

STRUCTURAL INTEGRATION

THE JOURNAL OF THE ROLF INSTITUTE®

JUNE 2017



**STRUCTURAL INTEGRATION:
THE JOURNAL OF
THE ROLF INSTITUTE®**

June 2017
Vol. 45, No. 2

PUBLISHER

The Rolf Institute of
Structural Integration
5055 Chaparral Ct., Ste. 103
Boulder, CO 80301 USA
(303) 449-5903
(303) 449-5978 Fax

EDITORIAL BOARD

Anne F. Hoff, Editor-in-Chief
Shonnie Carson, Lineage Editor
Szaja Gottlieb, Research/Science Editor
Linda Loggins, Movement Editor
Heidi Massa, Latin America Editor
Keren'Or Pézard, Arts Editor
John Schewe, Faculty Liason
Matt Walker, Asia/Pacific Editor
Naomi Wynter-Vincent, Europe Editor
Diana Cary
Lynn Cohen
Craig Ellis
Lina Hack
Dorothy Miller
Meg Maurer
Deanna Melnychuk
Max Leyf Treinen

**LAYOUT AND
GRAPHIC DESIGN**

Susan Winter

Articles in *Structural Integration: The Journal of The Rolf Institute®* represent the views and opinions of the authors and do not necessarily represent the official positions or teachings of the Rolf Institute of Structural Integration. The Rolf Institute reserves the right, in its sole and absolute discretion, to accept or reject any article for publication in *Structural Integration: The Journal of The Rolf Institute*.

Structural Integration: The Journal of The Rolf Institute® (ISBN-13: 978-0997956931, ISSN 1538-3784) is published by the Rolf Institute, 5055 Chaparral Ct., Ste. 103, Boulder, CO 80301.

Copyright ©2017 Rolf Institute. All rights reserved. Duplication in whole or in part in any form is prohibited without written permission from the publisher.

“Rolfing®,” “Rolf Movement®,” “Rolf™,” and the Little Boy Logo are service marks of the Rolf Institute of Structural Integration.

FROM THE EDITOR-IN-CHIEF 2

COLUMNS

Ask the Faculty: The Energetic Taxonomy 3

‘ENERGY’ – ROLFING SI AND NONPHYSICAL REALITY

Energy Work: Re-conceptualizing an Inclusive Spectrum of Interventions within an Informational Model of SI 6
Kevin Frank

The Felt Capacity to Do Work: Working with Energy 10
Jeffrey Maitland and Deborah Weidhaas

Increasing Your Bandwidth: An Interview with Jim Oschman 13
Michael Murphy and James Oschman

Energy, Geometry, and Presence: Part 2 of an Interview with Ray McCall 20
Anne Hoff and Ray McCall

Intuition and Intention: The Yin and Yang of Subtle Energy 24
Kathy McConnell

Integrating the Invisible: A Direct EM Approach 26
Deborah Stucker

The Energetic Foundations of SI: An Origin Story 30
Bob Schrei

How Do We Know?: The Magic to See and to Hear in Order to Do 33
Theresa Zordan

‘Horse Listener’ 34
Felisa Holmberg with Anne Hoff

Recognizing Energy 38
Deborah Weidhaas

Letting ‘What Is’ Show Itself: Jeffrey Maitland on Mind, Zen, and Energy Work 40
Anne Hoff and Jeffrey Maitland

PERSPECTIVES

Explorations of Earth and Sky: An Interview with Sally Klemm 44
Anne Hoff and Sally Klemm

REVIEWS 49

CONTACTS 50

Ida Rolf believed that her work of Rolwing® Structural Integration (SI) could support human evolution and potential. This evolutionary movement would come about through the work of aligning human beings in the gravitational field – the work of integrating the physical into something nonphysical (gravity) with which it closely interrelates. Rolfers™ live and work by her credo that “gravity is the therapist” and that alignment of the physical body in the gravitational field brings an embodied experience of the ‘Line’ and a sense of ‘lift’ – felt experiences that are hard to nail down with science.

Rolf was a scientist, deeply embedded in that paradigm, but not constrained by it. She earned a doctorate in biochemistry, and initially engaged in a research career before developing Rolwing SI. She was also deeply interested in fields outside the ken of the mainstream science and medicine of her day, as indicated by her explorations in osteopathy and homeopathy. Moreover, her open-mindedness extended to domains more associated with the numinous, such as yoga, the work of Swedenborg, and the phenomena of ‘energy’. She seemed interested in all aspects of being human and in developing the human being.

So Rolf was a scientist, engaged in the physical, and she was also something else – a mystic, a contemplative, psychically gifted? Whatever you choose to name it, she was curious about nonphysical, energetic phenomena that are not yet fully explained by science. In Rolf, the physical/nonphysical, or science/energy, met in how she talked about the work: often in terms of anatomy and biomechanics, yet sometimes in terms of an ancient mystery school (see Bob Schrei’s article in this issue). They met in how she was observed to practice Rolwing SI: firmly hands-on, relating to the physicality of the fascia, yet seemingly directed by more than the client’s intake or physical presentation revealed. (You can read examples of this in “Memories of Training with Ida Rolf,” my interview with Gael Rosewood and Sharon Wheeler in the July 2015 issue of this Journal). They also met in Rolf’s directives for how her work should be further explored: she wanted scientific research done to back up her method, but she also hoped that science would develop the instrumentation to explain how her method affected nonphysical phenomena such as ‘energy fields’.

The September 1974 issue of the *Bulletin of Structural Integration* (the precursor of this Journal) published “Ida Rolf on Rolwing [SI],” based on a speech Rolf gave to an annual membership meeting. She said:

People . . . ask, “What does Dr. Rolf want?” . . . Here is the answer . . . I want to see what happens to the energy fields in and around an individual as you order his structure and what is the change in his behavior that parallels this change in energy. I want to see whether those fields get broader, whether they get brighter, whether they get more vertical, whether they get less confused. I want to see whether fields interdigitate, etc. These are all directions in which logically we should and must go if we are to fulfill what I envision as our destiny.

In 2017, some forty years later, I wonder how Dr. Rolf would view the state of affairs in the Rolwing community in regards to this wish. Although many Rolfers share her interest in the nonphysical, in ‘energy’, we have kept these questions of the numinous well out of the main thrust of our teaching and discussion of Rolwing SI. Rolf could inhabit two worlds – science/energy (or physical/nonphysical) – with fluidity. Many of us cannot, or do so quietly, lest it influence perception of our work.

Later in that 1974 article, Rolf alludes to throwing out “bait” in hopes of catching fish in her audience:

I hope that among you there are the kind of fish that will go out and bring in another school of fish . . . Not to get their aches and pains taken out, not to have their symptoms removed, but that they might contribute to the understanding of energy in the human universe.

This issue of *Structural Integration: The Journal of the Rolf Institute*® is dedicated to the theme of “Rolwing SI and Nonphysical Reality” – aka “Rolwing SI and ‘Energy’.” While the Rolwing community has no unified view or teaching on ‘energy’, Rolf did catch a number of “fish” in her time, and they have, in turn, caught others. Here, a number of them – Jeffrey Maitland, Ray McCall, Kevin Frank, Jim Oschman, Bob Schrei, Deborah Stucker, Deborah Weidhaas, Kathy McConnell, Theresa Zordan, and Felisa Holmberg – share their understandings of and work with Rolwing SI as it relates to energy, to the subtle, to the nonphysical. Perhaps in the process they will catch a few more fish for this endeavor that so interested Dr. Rolf.

Anne F. Hoff
Editor-in-Chief

Ask the Faculty

The Energetic Taxonomy

Q: *Ida Rolf was a scientist, but she also had an interest in how Rolwing® Structural Integration (SI) affected human beings on many levels, including the energetic. How do you relate to the energetic taxonomy and see its impact on SI outcomes? How can we represent that dimension of our work in a plausible manner that helps to promote our work in the larger world?*

A: First of all, I believe in openly including the energetic taxonomy in our concept of the work. We don't need to have all the answers to this complex issue, just a stance of reflecting on it, trying to find out from our own experience its definition and its scope in our work. How do we affect energy and how does energy affect our work? The point is how to frame this inquiry in an elegant, open, and constructive way. To do this collectively would show the public that we honor our paradigm, that we are not putting 'the cart before the horse' but that we are engaged.

In Rolwing SI we come from a holistic paradigm, which includes an energetic dimension. Because it is difficult to articulate and define, the energetic taxonomy tends to make practitioners either shy, fearful, or skeptical on the one hand, or credulous, free-floating, or pretentious on the other. In the past, we have either been hiding from this question, or been extremely loose in our statements.

Yet even the most skeptical Rolfer™ secretly has some stories, observations, and questions regarding this subject. Can you imagine what we would find if we could collect all the stories, reflections, questions, and testimonials of clients over the past fifty or so years? This sort of documentation has been undertaken for years now by NAPER, a clinical project of the Brazilian Rolwing Association (ABR). Bottom-up research is carried out by ABR Rolfers, and we have a data bank of collected results from intake forms as well as client's and Rolfer's reports. Some of the questions asked relate directly to this issue.

Our client testimonials are outstanding, revealing the presence of the energetic dimension in their awareness and discussion of their process; they often use the word 'energy' as they describe physical and existential changes. Empirical evidence and good methodology can lead to new knowledge, as I found in my doctoral work,

where I tried to quantify client responses from NAPER questionnaires and reports.

I believe that producing simple but honest papers and case studies in this way could begin to shed light on the energetic phenomena seen in Rolwing SI. This sort of work should come from the community as a whole. Although the faculty are wanting to better articulate the energetic taxonomy, my belief is the answers will not come from top down. Empirical reality will be the source of this articulation. So a conversation needs to happen between all 'layers' that deal with energy: clients, Rolfers, instructors . . . NAPER has made a start, and soon its data bank (2,000 cases now) will be available online and Rolfers all around the world will be able to add their data.

Pedro Prado
Basic & Advanced Rolwing Instructor
Rolf Movement® Instructor

A: The Western world has mostly been governed by information produced by the scientific method, and one commonly seeks objectivity and efficacy in 'evidence-based' practices and disciplines. Nonetheless, the span of the scientific method, as it is conceived now, is already being questioned in its capability to deal with certain observations and outcomes in experiments. One example is quantum physics, which is pushing science beyond classical logic. Quantum-physics observations and the growing evidence of the existence of biofields are showing the necessity of new approaches to a broader understanding of processes governing life and existence.

