

**Collected Editorials of Jacqueline A. Carleton, Ph.D.
Energy & Consciousness**

Energy & Consciousness Editorial, Vol. 1, No. 1, 1991

I am delighted to be able to introduce the charter issue of Energy and Consciousness, the International Journal of Core Energetics. We would like this journal to be a forum for the international community of those dedicated to a psychotherapy that includes, in addition to the emotions and mental life, the energetic system of the body and the spiritual life of each person.

Core Energetics was developed primarily by John Pierrakos, M.D. It has two particularly strong sources in addition to psychoanalysis and psychology. First was Pierrakos' own training with Wilhelm Reich from which he learned much of the energy work on which he later elaborated at the Bioenergetic Institute with Alexander Lowen, M.D. Second was his collaboration with Eva Pierrakos in founding the Pathwork, which is based on the 258 lectures she channeled.

Although Core Energetics is still evolving, it is founded on three principles: 1. The person is a psychosomatic unity. 2. The source of healing lies within and needs to be awakened. 3. All of existence forms a unity that moves toward creative evolution of the whole and its countless components.

The genius of Core Energetics lies in its focus on the core of an individual: his or her own unique, positive qualities. A person's pathology is seen as a distortion of this core. Each human being is seen as a sojourner on a unique heroic journey toward self- and human evolution. The purpose of psychotherapy, then, is to help people find their own core and life work—to harness their conscious intentionality to live fully by first acknowledging and then working through and growing beyond the distortions (discerned under the headings of pathology and neurosis) that threaten to obstruct the successful completion of this journey. This holistic approach focuses on both unconscious, involuntary processes and conscious, voluntary aspects.

It is important also to see Core Energetics as part of a process that has reflected humankind's deepest concerns through the ages: we see it reflected in myth, ritual, religion and drama in every age. Freud and Jung frequently quoted classic Greek drama, the Bible, ancient Near Eastern texts, Dante, and other great works of world literature. In recent years Joseph Campbell has made much of this material available to the common reader.

It is our belief that Core Energetics cannot remain a static methodology. It must evolve as its practice evolves. We, therefore, would like to invite contributors from related therapeutic schools to share new methods, techniques, theories, and case presentations in these pages.

In this premier issue we are presenting four articles which reflect various aspects of Core Energetics. The first article, by John Pierrakos, the founder of Core Energetics, discusses the evolution of love consciousness throughout history. This of course is a vast topic. Dr. Pierrakos has highlighted significant events and philosophies which instigated changes in humankind's orientation toward life. Dr. Pierrakos definitely feels that we are living in an age where people are gaining a deeper understanding of the spiritual as well as the physical aspects of love and are beginning to integrate them and to live life more fully, passionately, compassionately and, in a sense, more cosmically.

The evolution of such a love consciousness is essential to the development of Core Energetics, for, on one level, "core" refers to the heart and one's ability to keep an open and loving heart. For Dr. Pierrakos, spirituality itself is the ability to love, and the ultimate goal of Core Energetics is to help individuals gain the ability to love and to heal, both self and others.

The second article goes on to discuss one of the "roots" of Core Energetics, the work of Wilhelm Reich. Jacqueline Carleton outlines Reichian literature on self regulation, the philosophy of childrearing developed by Reich in conjunction with educator A.S. Neill. Dr. Carleton chronicles the development of self regulation by examining the original ideas and experiments of Reich and Neill as well as how Reichians from the 1940s through the 1970s have modified Reich's original concepts.

Reich's theory of childrearing is based on the principle that an undefended organism knows what is best for it and will seek those things which will bring it to fulfillment. Allowing the child to take the lead in the early months of life according to its instinctual impulses does not mean that the child decides everything. Reich recognized that children need firm guidelines. Nevertheless,

recognizing and trusting the instincts of the child has not been a path much proclaimed throughout history. At the time of its inception Reich's method was certainly a novel and controversial idea.

In the third article Andre Leites discusses psychopathy, one of the character structures identified by John Pierrakos and Alexander Lowen when they developed Bioenergetics. In the first part of the article (Part II will appear in the next issue) Dr. Leites presents the etiology of psychopathy. It is a complex structure, for the psychopath does not live by the same rules or norms that most of society does. To begin with, the psychopath assumes that he or she is not going to be treated fairly and squarely. Having spent many years working in therapy with and studying psychopaths, Dr. Leites offers his observations and conclusions on this fascinating and difficult personality.

