order to grow. Through repeating on and over one’s form an individual may discover that he has to change or substitute the old form for a more satisfying, inspiring, pleasurable, constructive, fuller or yet more beautiful form. By changing, one has grown, that is to say, one has increased his or her potential energy, by opening up new channels of energy at a given time. Development is always underlying one’s living process, consciously or unconsciously. Once the development process becomes conscious and one is in direct contact with one’s qualities, then transformation and healing can take place in an individual.

No matter how socialised we have been, and how many behaviouristic imprints we have had, and although psychologists, psychoanalysts, psychotherapists or just therapists, have attempted to categorize people-development still remains an individual process. There are not two same ways of expressing anything whether a thought, a feeling, a way of thinking or even more, a person. By finding out, or better saying, cultivating, our true individualities, which are our reality of growth and spirituality, we can also form real relationships with others. Hence, the possibility to form and be part of a real and true group consciousness can also emerge.

Finally I am aware that there are some other essential differences between Healing and Therapy work. The main one is that the reality underlying the healing process is not confined to the physical concepts. Bob Moore says that, energy beyond the physical movement, like in the aspect of absent healing, cannot be measured. Therefore, some of the principles and laws of the healing process are not scientifically proved. And perhaps they will always remain a mystery or invisible. Science and what is visible have also their limitations.

However, staying with what I have already put forward for the purpose of this article, and supported by the principles that first, the individual process itself is the intrinsic healing force and secondly, that healing is not just a physical process, but the basis of an individual’s conscious development and transformation. Then I may say that a good therapist is intrinsically a good healer; and a good healer is necessarily a good therapist, in as far as they work with these same principles with the intention of enabling their clients to contact their highest potential level of energy.

(14) The Interpretation of Dreams, new trans. By James Strachey, London. George Allen & Unwin, 1954, 1961, New York, Basic Books, Inc. 1955.

I remember first discussing these ideas with Jenner Roth some years back. It has taken me some time to grasp the depth and truth that they contain.

Neither a therapist or a healer can cure or heal a person by their means of talking or looking at a body, for example in the case of a therapist, or talking and looking at an aura in the case of a healer. I have been always sceptical when people have told me about healers and therapists 'doing' all those wonderful things to them.

I know now, that a healer, likewise a therapist, by using his or her qualities, knowledge and skills, and in some cases even wisdom, can add to people's awareness, capacity for loving and constructive expression of their qualities in the world. So, if there is any mysticism about healing, that can come from the lack of experience and knowledge about the bridge of compassion, love and acceptance, that a person can create with another. Through the energy of this bridge many mysteries and miracles can come forward and be understood. And that is why healing has a spiritual essence in its nature.

I also know now that healing takes place at the point of contact, physical or unphysical, with a person. In both cases of therapy or healing work, healing can only become a reality if the client is willing to engage in his or her process of transformation, to believe in his or her own individuality and qualities as a person, and to bring himself or herself from the ideal into the experience of everyday life, so as to be part of everything else.

A person transforms himself at the ripe moment, with the right situation and condition for himself, after having gone through each step of the journey, with as much totality of his being as possible. It is always the individual though, who has to make the movement into his form, process and quality of energy. Using the T'ai Chi Ch'uan imagery, he has to step out of the 'circle'. Then his spiritual path can take over and become his teacher. And one might need many teachers before this can happen.

In Jung terms, the archetype of the 'Self' is symbolized by the god image, and represents the potentiality for wholeness within every individual which can find expression, he said, in the mandala.

I believe that an individual's potentiality for wholeness has to find its expression in a higher or spiritual dimension of consciousness, through cultivating his or her own individuality, as a man, a woman and a person. Only then, one can truly become part of the Whole.

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