A transdisciplinary approach presupposes the existence of additional *levels of reality*, besides the physical. It encompasses nonlinearity and related phenomena and may be an important step in transcending linear 'cause-and-effect' logic. Transdisciplinary methodology may become a new way of producing knowledge. My understanding is that we are living a *scientific revolution* as defined

by Thomas Kuhn. New paradigms are appearing that may, over time, break the resistance of the older ones and lead to a new understanding of reality – and its possible *levels*.

In the meantime, I 'gauge' my words according to the context. I include the 'energetic' aspect of our work whenever I am communicating with a client/audience that is already within the framework of such questioning. For those more 'evidence-based' counterparts, I may bring up the existence of 'unexpected' or 'unexplainable' observations and relate them to quantum physics and to transdisciplinarity, bringing up the idea of a possible scientific revolution that may eventually give us a broader comprehension of our existence.

Luiz Fernando Bertolucci
Fascial Anatomy Instructor

A: When we do our manual, fascial work as Rolfers, what affect is that having energetically? How does cultivating energetic awareness and sensitivity help or hinder our fascial work?

Perception and touch affect the 'energetic flow' and integration throughout a session. I imagine the energetic phenomena as the connection that occurs between seemingly distant anatomical parts within the body. This flow of energy through fascia, bone, or fluid seems to facilitate a kind of 'listening' through the whole of the body. This stream of energetic conductivity enhances the 'system's' sense of wholeness. I am always humbled when a client says "I feel this in my little toe" even though I am working in the axilla.

When this kind moment occurs, I notice clients settling more deeply into the table, taking a deeper breath, or exhaling more fully. They might comment about feeling an 'opening' that is based in the anatomy and yet is more than their anatomy. I intentionally engage locally but hold the possibility of contacting globally, asking "Does this contact connect through the body or is it just where my hands are touching?" I hook, hold, and wait. I wait and listen, and often I begin to feel/sense/touch a whole-body response.

For me, another key for accessing the energetic, in addition to structural/functional considerations, is perceiving the whole person as I work . . . front and back, down to the heels, etc., as well as the space around an individual's body.

Often there is fulcrum of unusual quiet within an individual's body – as if the tissues are organizing or holding a previous insult and wrapping around it as a way to contain the insult. Osteopaths say, "The body wraps around its lesions." These fulcrums seem to be doing just that. When recognized and released, there is a concurrent flow and release through the system.

I notice an energetic shift at the end of a session as a client sits and then stands and walks. For my eyes, there is the lift of integration and a 'glow' of remembered uprightness. Movement is more graceful and fluid. The body is whole . . . a 'new being' stands who is more than the sum of his or her anatomy or structure. The unity of body-mind-spirit seems to be realized and refreshed when I as practitioner engage the energetic qualities of our work.

Carol Agneessens
Rolfing Instructor
Rolf Movement Instructor

A: People who were there in the early days of Rolfing SI have told me that Ida Rolf reacted very aggressively when students used the word 'energy'. According to their reports, she would challenge them: "What do you mean when you say 'energy'?" Later she was more tolerant. There's no doubt that Rolf was interested in the effect of manual work on the energy field that surrounds living organisms – but she did it by touching the fascial system.

Some of our Rolfing colleagues like to go the opposite way: they try to influence the structural order of the physical body without touching the fascial system. If I understand their approach correctly, they touch certain points outside the body. It would be interesting to practically test such a purely energetic approach, say on a client with a displaced coccyx that does not move at all when we perform a motion test. The result of the energetic treatment could also be checked using imaging like radiography. This might help to prove whether the energetic taxonomy has real value or it is just wishful thinking.

Working on the energy fields that surround us will certainly help to promote our work for those people who have chosen to live in an esoteric world. However, it may not do much to promote our work to the rest of the world.

Peter Schwind
Basic & Advanced Rolfing Instructor

A: Energy is that stuff that is everywhere, like *qi* in Chinese medicine. We feel it, we move in it, and it moves in us. Yet there is great disagreement about what it is. Also some disrespect is sent toward those practitioners who investigate the field of energetic realities, even though Dr. Rolf herself was curious on this subject.

In my own practice, and in keeping company with other Rolfers and structural integrators, I have noticed that the people who do not move, for instance, are sometimes hostile to movement work. Is it because the work is of no value to them, or is it that they do not move, and hence cannot appreciate the subtlety of energetic transmission through a structurally integrated body (or, one that has not been, as Dr. Rolf used to say, 'processed'.) Perhaps the same is true of energy. This is an easy leap for me to make, since movement is evidence of energy, which travels not only vertically along lines of gravity, but in every direction through the fascial matrix. Those who move can see this movement, or lack of it, in others.

We notice it in all of our clients, even though many practitioners interpret their observations in mostly mechanical, geometric, or structural terms. But the body, which is not only structural elements, does not reveal itself in static postures. It reveals itself in how energy – movement – does or does not flow, and in what directions, vectors. Much is written in the flesh in this manner. It is not a mystery to those whose studies have included learning to discern this part of the 'code' of a human being.

Energy shows up in my practice in a variety of other ways. In the practicing phase of my training in 1992, one of my student clients showed up in my vision as wearing the kind of garb and headgear that I had seen on people who are of the Amish faith. Upon questioning, with the support of my instructor Bill Smythe, she spoke of having grown up in an isolated, cult-like arrangement with her family and small community. Was this energetic awareness of her background that somehow revealed itself through her structure and/or movement and/or energetic presence? I don't know, but the vision of her matched her experience and made sense in my observation.

How was it important to the work? I've asked that question many times, as I've had many similar experiences. I can only say that having that 'window' of sensing

and observation open allows me to feel, sense, and appreciate the complexity of the person who comes into my office. I will never know what the client is really there to discover. I think many times s/he doesn't know, even if there are stated goals. But as Ray McCall said in an earlier article, the thing that everyone comes for is change. We can't appreciate how that change will occur, or what the later effects will be; we only know that change will take place whether we can apprehend the nature of that change beyond the purely physical or not.

I will leave you with one thought – why do we have the capacity to perceive in whatever way we perceive? One mode of perception is not inherently better than another; one style will usually feel more natural to the observer in question. How do we cultivate that mode, and add layers to our understanding, not just of the biomechanics at work in our clients? How do we do what Dr. Rolf suggested, and look to feel and illuminate the energetic layers of the people who seek out our service? I hope readers will be encouraged to trust more their senses and intuitions, while always grounding them in the physicality of themselves and the client.

Libby Eason
Rolfing Instructor

A: I notice a perennial problem in discussions about 'energetic work' within SI; that problem stems from trying to parse one dimension of the SI work as fundamentally different, but without really defining how it's different. My opinion is that this issue plagued the Rolf Movement work, but, at the same time, many people have now worked to remedy that situation – better defining how Rolf Movement is different from Rolfing SI and, at the same time, how and why it fits naturally into a more comprehensive model of the work. The mystery is always there – we don't have to fear losing our friend, the mystery, by taking the trouble to ground the work in contemporary science.

The value of so-called 'energetic work' is real. The *word* energetic is disappointing; and it obfuscates. The word 'energetic' begs for specificity. Worse, SI suffers from another puzzle for people to struggle with; useful work gets put in a context that insures the least chance of being appreciated as an important dimension of SI. How to move forward? Good to start with the basic premises and questions:

What *is* the nature of what we do? – Structural integrators restore normal capacities to stand, sit, and perform all the vital actions of life. How do we evoke these outcomes? We touch fascia, deeply or subtly. We inspire people to feel a more differentiated sense of their bodies. We bring awareness to the manner in which movement is initiated. We offer challenge and reassurance. In short, we touch the minds and hearts of our clients in numerous ways. We communicate – we listen and we inform. We communicate the essence of Rolf’s vision, via physical touch, skillful presence, words, guidance, inquiry, and – most important of all – the clarity of our own heart and mind. We communicate things that may not, as yet, be fully explainable. But communication itself is the nugget of what we do.

Communication is a two-way activity. We can only communicate meaningfully with someone with whom we have developed some degree of rapport, with whom a portal of interpersonal availability has opened up. Communication deepens as rapport deepens. Once there is rapport, communication enters another level. This ‘other level’ is the domain of what Daniel Siegel calls ‘interpersonal neurobiology’. This level reveals itself – something both profound and, at the same time, not completely mapped. We know it’s scientifically real. Researchers can see, for example, brain changes, endocrine changes, and so on, as two individuals communicate invisibly.

We don’t know exactly how all this works, although we know how to build skills to do so. But the phenomenon of communication that shifts physiology at the most subtle levels demands words and phrases more thoughtfully determined than ‘energetic’. We need words that point to what changes, what our intervention is intended to shift at a behavioral level. For example, are we intending to facilitate support, and if so, how do we determine and demonstrate that a person’s system has more support?

The word ‘energetic’ doesn’t tell us anything about what is particular to the intervention in terms of the Principles of Intervention, the putative basis of our work. To put this another way, what about all of our work lies *outside* the domain of energetics? Energy means the power to do work, physically. It’s the power to think and feel and imagine. Energetics is the activity of our metabolism. It’s the electromagnetic

fields of our muscles, our organs, and our brains. These dimensions of ourselves never turn off so long as we draw breath. Energetic dimensions of our being and our work are omnipresent and ubiquitous to all that we do. What then is useful about the descriptor ‘energetic’ for which we have no distinguishing feature?

It’s practical to back up and ask, “*Why* does one wish to use this term, energetic?” “What are we pointing to?” There’s maybe something itching to be expressed. We hear and feel passion from those who use the term, there’s passion to hold a container for something very important. The work itself *is* important.

Do we need to indicate that some or much of our work is invisible? As a Rolf Movement Instructor, the challenge of teaching things that are mostly invisible is familiar. It requires digging a bit deeper than the ‘body as anatomy’, for example. What capacities that change coordination can be taught, can be evoked? You can’t dissect coordination. Coordination is not ‘stuff’. But many invisible things no longer strike intelligent, thinking persons as odd or needing of camouflage. Much of what occurs in SI is at the level of mind. And what occurs at the level of mind doesn’t have to be kept in the closet. We can measure and prove the repeatability of outcomes in which, somehow, the brain demonstrates that something new has registered. We can objectively observe that integration of new information has occurred: information that human beings typically hunger for – information about belonging/not being alone; information about location via weight and the matrix of space; information about safety; information about body differentiation and articulation, about permeability to the life all around us, that we literally cannot lose touch with but, from which, we often feel isolated.