In the final article Ethan DuFault presents research conducted using Core Energetic exercises with HIV positive individuals. Although the circumstances of the research did not bring conclusive findings, DuFault feels that the energetic work had a positive effect on the subjects with whom he worked, and that Core Energetic therapy could prove to be a valuable tool in dealing with AIDS. His observations will be very encouraging for those interested in working with HIV positive individuals.

Energy & Consciousness Editorial, Vol. 2, No. 1, 1992

I am pleased to introduce our second issue of Energy & Consciousness at time when enormous expansion is taking place in Core Energetics. Our First International Core Energetic Conference was held on the Greek island of Corfu May 4 to 8, 1992. For the first time, representatives and members of the training programs from Munich, Berlin, the International (European) Training, Mexico, California, and New York met together to work, play, and exchange ideas. It was beautifully organized by Peter Bohlscheid, Klaus Stinshoff, and Karyne Wilner.

At the conference, members of the three European programs met together and agreed to form a European Core Energetic Association under the leadership of Gunther Wagner. Teddy LoRusso announced the imminent opening of a new building to house the Berlin Core Energetic Institute. Institutes in Spain and Switzerland are being discussed.

The articles in this issue reflect a diversity that I hope will become a hallmark of this journal. We would like to present articles that explicate and enlarge upon Core Energetics as conceived by its founder, John Pierrakos, M.D., as well as articles by those who work in related areas of body and spiritually oriented psychotherapies.

We therefore begin with a brief note by Dr. Pierrakos explicating the role of both consciousness and energy in the evolutionary process of Core Energetics.

Three clinical articles focus on treatment strategies. Bernard Rosenblum outlines the diagnosis and treatment of panic. Francis Clifton illustrates the use of imaginal techniques in de-constructing the negative self images found in dreams. Dr. Rosenblum writes from within the body therapy tradition while Dr. Clifton would be more adjunctive to it. In the concluding section of his article on "Psychopathy," Andre Leites focuses on issues in the treatment of psychopathic personalities.

Joan Groom's article on the "Characterological Distortion of Spirituality" represents an interesting integration of core energetic theory and her experience as a psychotherapist within a particular religious organization. She uses characterology as a matrix to examine people's attraction to a religious theology and how that theology meshes with their characterological needs.

The brief notes by George Sarant and Elaine Waldman inaugurate a new column we are calling "Focus On" in which we invite readers to write short reflections on their experiences in learning or practicing Core Energetics in their private or professional lives. Dr. Sarant, a recent graduate of the Institute of Core Energetics, speaks of his experience in learning to read bodies, and Elaine Waldman, who has been an energetic therapist for twenty years, addresses the spiritual significance of groups.

Energy & Consciousness Editorial, Vol. 3, No. 1, 1993

People often ask me what makes Core Energetics unique. What distinguishes it from other psychotherapeutic modalities? Is it the body and energetic work we do? Our commitment to spiritual, transpersonal values and our close connection to the Pathwork? Or the way John has taught us to experience the creativity and higher consciousness of love, eros and sexuality?

In this issue, in a time when we are becoming increasingly cognizant of our abuse of the natural resources of the planet, Anthony Rullo reviews the literature on child abuse and multiple personality disorder and recounts how he treated two clients so diagnosed. His sensitive, humanistic approach to these two women and his perusal of the relevant literature from both psychodynamic and bioenergetic perspectives rivets our attention on the wounds created by abuse within the family system. His care and sensitivity are evident as he recounts the process of healing.

Joan Groom searchingly explores the interconnections among the character energetic typology, levels of consciousness and the personal journey. Interweaving lyrical passages of one woman's journey with penetrating theoretical observations, she deepens our understanding of their interconnection.

Bernard Rosenblum writes of his successful treatment of a client diagnosed as a psychopath. Dr. Rosenblum discusses the challenges, both personal and professional, of treating a character structure often thought difficult or impossible to help.

Elaine Waldman presents a wonderfully speculative meditation on the possible role of emotions in diseases such as multiple sclerosis as she explores the relationship between the arts and sciences of healing.

And, finally, Susan Ram broadens our perspective by demonstrating how she integrates past life material into Core Energetic therapy.