And bodies typically hunger for better proprioceptive, interoceptive, exteroceptive information, for example – but all of these forms of information are, to the naked eye, invisible. What’s more, these flows of information often cannot be traced in measurable ways, even with advanced technology. As relational organisms, we fortunately have other, better, ways to determine the presence or absence of vital information. We have inherent capacity for whether vital information ‘lands’ in a system or not. We observe a person’s behavior and ask about the person’s

experience. In a place of rapport, we see/feel what the system wants us to see. Relational communication transcends traditional physics. We can ground what we observe in terms that can be agreed upon.

Rolf’s SI proposal is about delivering better information. Define those dimensions of information, ones that are missing for an individual, and that does a lot to define the work. We step out of the ‘material versus nonmaterial argument’ and move towards a model of the work congruent with the modern world. One can acknowledge all the complex ways we swim in an ocean of interpersonal communication.

Kevin Frank
Rolf Movement Instructor

Energy Work

Re-conceptualizing an Inclusive Spectrum of Interventions within an Informational Model of SI

By Kevin Frank, Certified Advanced Rolfer™, Rolf Movement® Instructor

Preamble: Two Interventions Looking for a Home

Personal history: In 1979, a friend who practiced homeopathy did an experiment to see if he might affect elevated blood pressure using his newly acquired acupuncture doll – a two-foot-high model of the body with labeled acupuncture points. He placed a needle in a point near the right elbow of the doll. A few minutes later, I noticed my hand was rubbing the equivalent point on my elbow; there was a vague quality of irritation there. I went home and, that night, had sudden fever and chills, with accompanying nausea and vomiting. The next day I was fine – I never checked to see if my blood pressure changed, but it felt like a useful, as well as surprising, treatment. I reported the experience to my friend and he didn't appear very surprised. His form of homeopathy involves placing plain sugar pills in a metal container that's part of a device into which are placed cards, each card printed with the geometric patterns associated with the various homeopathic remedies. The pills, thus 'potentized', are ingested by the patient to receive the treatment.

What can we say about this form of treatment? How would the world label such interventions: Energy medicine? Placebo? Intersubjective relational dynamic? Hypnotic suggestion?

Here's another intervention, one widely reported in books and articles.

In 1996, V.S. Ramachandran used a mirror box to create the illusion that an arm amputee could watch his missing limb move. After several 'treatments' in which the amputee watched his intact limb provide an illusion of his missing limb moving in precise and controlled ways, the subject's phantom-limb pain disappeared (Doig 2007, 177-190). Was Ramachandran's creative and effective approach to phantom-limb pain an example of energy medicine? Placebo? Intersubjective relational dynamic? Hypnotic suggestion? Are these useful questions? How do we choose names for interventional strategies? What consequences derive from these choices?

Domain Identity

This article suggests that what has been described as energy work has a place at the 'table' of Rolting® Structural Integration (SI), an important place. When people call it energy work, it's possible that it's been helpful to place that type of work in a special category, in part to hold a space for human activity not ready for 'prime time'. Isolation can be a strategy to preserve those crafts that assimilation might dilute or weaken, or that skepticism might eliminate.

An historical note: Ida Rolf declined invitations to make her work part of the osteopathic or chiropractic curricula, she is reported to have said, to preserve her work from assimilation into the domain of osteopathy (Rolf 1978, 12-13; Frank 1987). At some point, integration (rather than assimilation) starts to appear possible.

When integration between two domains – energy work and bodywork – is formally considered, there may emerge a need to re-examine the premises behind the larger domain (SI) in which both subdomains (bodywork and energy work) live. This article suggests a conceptual basis to move that process along.

Unhelpful Dualities

The terms 'energy work' and 'bodywork' (or SI), when used comparatively, produce a duality at cross purposes to both interventions. Energy work, as a term, represents earnest efforts to give credence to dimensions of human relationship that are not evoked through mechanical means. Bodywork, as a term, represents a parallel assertion that human touch in soft tissue is intrinsically useful to shifting behavior. The difficulty for this duality, as with many conceptual dualities, is that, upon examination, it is revealed to be unnecessary. The field of SI benefits as it acknowledges therapeutic/educational phenomena that fall outside of Newtonian physics and biomechanical models of human health. (Forward-thinking physicians – people like Dan Siegel – have taken this step.) Examining how the 'non-mechanical'

operates is critical to moving the SI field forward in a world where models of physical and mental processes are rapidly changing. Unhelpful duality holds us back.

What is needed to resolve what might turn out to be an artificial duality? The evidence urges us to consider that it's time for a holistic *meta* model – a model that naturally and satisfyingly embraces bodywork and energy work as two parts of one thing.

There already exist words and concepts that unify the domain of bodywork, and the domain of energy work – so called. There is a path that lets us step out of a mechanical view of bodywork – a vestige of the classical approaches to biologic modeling. We replace it with what can be called an information-based or *systems* view of our various interventions. Rolf was not far away from this point of view. What are systems models?

The Arrival of Systems Models

The twentieth century produced new models to describe complex, nonlinear phenomena – systems models that advanced science in to new areas of study. Two of these systems approaches are likely to have influenced Rolf: they are *general semantics* (Korzybski 1933) and *general system theory* (von Bertalanffy 1976). It is this latter systems-thinking approach that is most relevant to our present discussion of energy work and its appropriate relationship to bodywork/SI. General semantics and its vibrant derivative, epistemics (Bois 1996), are, however, germane to the topic as well. However, general semantics has already received recent attention (Frank 2015, Agneensens 2015, Murray 2010).

General system theory provided a fresh way to view living systems in a manner that appreciated the complexity of what was being modeled. This approach is in contrast with the more deterministic models of what Bertalanffy calls 'classical science'. Scientific models evolve. As the limits of one model reveal themselves sufficiently, new models must be proposed. The modern study of living systems turned out to not fit within the science of olden times.

A familiar example of revolution in scientific models starts with the historical notion that the sun revolves around the Earth. At some point, Copernicus, and then Kepler, noticed the math didn't work. The old model produced flawed predictions. Revised examination of the data led to a model in which the Earth revolves around the sun.

Rolf had a model of human posture based on plasticity of fascia, in which readjusted fascia changed body shape. This model was intuitively obvious. It's like looking at the sky and seeing that the sun comes up, crosses the sky, and then goes down on the opposite side and returns again the next day. It's natural to conclude that the sun is the thing going around. When one checks the bigger field of observation, the easy answer turns out to include inconveniently false results. The 'math' doesn't work.

Rolf's view that posture is restored through activation of ground substance in fascia *feels* true to one's hands, especially if one hears the oft-repeated explanation. But the putative obvious can fail under scrutiny. New data emerge about motor control and brain plasticity for example, which engenders new, more satisfying models. Like the idea that the sun goes around the Earth, we learn that fascia as mechanical governor of posture is an attractive idea that limits the consideration of smarter ideas – and other dimensions of work.

Rolf, it must be pointed out, did not launch a deterministic approach to the *practice* of SI. The work itself transcends the premises of the theory. The theory, however, is on thin ice. That's where we find ourselves in 2017. Rolf's 'systems approach', clearly visible in her interaction with clients, enables us to now, in the twenty-first century, evaluate if the old model (a biomechanical one) is wholly appropriate. There are many bases on which to look critically at the old model. This author has written about how a movement system model offers advantages (Frank 2008, 2012). In the present discussion, the energy work topic provides another example of how a *systems model* solves many troubling theoretical, educational, and scope-of-practice impediments.

A Systems View of Intervention: The Principles

The Constitutive Principles of Rolfing Structural Integration (aka Principles of Intervention) – Maitland's groundbreaking schema for defining what constitutes Rolfing SI – posits that *holism, support, adaptability, palintonicity, continuity, and closure* are the necessary and sufficient elements to appropriate intervention for SI – intervention that is in accord with the inherent order that living systems represent. Maitland states, "The principles of intervention must reflect the nature of biological order, not the way machines are ordered. Living bodies are not

soft machines created from pre-shaped parts. Rather, they are developmental wholes. They are self-shaping, self-organizing, self-sensing, seamless unified wholes in which no one aspect of relation is more important to the organization of the whole than the whole of itself" (Maitland 2016, 41).

Nowhere do these principles posit a mechanical priority. Nowhere are the *mechanism* or tools of intervention suggested. What are described are qualities one identifies as present or in need of further evocation. View the principles as implying: the system will organize itself to manifest the named principles (qualities) as one communicates with the system to offer useful information in an acceptable format. A practitioner doesn't *make* support or adaptability or continuity or palintonicity happen, in the way one makes a house stand up straighter using a hydraulic jack. In living systems, information, offered by a practitioner, becomes *useful* only when it manifests through system receptivity, and subsequent integration as changed behavior.

Further, whatever value any SI intervention has, for the results to express in posture and movement – in the client's behavior – the process requires a self-organizational integration of new data. Self-organizational activity is the point of the Principles. Self-organizational activity is a measure of useful intervention – conjecture about the explanation behind the mode of delivery remains just that, a guess about complex interactions between two or more human beings, phenomena that are not entirely explainable in many cases.

Let's further examine how the Principles of Intervention suggest a *systems* approach. First of all, holism is, in Maitland's latest iteration, mentioned first. Holism says that you are never intervening but that all elements of a system are in play and no element can be influenced without consideration that all other elements are influenced and are influencing what you do. That's an approach that echoes the work of Bertalanffy. It can be overwhelming, at first, if we try to just 'think it'. It's refreshingly transformative to feel, when a practitioner works this way.

Principles and Integration

Take support. Support is something we can observe in a person's behavior. It's the same with all the other principles – we look for whether the system is capable of organizing to a level of behavior such that we can assess the expression of one of

these factors. Assessing these behavioral milestones is the best way to know if the system has integrated. [This is the subject of an article on the processes by which we assess integration (Frank and McCall 2016)]. To work from the Principles, we need to ask, "What does support look like?" and then, "What elements might likely be interpreted by this particular system as support, at this particular time?" These questions reflect *systems approach* modes to intervention.