Hopefully, the articles contained in this volume will inspire and encourage you to think about your own process and work. In attempting to define and refine Core Energetics, I hope we may continually question ourselves in a way that produces opening and growth, and prevents closure and stagnation. I would hope that Core Energetics will always continue to appraise and incorporate new areas of growth both at its boundaries and in its depths.

Energy & Consciousness Editorial, Vol. 4, No. 1, 1996

Core Energetics is essentially about finding the connection to one's own "core," of finding the pathway leading to the love and pleasure that are every human being's birthright. John Pierrakos, M.D., founder of Core Energetics, has built on the foundation laid by Sigmund Freud, Wilhelm Reich and Carl Jung, and incorporated the spiritual dimension exemplified in the Guide Lectures of Eva Pierrakos. Dr. Pierrakos has employed a powerful therapeutic approach that integrates all aspects of the being and encourages release of the vital life force.

Core therapists are always seeking a deeper connection to themselves and to those with whom we work and teach. Just as the goal of Core Energetic therapy is to allow a person access to his/her whole self, I try to use my own self in the process. I try to bring myself as trained professional, mother, lover, whole and wounded child to every session.

People inevitably come to therapy in pain of some kind and I try to help them see how, by going through that pain, they can release their own unique life force and creativity, how they can recognize their everyday life as the spiritual journey that it truly is. Most people tend to stifle uncomfortable feelings and end up repeating painful patterns until they feel completely stuck. By focusing on the discovery of how the life force can be blocked in our bodies, and how thought processes, belief systems, and images are imprisoned within these blocks, we can—through breathing, expressive work, physical exercises, and conscious intention—release these blocks and connect more deeply to our core selves. Thus we can feel more vitally and passionately alive.

Patients come with many different goals in mind. Some have repressed a substantial part of their feelings; others are flooded by them. No two people are alike and each requires a different combination of support, confrontation, body work, imagery, analysis of dreams, artwork or music, empathic listening and explanation. Some people come to therapy to solve a relationship difficulty; others hope that through therapy they will find a way to be more creative in their work.

For each person, the path is entirely unique. Their work may take only a few weeks or several weeks.

The higher self, or core, or soul is who we really are at our best, in truth, in joy, in love. As we go through life, this precious center of our being often responds to pain by becoming armored with the defensive emotions of anger, rage, fear, terror and destructiveness. We learn to hide our true selves. These defensive emotions we refer to as the "lower" self because we judge them to be unworthy of us, and yet we know we have them. So, in order to abrogate their power, we cover them with a "mask" self which is more acceptable to others and ourselves.

The mask is filled with "compromise" emotions, such as jealousy, envy, guilt, hostility, pride, blame, self-pity, justification, and rationalization. By speaking from each of these three aspects of ourselves—higher self, lower self, mask—we can begin to untangle some of the cords that bind us to our old patterns. For example, my mask of serenity may cover my jealousy and greed. If I can find and express the jealousy and greed of my lower self, I will be led back to the pain, fear, and deprivation that surely underlie them. If I can express these primary pains, the organism's emotional self-regenerating system will be activated and my true generosity, a quality of my core, will emerge and help to heal the original deprivation as I give to others in my life.

To me, there is nothing particularly new about the process of therapy. In some form or other, it exists in most cultures. Human beings have always been concerned about the nature of the universe and their place in it. They have consulted myths, legends, oracles, priests and shamans. Each of us, in our lives, is on a heroic journey. Perhaps our lives, like those of Psyche or the Trappist monks, harvest spiritual meaning from mundane tasks. We all, at times, tilt at windmills, pass apprehensively between Scylla and Charydis, and explore the levels of our own private infernos. Who has not experienced emotional catharsis through reading fiction or poetry, through music or theater or our own dance and movement? Core Energetics simply focuses these age-old human proclivities and illuminates, with its intense light, the path to health and wholeness in each therapeutic hour.

Our goal when we started *Energy & Consciousness* was to publish two issues per year, but at first we were only able to manage one. As our circulation and the articles submitted have grown, we are feeling confident that we will publish more frequently in the near future.