To ground these ideas let's consider an example: We suppose that support is important and that it will improve adaptability, but what constitutes support? A practitioner could decide that helping the client experience differentiation of tarsal and metatarsal bones will improve support. The practitioner performs some fascial mobilization of the feet, the aim being to provide enhanced support. The client walks and, in outcome A, we see a shift toward improved movement of the foot, derived from a more differentiated map of foot articulations – differentiated information. More movement in the feet appears to offer improved adaptability in other places in the body.

On the other hand, in a case B, we can imagine little to no change in what the practitioner perceives as better movement and more support in the system. What then?

The practitioner has options. One option, to make a point, would be to learn more about the client's experience. One might ask the client, for example, about his relationship to the feeling of ground, the floor, the feeling of the floor surface. Through dialogue, back and forth, the practitioner is fortunate to discover that the client lives with an inhibition to allowing weight into the floor, that there is a held pattern of association to the meaning of, say, heavy footsteps. The client can now renegotiate his behavior – new options start to be available.

Support is only meaningful when recognized as such through the lens of the *client's* system.

The support the system recognizes in the second example manifests in at least two different forms. In both forms, there is new information: first there is the revelation that one is able to imagine one can allow louder footsteps; second, there is the revelation that one is being spoken and listened to in a supportive manner. Support isn't a mechanical thing. It's in the experience of the organism. In

building a house, support is a mechanical thing – you can insert a beam and fasten it in place. In living creatures, support can't be reduced to mechanics, except, expediently, if one isolates a mechanical issue and chooses to use a device or surgery to resolve it. Information also, as illustrated, is something that passes in both directions – from client to practitioner and from practitioner to client. Listening is an intersubjective activity.

Information Model

Once we affirm the value of the Principles of Intervention, we can reflect on the revolution that has taken place. We no longer have to consider biological phenomena only within the domain of mechanical science. We move to a model that matches the integrity of the Principles. That new model must be based on how one makes a difference within a holistic system. The new model must say that only if an intervention has value to the system of the client or student – such that it contributes to that person's organizational evolution – can we claim that it is successful. Useful inputs to the system constitute what could be termed *significant information* – information that the *system* determines is valuable. An information model is a humble model. We can only claim the intervention is valuable because the system tells us so through changes in *behavior*, the word Rolf used to define structure in systems (Rolf 1977, 31).

This author suggests that an appropriate name for a holistic meta model is this: Information Model for Structural Integration. In such a model, information in any of the of Principles of Intervention categories becomes *significant information* when the holistic social/biological system informs you so.

The Informational Model Idea Applied to the Bodywork vs. Energy Work Question

We come back to the topic of energy work and bodywork. These two domains are separate as long as one insists on a biomechanical model. How can 'energy work' and 'bodywork' be reconciled to coexist in a biomechanical model? All bodywork involves energy. How do we give the important contributions that 'energy work' stands for a place in a model in which it's *all* energy work in the standard definition of energy? And if we mean something that is not the standard

definition of energy, why are we using the word 'energy' to represent it?

The duality between energy work and bodywork is fraught because energy is "the capacity to do work" – that's the definition. But that's not what we typically mean when we use the term for body health. The author asked a proponent for energy work fitting into Rolfing education, "What aspects of your practice don't involve energy work?" His reply was that all of his work included it.

The author submits that all the interventions done by practitioners of SI involve energy in the classic physics sense; and all of it involves energy in the other, less-defined, meanings that energy workers posit as well. We need to ask, what is that "other, less-defined" meaning?

But, first, how useful is a term in which the definition fails to offer meaningful distinction? Hands-off work – does that make it energy work? Mental imagery – does that make it energy work? Work done remotely – does that make it energy work? Work done with high energetic force – does that make it energy work? These questions point to a fruitless attempt to substitute an ambiguous term, at best, for the essential point of the intervention.

'Energy work' is a term that remains, at the current juncture, too vague to do justice to the phenomena it represents – the important integrative outcomes that occur. Better terms for both bodywork and energy work can derive from a systems model. Such a model holds a container for fascial mobilization; evocation of shifted orientation; evocation of perceptual awareness; evocation of shifts in pre-movement; eliciting awareness to how context and meaning are interwoven; the power of intersubjective experience; the power of embodied non-reactivity; the power within the vastness of somatic imagination – inputs that assist human biological systems to achieve self-organization. To extend this approach to include what has been termed 'energy work' now becomes easier. We gain an avenue to describe the type of information that is offered to the system via embodied relationship – the realm of what Siegel (2010) calls 'interpersonal neurobiology', for example.

What's the System Hungry For?

What type of information is the system hungry for? How do we perceive opportunities to deliver it? Do we deliver

information with touch; with embodied presence; with practitioner visualization; with perceptual embodiment; with listening for and with, or non-reactive observation of, inherent motion so that the organism is better able to organize? Do we listen to the sensory experience? Listening is a deep act. Quantum physics posits that observation is already an intervention with a system. What are the various means to receive and offer significant information to the system we are working with?

An information model steps out of the trap imposed by definitions based on method of delivery. We don't have to define an intervention only in terms of what tools we use. It's less important. Rather we can describe an intervention on the basis of what type of information is intended and how we assess the observed value of that information within the framework for the Principles of Intervention. The vehicle of communication ceases to be the central feature for evaluating what falls inside the scope of practice.

'Energy Interventions' Defined in Terms of Subtle but Significant Information

Deliberately simple examples of interventions subsumed under the 'energy work' category – when looked at through the lens of an information model:

- Listening to and observation of the 'spatial territory' of the client's system, within the body matrix itself and/or surrounding the body in the matrix of space.
- Evocation of orientation to the vectorized space around one/inside one, including a space inhabited by nonmaterial geometric relationships – information that assists the system to reorganize via missing geometric elements, missing places in the dimensions of action space. One asks questions like: "How might practitioners perceive value in this form of information to this particular person at this particular time?" and, "How might one assess shifts in behavior such that the system indicates that it has been useful?" (Spatial matrix geometry is a central mechanism to how the brain predicts movement and conceives of movement. It's, effectively, 'bundled software'.)
- Listening to, and observation of, inherent motion. What's moving at a gross, subtle, and very subtle level? How do we

perceive motions in the space around us, in the body, in the interaction of body and space, in the gravity response system, in the mind? How does such listening and observation shift autonomic nervous system activity?

- Evocation of awareness (cortical or subcortical) to subtle or non-conscious kinetic information such as wave forms and rhythms within the body, or connected to wave forms perceived outside the body – what have been termed inherent motion (the tides). Might it be proposed that practitioner observation of these rhythms supplies useful information to the system? How do we observe shifts in the behavior of the organism to indicate it was useful?

Bony Articulation Intervention Defined in Terms of Information

If we place the previous examples next to, for example, evocation of information related to bony articulations, what happens? One can posit that a 'structural' fixation of bony articulation is mechanically resolved with manual skills. One could also consider that, without changing anything about the application of manual pressure and timing, we can reframe that intervention. Instead of a mechanical resolution of fixation, consider that we see/feel how the system is interested in highly specific information – information about mobility/motility of joint function – and that we observe the holistic value of doing so by virtue of how other articulations, and motor patterns, respond – that the system indicates interest when there is an improvement in adaptability, palintonicity, and continuity in the response?

When the information is subtle, we can label it as subtle. Forms of information that we could call *significant subtle information* (SSI), can then find relationship to how they serve to satisfy the Principles of Intervention. SSI becomes an obvious supplement to information conveyed via fascial mobilization, perceptual and coordinative education, and psychobiological education/nervous-system regulation. Perhaps subtle and not-so-subtle are also an unnecessary distinction since the subtle can have large impact and the not-so-subtle can have limited impact. The impact on the system, the breadth and scope of the integration, is the arbiter of relevance.

All 'structural body interventions' can be described in terms of types of information organized within the Principles of Intervention. The catalog extends from imagined/perceived invisible geometry to vectorized fascial mobilization. There's a spectrum of informational options to assist a system in finding holism, support, adaptability, palintonicity, continuity, and closure. It remains for each practitioner or instructor of the various elements of our work to better define what information, and for which aspects of the Principles, their specialization applies. The energy domain examples, invented by the author for illustration purposes, aren't claimed to fairly or fully represent how practitioners who offer SSI might wish to represent their work. But, it behooves those who practice or teach dimensions of subtle information within the SI field to confront the self-limiting consequences for failing to provide definitions in which the work is adequately conceptualized, named, and related to the Principles. And if a new principle is perceived as worthy of consideration by energy practitioners, perhaps the SI community will listen with curiosity to what is proposed. The moment calls for integration rather than self-imposed isolation.

Rolfing SI, or SI of any brand, has the opportunity to better assure its relevance in the coming decades when it embraces an information model as an overview to the range of interventions that fit within it. SI is best represented as education, education about and within a field of significant information – information that, when integrated, leads to restored posture and adaptive capacity to meet demand.

Kevin Frank is Certified Advanced Rolfer and Rolf Movement Instructor. Kevin's teaching and private practice are informed by study with Hubert Godard, Continuum Movement with Emilie Conrad and Susan Harper, and practice in Zen and Meditative Inquiry. Kevin lives and works on land in rural New Hampshire.

Bibliography

Agneesens, C. 2015 Jul. "'The Map Is Not the Territory' – 'The Word Is Not the Thing' - Exploring the Use of Language in the Art of Rolfing® Structural Integration." *Structural Integration: The Journal of the Rolf Institute*® 43(2):37-41.

Bois, J.S. 1996. *The Art of Awareness A Handbook on Epistemics and General Semantics, Fourth Edition*. Santa Monica, California: Continuum Press and Productions.

Doidge, N. 2007. *The Brain that Changes Itself*. New York, NY: Penguin Group.

Frank, K. and R. McCall. 2016 Sep. "Inter-Faculty Perspectives: Integration – How Do We Define It? How Do We Assess It? Where Do We Place It in the Ten Series?" *Structural Integration: The Journal of the Rolf Institute*® 44(3):3-10.

Frank, K. 2015 Jul. "What Is the Role of Language When We Integrate Structure?" *Structural Integration: The Journal of the Rolf Institute*® 43(2):42-47.

Frank, K. 2012. "Body as a Movement System Part 2," *Structural Integration: The Journal of the Rolf Institute*® 40(1):6-10.

Frank, K. 2011 Jun. "Rolf Movement Faculty Perspectives: Orientation and Empathic Resonance, Considered as Psychobiological Elements in Structural Integration." *Structural Integration: The Journal of the Rolf Institute*® 39(1):2-5.

Frank, K. 2008 Jun. "Body as a Movement System, A Premise for Structural Integration." *Structural Integration: The Journal of the Rolf Institute*® 36(2):14-23.

Frank, K. 1987. Lecture notes of the author.

Korzybski, A. 1933. *Science and Sanity*. Englewood, NJ: Institute for General Semantics.

Maitland, J. 2016. *Embodied Being: The Philosophical Roots of Manual Therapy*. Berkeley, California: North Atlantic Books.

Murray, R.K. 2010. "Exploring Our Legacy, Ida Rolf and the Untapped Root of General Semantics." *Missoula, Montana: IASI 2010 Yearbook of Structural Integration*, 5-11.

Rolf, I.P. 1977. *Rolfing, The Integration of Human Structures*. New York, NY: Harper and Row.

Rolf, I. 1978. *Ida Rolf Talks about Rolfing and Physical Reality*. R. Feitis, ed. Boulder, CO: The Rolf Institute.

Siegel, D. 2010. See www.drdsiegel.com/about/interpersonal_neurobiology/ (retrieved 5/7/2017).

von Bertalanffy, L. 1976. *General System Theory: Foundations, Development, Applications*, Revised Edition. New York, NY: George Braziller, Inc.

The Felt Capacity to Do Work

Working with Energy

By Jeffrey Maitland, Advanced Rolwing® Instructor, and Deborah Weidhaas, Certified Advanced Rolfer™, Rolf Movement® Practitioner

Deborah Weidhaas: Okay, I'll start with this: my definition of 'energetic' is that the root, or origin, of what's happening in the structure is mental, emotional, or spiritual. So, what's present in the client's structure is having a clear effect in the physical body, but this effect didn't originate as physical. What is driving this physical response is something mental, emotional, or spiritual.

Jeffrey Maitland: Okay, that is one way to look at it. But, instead of trying to explain energy or say what it is (whether it is spiritual, physical, or incorporeal), I begin with a much simpler and more circumspect question: How do you experience energy? Beginning this way is a more manageable approach, and we are less likely to be seduced by metaphysical or speculative explanations. Then I borrow from physics the idea that energy is the *capacity to do work*.

Central to all forms of energy is the capacity to do work. This way of looking at energy suits the physicist, but only partly captures what is important to the energy practitioner. A bigger concept of energy is needed to capture the experience of energy work. Our understanding of energy work must acknowledge the *felt experience* of energy. To do this work, the manual therapist has to be able to experience the energy – *to feel it* – whereas the physicist is not interested in feeling his definition of energy.

At the heart of energy work is the ability both to feel and to manifest the capacity to do work. Thus, as a preliminary and tentative attempt to understand how we experience energy, we can say that energy is the *felt capacity to do work*. Our job is not to explain it, or bring it in line with some metaphysical concept, but to properly describe how we experience it.

DW: I like your distinction between energy according to physics and energy according to a practitioner's perception. I really like quantum physics because it is beginning to come toward the dynamics I experience as I do Rolwing Structural Integration (SI) work with clients. Or, to say it another way, when I read the last two chapters of *The Rainbow*



Jeffrey Maitland



Deborah Weidhaas

and *the Worm* by Mae-Wan Ho, where she theorizes about what's going on, this was the first time any scientist got anywhere close to what I actually feel in my hands every day.

JM: I had a similar experience. She caught what I feel. The body as a liquid crystal became reality in my hands.

DW: To experience energy, and allow it to let the body change, requires a highly skilled level of perception.

JM: Yeah, that's critical. Energy work, for us, requires a highly skilled perception. This kind of skilled perception doesn't happen overnight. I fell into it over time.

DW: Yeah, actually, I did too.

JM: I have talked with a number of energy practitioners who found their way into energy work similar to the way you and I did. Here and there, I took some classes in energy healing. I'd have these moments where I saw or felt something out of the ordinary. It became clear to me that there was something there that I needed to attend to. I didn't always know what it was and, for years, I struggled with how I knew it and what part of me knew or felt this. I only had inklings in the beginning. In time, I knew I was opening up to energy. There were times when I'd catch myself and think, "Wait a damn minute, what just happened? What did I do?" And that really set me on my ear. I learned to set aside my onlooker's perception and intellect and participate with what I was perceiving. As I worked, I discovered that I can feel energy-at-work with almost any part of my body. I realized that the root of perception (what is known as 'sensorium') is the whole-body-person-energy. I realized that one of the first distinctions an energy practitioner had to make for himself or herself is the distinction between energy and physicality. When you can feel the difference between those two things, then you are on your way.

DW: That's cool, and I'm not arguing with you when I say that I thought the most important, or the first one, was to have a clear distinction between you and me.

JM: That's very important, but the first step is one in which you open yourself to what's there and create a sensitive space for change. And if you truly open that sensitive space, that loving space, people begin to feel safe. When you truly open to that, in itself, it has the potential to start the process, and to resolve dysfunction, without your doing a thing. If you can simply sit or stand there in that space, then everything flows from that. This is the first step, fundamental and common, to all energy work.

DW: Can you tell me more about what that space is. I'm not asking in general, "What is that?" I'm asking what kind of qualities do you live in, in order to step into that space?

JM: That's an interesting question. "Stepping into that space" is a quality that you live and feel. We are actually "stepped into that space" every day of our life. There's not a time when we're not. So, yes, we're already in it, and our job is to learn to see that it is so. We don't have to do anything to get there. We have to *not-do* to get there and to see what's true. We

struggle because our worldview has been skewed by the mechanistic approach to nature and perception. This mechanistic approach has us thinking the world is made up of separate people, objects, things, diseases, rocks, and so forth when, in truth, everything is connected and in process. The more you spend time examining this, feeling it, the more obvious it becomes, and the clearer it becomes. But you cannot know it through your ordinary thinking mind, the objectifying mind. You can't see it through that mind. You have to see it through your feeling. You have to get to the point where you understand that our feeling-nature is capable of revealing or disclosing aspects of reality; that our feeling-nature is also capable of revealing and disclosing aspects of reality; that our feeling-nature is also capable of perception. In fact, the totality of 'what-is' is capable of perception. We live in an ocean of sentience. So the job is to come to see what's always so. Does that answer your question?

DW: Yeah, it does. For me, I have come to experience that there's a field of conscious awareness, and it's not the conscious awareness that we all live in all day long, and it's not the chattering mind; or any of that. It is literally a field of accurate truth. I use the term "stepping into it" because it's a shift in my own level of consciousness to go there; it is always here, but it's a shift for me to step out of my everyday and go to that field. And when I get into that field, literally, the information and the answers just come. And when I ask questions, the information and answers I get are accurate.

JM: Yup, that's it. The shift is absolutely essential.

DW: But I actually don't have the experience of feeling a client's symptom in my own body.

JM: How do you perceive it?

DW: I would say it is like the bat or whale. It is like having sonar as my perceptual skill.

JM: So you have a metaphor that is of limited help in helping us understand what you're doing. So can you drop your metaphor and try to think back to a really clear experience in which you perceived exactly what the body needed? What did you see? How did you see that? Which part of you saw that? Remember our approach: How do you experience that?

DW: You're really going to challenge me here.

JM: These are the questions to answer. You are up to it. Because you have a highly tuned sensorium, you can answer these questions.

DW: I don't think I see it. I feel it.

JM: Yeah, I know you feel it, but what is it you feel? How do you feel it? What part of you feels it?

DW: Oh, that's tough. I'm going to have to think on that one a bit.

JM: If we stop and experience how we're doing what we're doing, and work with it, we can then begin to articulate our experience in a way that would be beneficial to a whole lot of other people. So when you say what you say, I'm trying to gently suggest that you look even deeper. There's something that you're aware of in that process of seeing where to work that you haven't put into words yet. I am suggesting that you look deeper. Because we have trouble finding the words, and delving into the experience, we say, "My eyes saw it" or "My brain or my sonar picked it up." No. You saw or felt it. Your eyes didn't see it – you saw it. It's an experience of the whole person. It's not just a part of you that has an antenna or sonar. Your sonar metaphor takes you out of your experience.

DW: Yes, it is a whole-person experience, an entire-*being* experience for me. And that's why it's hard to say it's this or it's that. And it's also hard for me to attach it to seeing, feeling, hearing, tasting, smelling, because we are so much bigger than those five senses.

JM: So how do we describe that? That's the place where we have to come in very carefully to try to understand what that is. So I suggest that we have a feeling-nature and the feeling-nature is perceptual. It is part of our perceptual framework. And it can be trained.

DW: Trained and also refined.

JM: Refined, yeah, absolutely.

DW: So, let's be really clear about what you're saying here, in Basic Rolfing Training, in Advanced Training, when instructors say, "What do you see?", are they literally asking you to say what your eyes see, or are they asking you to tell them what you perceive? And when you say "feeling-nature," you're not talking about the five senses – you're talking about feeling/perceiving as a full being?

JM: Your teachers want *you* to perceive. As for the feeling-nature, you have feelings by virtue of having a feeling-nature. If you had no feeling-nature, you would have no feelings. So we're not interested in your feelings in this context. We're interested in your feeling-nature and how it perceives. I got that from Zen. Also, I think, years of meditating opened this up for me. It took me a long time to see it. It was right in front of my face, but it took me a long time to realize that.

But to describe it, it took a while for me to find the right language. I'm still not convinced I have the right language. I'm saying that energy is just as obvious to us as our hand is to us. I'm saying we have to disabuse ourselves of this notion that because we're not familiar with how to talk about energy, that we don't know what energy is. We do know. It is with us all the time. But we have not learned how to perceive it, how to just stop and become the sky. The cultivation of the sensitive, sentient space comes from Taoism and the practice of *wu wei*, which means 'not doing'. Working with energy is not an act of will only, it is also an act of allowing. You allow what-is to be what-it-is, and let it take shape. As you're in the presence of it, you then begin to understand it because you take it in, and you clarify it, and you come to understand what it needs, and you respond appropriately. (For more on this, see Chapter 6 in *Spacious Body* and Chapter 7 in *Embodied Being*.)

I do want to say one thing, and make sure I say this clearly: I don't think that we should be teaching energy work in the Basic Training. I think it confuses most students. I think working with energy should be saved until the end of the Advanced Training.