In this issue, three of the articles center on different aspects of group process in Core Energetics. Kate Kalin, a Core Therapist in New York, conducted a series of interviews with John Pierrakos in which he explains some of the theoretical basis for group process in Core Energetics and some of the dynamics proceeding therefrom. Stuart Black, in his article on the practical aspects of leading groups, shares with us some of the expertise for which he has long been known and valued at the New York center. Stuart, with his wife, Devera, has led process groups and taught at the New York Institute for many years in addition to being its Director. This is his first attempt to describe and theorize something he does so well and so intuitively all the time. It is an effort I would hope more of us would make in the future: describe what we have known in some wordless way and may feel is indescribable. For only by following Stuart's example can we push the boundaries of what we know and communicate to others. Elaine Waldman, an experienced leader of groups, uses images and metaphors in a very different way to describe her vision of what happens in a group process.

Caryl Hardy's article is courageous in that she attempts to speak about something visual, visceral and intuitive. Caryl also puts images in the context of a therapy session and gives practical suggestions about how to summon them and work with them when they appear.

Fourth-year Core student Nancy Pope has presented an incisive comparison of overwhelming energy that can be experienced in both kundalini and sexual abuse. Using her own experience of both, as well as her knowledge of Core Energetics, she explores the implications and possibilities for healing that she has found.

Finally, Karen Tenney, a Core therapist living in Northern California, summarizes for us some research she has done on the use of various body therapies in the treatment of schizophrenia.

The Third International Core Energetics Conference was held in Trimurti, France in August of 1995 and the Fourth Conference will be in Phoenicia, New York in August 1997. With this issue, we commence publication of the fourth volume of *Energy & Consciousness*. Four long-established Core Energetic Centers train therapists in Europe. Others are in Mexico, Brazil, California and, of course, the original Institute of Core Energetics in New York City. There is also

a One-Year Program in Vermont and a Two-Year Program will begin in Toronto, Canada in September 1996. The following September, 1997, a program will begin in Atlanta, Georgia. As we continue to expand and grow, I would hope that we would deepen and widen at the same time. This issue of *Energy & Consciousness* reflects that hope and its manifestation.

Energy & Consciousness Editorial, Vol. 5, No. 1, 1997

The publication of this, our fifth issue of *Energy & Consciousness*, is on the occasion of our 4th International Core Energetics Conference in Phoenicia, New York. Our first conference was held in Greece, the birth land of the Founder of Core Energetics, John Pierrakos. This conference commemorates the founding of Core Energetics itself at its spiritual home, the Phoenicia Pathwork Center.

In ages past, seekers of the deeper mysteries of life left their homes and close relationships in favor of the seclusion of a monastery or a solitary journey, facing their inner and outer dragons with only their faith for companionship. The mythical, archetypal journeys of Odysseus and Psyche were followed in later centuries by Don Quixote and the Knights of the Round Table. In all of these the seeker travels essentially alone, completing the tasks ordained by the gods. For many people today, however, the wilderness that brings us face to face with our gods and demons is our relationships with other human beings.

Core Energetics and the Pathwork both address that wilderness as an important source of spiritual development. Souls are drawn to each other to help one another to complete their life tasks. If we bring our true selves into our relationships, our souls will be ground and polished through the character of those we love: through the praise, criticism, frustration, excitement, actions and inactions of the other.

Intimate relationships as a spiritual path are terrifying. If we wish to be true to ourselves, we face personal exposure, feelings of helplessness and the risks of eventual loss. But, if we are willing to deeply know and be known by another, our relationships can be far more gratifying than we ever expected. Two articles in this volume address these issues in a particularly poignant way. Helen Harkaspi and Joan Groom explore their spiritual journeys in the context of familial relationships.

In "Spiritual Strivings and Psychological Vulnerability" Helen Harkaspi explores the complexity of hope and dread engendered in spiritual strivings. She examines the criticisms of religion brought forth by Freud, Reich and other post-Freudians, and finds them both "right" and "wrong." She concludes that the most profound connection to life that humans are capable of is a passionate aliveness in the here and now that transcends the splits and conflicts of our dualistic nature, and allows us to fully experience the rapture of being alive in our bodies.

"Consciousness Enfolded: Transforming the Schizoid God" is Joan Groom's deeply moving account of her transformational experience caring for her mother after cancer surgery. It is illustrative of the process of differentiation involved in deeply knowing and being known by another human being, of expressing who you are even when the other does not empathize, affirm or approve. By giving up the remaining vestiges of the child's hopes for unconditional love, we can truly find each other.