DW: Yeah, I agree completely.

JM: Most people I've had this conversation with, among Rolfers, are in agreement with it too. Because of years of doing and receiving Rolfing SI, I can't help but practice energy with the eyes of a Rolfer. All the concepts of Rolfing SI can be in play when I'm working energetically.

DW: It was a fascinating thing when I worked on the Standards of Practice (SOP) Committee. One of the things I contributed to that was ruthlessly holding the line that a definition is a *what* not a *how*. And toward the end of our work, when we'd submitted everything to the Rolf Institute® Board of Directors, two of us were really grappling

over this one final question we couldn't answer. We grappled with it behind the scenes, debated it with each other, and then all of a sudden I realized, or it dawned on both of us at the same time, that we didn't need to answer the question. We didn't need to answer the question because, literally, in Basic Training, as we are being taught Rolfing SI, everything is already there. In our SOP, we didn't need to distinguish that you get these pieces in Basic Training, or those pieces in Advanced, or this other stuff in continuing education. It's all already there. So you learn what you learn in Basic, and then over time, and through continuing education and experience, you will become enlightened to more of this stuff that was already there to begin with, you just weren't at a level where you could see it yet. So how do you get students to transition from Basic Training to feeling their being/perceptual state, and working from there? Or is it something they just evolve into over time at their own pace?

JM: Your realization, "It's already there" is a smashing insight. If you stage the teaching of the material in the right way, you can train very competent energy practitioners. Ray McCall and I facilitated a couple of seminars on perception. We did one for the faculty. We called it A Seminar for Peers. No one person was the teacher. We had a wonderful bunch of people come just to discuss energy work. Everybody was in agreement that you had to take that first step into letting what-is show itself. That was critical. The level of understanding, presence, and talent in the room was amazing.

DW: When opening myself to a Rolfing session, it feels like I'm stepping into the field and suspending my ordinary way of paying attention to things. Suspending these everyday concerns allows something else to come forward.

JM: Yeah. So you are integrating will and allowing in order to live from an allowing-will rather than the willful-will. When we've discovered the difference between what the physical feels like and what the energetic feels like, we have discovered something profound. In my latest book, *Embodied Being*, I present an exercise, a three-step process, on how to see holistically as experienced Rolfers do. I borrowed a piece of Goethe's thinking to create this process. Even inexperienced people can find this way of seeing.

DW: I figure that all the senses, plus much more, are all working at the same time. And all of them together are what cause me to come up with the conclusion of "I need to be there" or "This part is calling to me." I've worked with clients where I've even gotten information from smell.

JM: Interesting.

DW: Did you find language for describing how inexperienced people shifted from not seeing to seeing?

JM: Yeah, I have some. There's a chapter on seeing in my latest book. The chapter on seeing is theoretical, but the next chapter, Chapter 7, "The Beauty of Normality," is where I lay out the exercise.

In delving into this subject of energy, we need to appreciate that we are under the spell of Plato's and Descartes' worldview, which puts us in the position of being onlookers who live in separation. These limited frameworks muddy the waters and leave us in confusion about our work. We know what energy is because everyone has experienced it, to one degree or another – whether they fully realize or not. We work in it, and bring about change with it, whether, as practitioners, we acknowledge this or not. Our job is to learn to see that this is so, and to recognize that this is so. We need to discuss, and experiment in groups, and come to consensus as to what it is we're talking about.

Hokaku Jeffrey Maitland, PhD, is internationally known as an author, instructor, innovator, and expert in soft-tissue manipulation. He has spent most of his adult life deeply investigating Zen practice, philosophy, and the nature of healing. He has practiced Zen over forty years and is a Zen monk. He is also a Certified Advanced Rolfer, an Advanced Rolfing Instructor, a former tenured professor of philosophy at Purdue University, and a philosophical counselor. In addition to teaching Rolfers, Maitland also teaches workshops and classes in myofascial manipulation to physical therapists, chiropractors, and other healthcare professionals, as well as workshops in perception and energy. Maitland has published and presented many papers on the theory of somatic manual therapy, Zen, philosophy, and Rolfing SI. His research, articles, and book reviews are published in numerous professional journals. He is the author of four books: Spacious Body: Explorations in Somatic Ontology, Spinal Manipulation Made Simple, Mind Body Zen (written at the request of his Zen teacher),

and Embodied Being. He lives and practices in Scottsdale, Arizona.

Deborah Weidhaas is a Certified Advanced Rolfer and Rolf Movement Practitioner. She has been in practice for twenty-five years. She had over 110 Rolfing SI and Rolf Movement sessions in her own body before she trained as a Rolfer. After completing a ten-session Rolfing SI and a ten-session Rolf Movement series, and doing a few tune-ups, her inner voice told her to go back to Rolf Movement, and it would tell her when she was done. For two years, she actively worked her own healing process by coupling weekly Rolf Movement sessions with the mental, emotional, and spiritual healing processes that her inner voice presented her. Even so, she spent her first two years as a Rolfer ignoring the energetic/perceptual information that presented itself to her about her clients as she worked with them. She spent the next two years cautiously testing and verifying the accuracy, reliability, and sources for the information she received. Deborah recognizes herself as highly adept in the organization and dynamics of the structure of being and in engaging her clients in ways that allow them to resolve their own mental, emotional, and spiritual issues that arise from receiving Rolfing SI. She recently relocated from Los Gatos, California to live and practice in Richmond, Virginia.

Bibliography

Maitland, J. 2016. *Embodied Being: The Philosophical Roots of Manual Therapy*. Berkeley, California: North Atlantic Books.

Maitland, J. 1994. *Spacious Body: Explorations in Somatic Ontology*. Berkeley, California: North Atlantic Books.

Increasing Your Bandwidth

An Interview with Jim Oschman

By Michael Murphy, Roling® Instructor, Rolf Movement® Practitioner, and James L. Oschman, PhD

From Michael Murphy: I first met Jim Oschman at a Rolf Institute® annual meeting in the 1970s. I met him again at several symposia on the science of Roling® Structural Integration (SI), held at 302 Pearl Street in Boulder, Colorado. Later, he and I collaborated to design a curriculum to introduce basic science concepts into a class that we would teach at the Rolf Institute, instead of asking prospective candidates to study that science elsewhere. By now, our relationship has developed into a friendship. In the following interview, Jim shares his perspective on the science relating to the work of Roling SI, and how to think about energy work in the context of Roling SI.

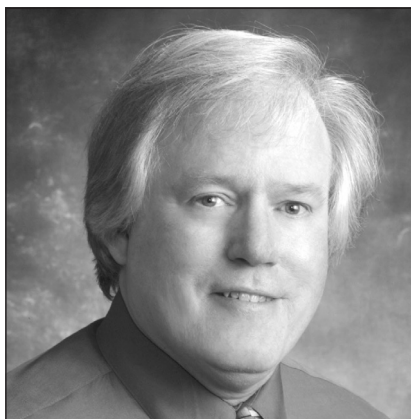
Michael Murphy: I wanted to start this interview by telling you that this issue of the Journal has the prevailing theme of energy and other subtle aspects of our work.

Jim Oschman: Good.

MM: I thought I would begin by trying to get your definition of what energy work means. What is it for those of us that are in the business of putting our hands on people's bodies? How do you understand what we're doing with respect to energy work?

JO: Let me give you an example; I was just thinking about this. Rolfers™ have told me stories about observations they've made, and I looked to see if there was any science that fit with their stories. Some of their stories were totally astounding, but I found science that fit with them, and here's an example.

Rolfers have told me that sometimes when they begin to work with a client, the tissue begins to move before they touch it. In the ordinary mechanistic way of thinking of things, that's kind of ridiculous. Then I came across Toyochi Tanaka, and his article (1981) in *Scientific American* on gels. Gels are a major part of connective tissue, and are probably what hardens up to make the dense places that Roling SI is able to melt. What Tanaka described was how gels can be at the critical point such that a tiny amount of energy, a temperature change or magnetic field, a very slight input of energy, can cause a gel to change its consistency, and go through a phase change. I thought well, maybe that's an explanation for what's going on. Maybe the work that had been done in the past prepared the tissue so that as a Rolfer approached it, it was at a critical stage in terms of its gel-sol relationship, and the warmth of a hand or magnetic field from a physical body took it over the edge, and it went from more solid to fluid-like.



Jim Oschman



Michael Murphy

That was interesting to me, and I talked about that years and years ago. That's energetic; that's energy medicine. It's an energetic relationship. More recently, there are other factors that play into this that may be even more profound. Specifically, there's the work of Martin Pall, a biochemist from Washington State University. He has discovered something really profound that I think is the most important discovery relating to energetics in a very long time. He has simultaneously solved two big

problems. One is the problem of how a tiny amount of energy from a hand could actually affect a cell in a client's body without physical contact. How can subtle energy therapies possibly produce effects on cells? An important source of information on this topic is an article (McCarty et al. 1998) from the HeartMath® Institute. They showed that your cardiogram entrains with your client's brain wave even when your hand is eighteen inches away from his body.

At the same time, Pall solved another problem, which is why do some people feel awful when driving under a power line or driving past a cell phone tower; why does just being in the presence of cell phones or Wi-Fi cause some people to get sick in the presence of very tiny fields coming from our technologies? Those are two important problems, and Pall found the answer. I think he made a classic scientific statement when he said that the answer was lying in plain sight in the scientific literature, but no one had taken the time and trouble to put the pieces together. He put the pieces together and explained it by stating that all cells have what are called voltage-gated calcium channels on their surfaces. Calcium channels regulate everything that a cell does. Cells have lots of different activities they can do, and they're switched on and off via calcium channels.

Pall's literature search documented many examples of the effects of an extremely small electromagnetic field, a tiny, tiny, field, the kind of field you would get when you were a mile away from a cell phone tower or when your cells are six inches or a foot away from a Rolfer's hands. Very weak fields can activate these calcium channels and the effects are almost instantaneous. He has created a model that explains very subtle energetic influences; from the energy medicine standpoint, these influences begin to take place as soon as your client enters the room, even so far as when you begin to talk to him on the phone to set up the appointment.

MM: Is he researching energy medicines of one kind or another?

JO: No, this is speaking to pure physiology and biophysics. It's what I've been looking for in my investigations of energy therapies. I'm interested in all of them; in Reiki, Therapeutic Touch®, Healing Touch Program™, Polarity Therapy, and craniosacral work. I got started on this quest when I discovered that in

order to understand Rolfing SI, I had to understand everything, because Dr. Rolf, in her work, produced an amalgamation of many different approaches. There was no approach to therapeutics that was off limits to her. I've found it to be very interesting, and the scope of my work has made my investigations of interest to virtually every branch of therapeutics. I give lectures and workshops for just about every school of complementary and alternative medicine.

MM: How did you happen to meet Ida Rolf in the first place?

JO: It was Jason Mixter who introduced me to Dr. Rolf. He did my last three Rolfing sessions in Woods Hole, Massachusetts, where we were both living at the time. My first seven sessions were with Peter Melchior. Jason was taking the Advanced Training, which was Ida's last advanced class, conducted at Robert Toporek's home in Philadelphia. Jason invited me to come to meet Dr. Rolf and give a talk. That's when I met Ida, and a number of other Rolfers who have been my friends ever since. Shaking hands with Ida Rolf was such a remarkable experience that I wrote an article about it for the celebration of the hundredth anniversary of her birth in 1996 (Oschman, J.L., 1997). The Philadelphia class took place toward the end of the 1970s, maybe a year or two before she died.

MM: Had you been interested in various forms of bodywork prior to that, or did being exposed to Jason and to Ida really start your interest?

JO: It was actually being exposed to Peter Melchior that got me started. He gave me my first seven sessions of Rolfing SI, and he talked to me the whole time. I wish I had a tape recording of all the fascinating things he said. He talked about energy. The stuff that he talked about was scientific material that I had never been exposed to in twenty years of being overeducated at the university. I had never heard of Harold Saxton Burr, for example, whose work was very important. I was curious about what Western medicine thinks about energetics and why they don't talk about it. Because physics is not taught in medical schools, energy is very confusing to most physicians, which is a huge problem. I discovered, after many years of inquiry, that Western medical science, or biomedical science, simply doesn't think about energy. There is no opinion about energy except that it's 'woo-woo', which it is not.

MM: Have you experienced isolation in the scientific community because of your interest in these topics?

JO: No, I don't experience any isolation. I speak to the choir; I speak to people who are very interested. I don't get any rotten vegetables thrown at me. I have given talks at medical schools. For example, I did grand rounds at a hospital in New Haven, Connecticut. I had an auditorium full of doctors, and the only feedback I got afterwards was that various doctors were mumbling, "Well, I'd like to see more research on that." Well, of course. I would like to see more research on that, too! Until the advent of the National Center for Complementary and Alternative Medicine (NCCAM), recently re-named as the National Center for Complementary and Integrative Health, there was little financial support for research on alternative medicine. What I discovered, however, is that there is actually a lot of fundamental research that has been done on energetics in the fields of biology, physics, and biophysics. This is the research I talk about and write about in my books and articles.

The research that's being sponsored by the National Institutes of Health (NIH) is somewhat interesting, but there is still a negative bias towards energetics. It was expressed, for example, in an article by an unnamed author, which was posted on the NCCAM web page, contrasting so-called "veritable" energy with "putative" energy. Veritable energy was described as mechanical vibrations (such as sound), and electromagnetic forces, including visible light, magnetism, monochromatic radiation, and rays from other parts of the electromagnetic spectrum. A quote: "They involve the use of specific, measurable wavelengths and frequencies to treat patients."

"Putative" energy was described as alleged "energy fields" that human beings are supposedly infused with. A quote: "This is what practitioners of Reiki, Therapeutic Touch, yoga and others purport to be manipulating." This statement is out of date and ridiculous. Biofields are alleged to be putative: that is simply false. Biofields have been measured around the human body since the 1970s, using sensitive magnetometers. Biofields are alive and well, and were the subject of an extensive multi-authored review (Hammerschlag et al. 2015). To say that biofields are unmeasurable is completely incorrect,

misleading, and a little bit annoying, to say the least.

MM: That's a kind of isolation; sort of an intellectual isolation or an institutional isolation. It sounds like you've been busy yourself.

JO: I have met physicians, for example, who give a copy of my book on energy medicine (Oschman 2000/2016) to every patient because they believe energy medicine is important and they want their clientele to know about it. There are, of course, other physicians who run to the nearest fire escape at the mere mention of energy medicine. What's changed all of this is the popularity of Reiki. In New England, Reiki is used in hospitals and rehabilitation facilities. Hospitals are in competition for patients, so once a hospital offers Reiki and people like it, the other hospitals have to offer Reiki, as well. For example, I went to a local rehab center and there was the social worker standing behind one of the patients, holding her hands above the patient's head, not touching, offering Reiki to a patient who had been agitated. The Reiki work calmed the person down very nicely. That kind of thing shows a shift in consciousness.

One of the doctors in the local hospital here in Dover, New Hampshire, actually asked me about Reiki. When you go for surgery, the surgeon will give you a little pamphlet offering Reiki. What this doctor noticed was when patients had Reiki before and after surgery, they needed fewer pain medications in the recovery room. The doctor was impressed, and he thought it would be interesting to do a study. Whether they actually did such a study, I don't know, but that is a common observation. That's energy from the hands. Sometimes touching, but not always.

My local massage therapist, Tina Michaud-Gray (www.healingnh.com), is an expert in energy medicine and has developed her own unique practice. She uses a combination of energy techniques, including grounding or Earthing, on patients before and after surgery. She calls this work The Rapid Recovery System. Patients experience far less pain and extremely rapid recovery after surgery.

MM: If Rolfers were wanting to deepen their study in this area, do you have a suggestion about ways they could proceed?

JO: First of all, they need to know that they're already doing it, whether they

know about it or not, and they can pay attention to and discuss among themselves the energetics that are going on all the time. They could read my books and articles on energy medicine that were inspired by my interactions with Rolfers over the years. Many of the articles were published in *Rolf Lines* and in *Guild News*. They could take an introductory class in any of a number of energy medicine therapies that are available all over the country, all over the world, actually. I can rattle off the names. They could take Healing Touch, Therapeutic Touch, Reiki, Polarity Therapy, or Zero Balancing®. I find BodyTalk to be very interesting. There are a lot of energy-based therapies, schools that offer introductory courses, and by the end of a day or a weekend, you're doing it. I think that Rolfers would do very well to become familiar with this kind of work, for they would pick it up right away. It's already in their systems; it's already in their hands.

A valuable resource is the International Society for the Study of Subtle Energies and Energy Medicine (ISSSEEM). I joined this organization the moment I heard about it because of its goal of bridging science and spirit. For many years they have published a peer-reviewed scholarly journal, *Subtle Energies and Energy Medicine*, and an archive of the complete twenty-one years of publication, volumes 1-21, is available on the web for free (<http://journals.sfu.ca/seemj/index.php/seemj>). This is a very rich source of information on energy medicine.

MM: I read the articles that you forwarded. I was particularly interested in that study about the shape of the human heart and speculation about how the physical shape and the fibers in it could contribute to a sense of core (Oschman and Oschman 1998 Apr; Oschman and Oschman 2015). I know Ida Rolf used this image of core and sleeve, and you were sort of hinting that that core could be aided and abetted by the physical contours of the human heart. I wonder if you have any more to say about that.

JO: My wife, Nora, and I have recently published a couple of papers on the heart. One of them is highly relevant. It describes the heart as a bi-directional scalar field antenna (Oschman and Oschman 2015). It has been very interesting to scientists; we've gotten a lot of good feedback. In fact, I've been invited to write another paper for the same journal, because of the positive comments. I have been collaborating with some cardiologists from Spain.

You mentioned at the beginning of this interview about "subtle aspects of Rolfing SI" and this paper discusses scalar fields, which are the basis for the so-called 'subtle energies' discussed in many branches of alternative medicine.

MM: There was reference made to a Spanish cardiologist, who is now deceased.

JO: Yes. The group I am working with has continued his work; his name was Francisco Torrent-Guasp. I have an interesting story about how I connected with him. I was looking at the section on the heart in the 35th edition of *Gray's Anatomy*, edited by Peter Williams and Roger Warwick, and came across a reference to a paper Dr. Torrent-Guasp had written with the title "The Electric Circulation." This seemed highly relevant – just what I was looking for. I asked the interlibrary-loan librarian at Woods Hole if she could get a copy of that article for me. After a month, she came to me and said that the article did not exist anywhere in the U.S., and she suggested that I write to the editors of *Gray's Anatomy* and ask them if they had a copy. I wrote to Professor Warwick at Guy's Hospital Medical School, University of London, and he responded that because Dr. Torrent-Guasp came to London from time to time, they had met, and that he could vouch that Dr. Torrent-Guasp would be happy to communicate about his work. He provided the doctor's address, which was in Denia, Alicante, Spain. A note to Dr. Torrent-Guasp led to an enthusiastic response consisting of a collection of reprints, some in English, and some in Spanish. On the reprint of his electrical circulation article, he had written an effusive note expressing profound appreciation for interest in his work.

Dr. Torrent-Guasp also sent me a silicone-rubber model of the helical heart. This model was developed by Torrent-Guasp, Whimster, and Redmann in 1997. Dr. Torrent-Guasp had unraveled the 'Gordian Knot' that had been a profound mystery of heart anatomy for almost five centuries. The myocardium had traditionally been viewed as having a more or less homogenous morphology. This assumption dates to the seventeenth century, when physician William Harvey described the circulatory system. His simplistic anatomical perspective, which is widely accepted to this day, was that the heart is a single homogenous muscle. The ventricles, however, had long posed profound mysteries, and were referred

to in 1864 by the well-known British professor of anatomy, James Bell Pettigrew, as a Gordian Knot, a term that is often used as a metaphor for an intractable problem (as disentangling a 'hopelessly impossible' knot in a rope). After some years of meticulous research, Professor Torrent-Guasp untangled the ventricular knot for the first time, discovering that the 3D configuration of the ventricles is a double helix, known as the helical ventricular myocardial band (HVMB). This, his main discovery, was revealed through a blunt dissection of the heart. A video on the Internet shows Dr. Torrent-Guasp performing the dissection and unrolling the myocardial band (<http://tinyurl.com/the-helical-heart>). I have since learned that it took him fifty years of work to be able to demonstrate this simple dissection.