Although the Groom and Harkaspi articles are intensely personal, neither is as directly a statement of the author's philosophy as is Karyne Wilner's "A Personal Practice Philosophy: Body, Mind, Spirit and Emotion." Wilner makes clear her ontological assumptions, their source in her life, and their implications in her ongoing therapeutic practice. She has given us the gift of making explicit what most of us just drift along with implicitly and I hope all who read her article will question themselves as they peruse her fascinating peregrination. Modern physicists such as Einstein and Heisenberg have demonstrated the obsolescence of the notion of any real "objectivity." The best we can do is to examine and openly state our assumptions and biases and beliefs.

"From Girls to Women: The Gateway Years" is a penetrating and thoughtful analysis of girls' development from ages 8 -13 in the context of the larger culture. Alison Birnbaum draws not only on her knowledge of the relevant literature but on her extensive work with young women as she highlights for the reader the ways in which girls' reactions to cultural messages become encoded within their bodies.

Finally, Jorge Stolkner has contributed an important article on the techniques of breathing and how they can be used in the therapeutic setting. In his article, "The Emotional Functioning of the Breath and Its Applications in Therapy," he first surveys ancient practices and beliefs about the breath as well as 20th century techniques. He then explains the biological functions of respiration before exploring the use of different techniques of breathing for each character structure.

Energy & Consciousness Editorial, Vol. 7, No. 1, 1999

In this, our last issue to be published in the 20th century. I would like to think that we reflect some of the depth and breadth of inquiry into the nature of energy and consciousness that is one of this century's intellectual hallmarks. This initiative was spearheaded by Sigmund Freud, whose thought has permeated this century's intellectual discourse, often only in its negation. In the second half of the 20th century, Wilhelm Reich's ideas have also gained ascendancy in the discourse surrounding bodymind and energy research and psychotherapy. Depending on one's point of view, Reich can be seen as the carrier of Freud's original flame or as his harshest critic. But, from whatever point of view one looks as the century draws to a close, one can see Reich's heirs at work in research into energy fields, bodymind medicine, and the proliferation of body psychotherapies. Even traditional psychoanalysts are beginning tentatively to explore the possible role of various kinds of touch in psychotherapy. This diversity was evident at the 1998 United States Association of Body Psychotherapy Conference in Boulder, Colorado, at which people were invited to place their schools of body psychotherapy on a "genealogical chart," and at which John Pierrakos' contribution to the field was recognized with the first Lifetime Achievement Award.

Our first article on this issue is an update by Karyne Wilner of a paper that John Pierrakos wrote in 1974 illuminating the energetic basis of heart ailments. Karyne surveys recent research supporting the hypotheses in John's original and pathbreaking research. Twenty-five years ago, when this paper was first written, there was little, if any, research to mention. Karyne's discussion highlights and critically evaluates what has taken place.

In "The Family Energetic Field: A Matrix for Human Evolution." Mary Giuffra outlines a theoretical basis for the nexus of family systems and Core Energetic theory. In this rich and highly condensed introduction to the topic, she proposes an outline of an ongoing exploration of the energetic field of the family as well as for its treatment. Subsequent issues of this journal will carry elaborations and case examples of her propositions.

"In Search of the Lost Core: A Beginner's Guide to the Borderline Character" is Kuno Bachbauer's sharing of an exploration of the diagnosis and treatment of what are labeled "borderline" disorders. He shares his difficulties and confusions in dealing with these often difficult clients as well as his insights and inventions.

Barbara Koopman, in her classic organomic case, "Working with Genital Trauma" outlines her theory and methods of working with an unusually interesting client.

"Epiduaros, A Holy Shrine in Greece," an homage to John's roots by Ralf Homberg, reminds us of the antiquity of our notions of the healing process as well as the space devoted to them in ancient cultures.

Core Energetics is expanding. We need more "case histories," more views of how we actually do the work. And, we need more elaborations and connections to Core Energetics from other fields, such as ManGiuffra has illustrated with family therapy. Many of us have ideas and observations, and now is the time for us to commit them to paper and publish them here as our contribution to the increasingly legitimized world of body, energy and spiritual psychotherapies. We need to have the courage exemplified by Kuno Bachbauer exploring work with borderline issues to do just that: explore. Sometimes we must look anew at pathbreaking ideas that need to be elaborated and re-evaluated as Karyne and John have done in the current revision of his famous paper. Before we can have answers, we must have the courage to ask questions: of ourselves, of the work before us, and of our experience.