His discovery has been confirmed, and has led us (the people who continued his work and myself) to reconsider the significance of the T wave in the electrocardiogram (Ballester-Rodés et al. 2016). I got to say in that paper something I've always wanted to say in print. I've always been impressed with the evidence that the blood spirals through the aortic arch. I've always felt that that was very interesting and important because the heart produces electricity. That is the electricity that gives rise to the electrocardiogram. What's interesting about the aortic arch is that the conductor of the electricity produced, which is the blood, is moving helically (Figure 1). The helix, in electric engineering terms, is a solenoid. It's a device that greatly increases the strength of a field. A straight wire will have a magnetic field around it (this is due to a fundamental law of physics known as Ampère's law). A coil of wire will have a much bigger field around it, especially if it has a conductive core inside.

It seemed that blood and electrical flow through the aortic arch should give rise to a large field. There are the arteries, also, which have spiral grooves in their walls (these grooves disappear on death, so we only know about them from fiber-optic examination of arterial walls in living patients). The descending aorta and the veins, e.g. the ascending vena cava, are all electrical conductors. The phenomenon of 'core' might have energetic, electronic, electrical aspects by virtue of the electricity going up and down, with each heartbeat, through those conductors, which are right in front of the spine. They're in

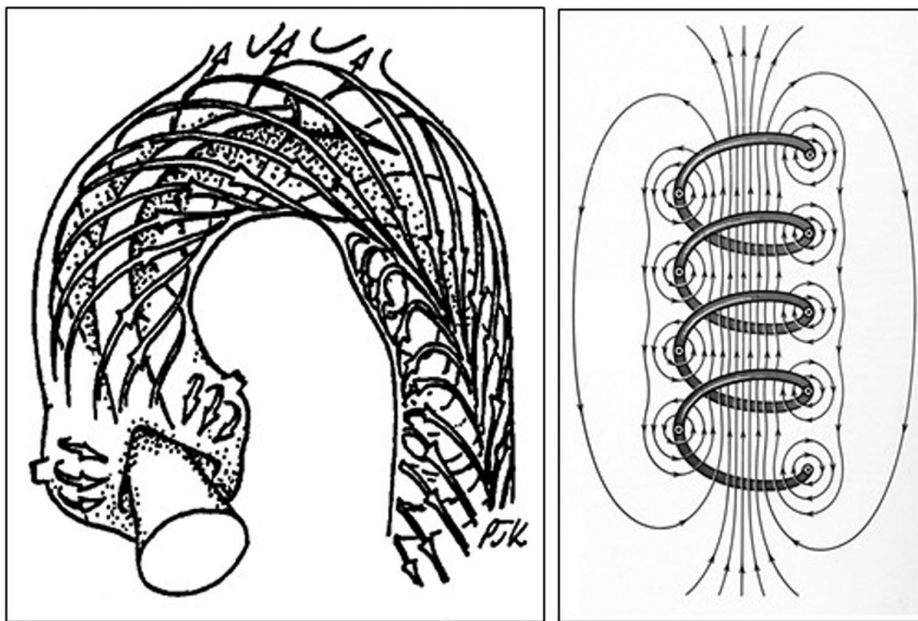


Figure 1: At left, the vortical flow pattern in the aortic arch. The heart electricity is thought to be conducted through the circulatory system by ions in the blood, and the conductor itself is moving helically. At right, from an electrical engineering perspective, the helical electrical flow through the aortic arch resembles a coil or a solenoid that amplifies the electromagnetic output.

the perfect place to make a magnetic core. This fits with ancient teachings of Oriental medicine. There's a very important energetic source, which has been seen between the kidneys, described in the ancient texts from thousands of years ago: it is called "the rising qi between the kidneys" (Oschman and Oschman 1998 Apr). What could this be? The aorta and the vena cava are positioned between the kidneys, and perhaps the core experience by Rolfers may be the same core that is referred to in Oriental medicine. Different terminology, but what we look for is the same thing, and I'm very interested in the ancient philosophies, the ancient traditions, traditional medicines, and what they have to teach us; how they link to modern biomedicine. I'm interested in anything that will teach us more about the human body.

These stories about the helical heart and the helical properties of the fabric of space were part of a thirty-year adventure with the science of spirals. I wrote up the story as a foreword for a fun little book entitled *Spiral Up! 127 Energizing Options to be Your Best Right Now*, by Chloe Faith Wordsworth. The adventure began when I was auditing a Rolwing class taught by Peter Melchior and Jan Sultan. One day, Jan called me over to look at one of the models in the class, who was lying on a Rolwing table. Jan drew my attention to the top of the model's head

and pointed to the spiral in his hair. What he said next was absolutely astonishing to me: "Everyone has a spiral like that on the top of their head, and it continues all the way down through their body." This was a completely new concept for me, and I was fascinated. What could this mean? This was the beginning of a lifelong study that continues to this day, and that made me want to digest and share Chloe's book. In the foreword for her book, I traced the steps in my adventure that began with Jan's comment, and ended with the conclusion that the spiral has profound energetic significance because of the way it deals with the intersection of forces.

One of the steps along the way was the discovery of the importance of the vortex in the martial arts. One of the methods of Aikido is called *tenkan*, described as the force of the tornado or cyclone. The master is in the center of a vortex and attackers are flung around the edges of this cyclonic force. You can see a demonstration of this, and other techniques, in a rare 1935 film of the founder of Aikido, Morihei Ueshiba ('O-Sensei'; see <http://tinyurl.com/p69s2oo>). During a short section near the end of the film you can see the master attacked by seven strong men. They do not appear to be able to touch the master, and all of them quickly end up on the floor of the *dojo*. Another video (<http://tinyurl.com/lsoqwy5>)

from some years later shows him again attacked by a group of strong fighters, and they quickly end up on the floor of the *dojo*. O-Sensei announces that, "Spiritually there are no strangers or borders. Everything is part of the same family. The aim of Aiki is to banish fighting, warfare and violence."

Jason Mixter got excited when we had our natural science meeting at the Rolf Institute many years ago. Were you at that gathering?

MM: There were several and I was at several of them.

JO: One of the things that made Jason very happy was when he interviewed me and I said, "I'm not coming here to teach you about science. I'm coming to learn from you to teach science about a new way of looking at the human body." Jason liked that. The whole story is summed up in my favorite quote from an acupuncturist in Lexington, Massachusetts, Kerry Weinstein: "There's this method and that method and this medicine and that medicine and then there's the way the body really is." I'm really interested in the way the body really works. The phenomena that take place in Rolwing sessions can teach us some things that medicine, Western biomedicine, needs to know if they're willing to listen. Biomedicine has only a rudimentary understanding of 'human structure'. Rolwing SI has a great deal to say about structure.

MM: Another of the articles I read over the weekend talked about the phenomena of 'lift'. I know that's been a puzzle for Rolfers for years. We do our work and suddenly the body seems to have a rising something or energetic lift up, a physical lift, a biomechanical lift. Many of us have been trying to explain it with negative pressure gradients and this area's lower pressure than that area. I just sort of wondered what your current take on the notion of lift is in the human organism.

JO: I have experienced that lift, so I know that it's there. I wrote two articles about lift (Oschman and Oschman 1998 Winter; Oschman and Oschman 1998 Apr). I made a suggestion or hypothesis about it, and it arose from work that I did with a scientist at Woods Hole many years ago. His name was Ray Stevens, and he was studying what he called *levity*. His project was called "the Levity project." He was interested in levitation. One of the dictionary definitions for levity is "unseemly jocularity." I got the book *Levitation* by Steve Richards, which

has an appendix listing “Forty Levitated Persons, Canonized or Beatified.” The list was first compiled and published by Sir William Crookes in the *Quarterly Journal of Science* in February 1875. Over the years many individuals have been beatified by the Catholic Church because they levitated. One of them was a little friar in a little cathedral in Italy. He would kneel down before the altar and he’d just go up. Right up off the floor. The Pope came and saw him do that. That was verification from a pretty reliable source. When a room full of people suddenly levitates and everyone starts floating around, it is hilariously funny – unseemly jocularity sets in!

What Ray Stevens had discovered, what we were working on together, was an idea about how spin can take away inertia. It is not anti-gravity. It is a phenomenon that takes away inertia. It’s not making gravity go away, but if you take away inertia, you can become very light. In those two articles of mine on gravity, lift, and inertia, I suggested that the spin of the water molecules in the blood as it’s going through the aorta and vena cava can give rise to what my friend referred to as a levity field. This has never been confirmed, never been researched any further. But it made sense in a lot of ways.

This may seem kind of ‘far out’, and I haven’t written this up, but one of the places it shows up, believe it or not, is in the phenomena of flying saucers or unidentified flying objects (UFOs), which are able to accelerate extremely rapidly. People have actually observed what they call ‘flying saucers’ and they have been recorded on radar screens near airports. There is verification that they can travel extremely fast and that they can make right-angle turns at very high speed. They are described as having some spinning component inherent to them, either inside or around the rim. What makes you go through the windshield when you slam on the brakes of your car is inertia. Any beings inside of a flying saucer would be plastered up against the leading edge of the vehicle unless inertia was cancelled. Cancelling inertia would enable the object to accelerate very rapidly, to make right-angle bends at very high speed, and it would also take away the inertia of the occupants so they wouldn’t get plastered up against the front end of the vehicle during a sharp turn. That’s a little bit of a speculative explanation, but there it is.

MM: How do you suspect that that would apply to Rolfers and their work? Do you see a link? A levity connection? As long as we’re out here speculating, let’s go a little farther. Can you induce levity in another human being?

JO: There’s another aspect to it that I didn’t mention, which is intimately related to Roling SI. This is the core musculature and the ligaments associated with the spine, including the erector spinae, for example. Roling SI reorganizes this vertical system. It is the system that Tom Myers refers to as the spiral line. For a number of years, I taught the Comprehensive Studies course with Tom. Both of us were fascinated with spirals. Eventually, Tom wrote his famous book, *Anatomy Trains*, that is used as the text in anatomy classes for bodyworkers and movement therapists around the world. In it, he describes the spiral line that is a part of the head-to-foot system we are talking about. Tom acknowledges me for giving him a key article by a famous anthropologist, Raymond A. Dart MD, of the University of the Witwatersrand in Johannesburg, South Africa, where Dart was Dean of the medical school. In his DVD, *Anatomy Trains Revealed*, Tom said, “I thank Dart for the inspiration and Oschman for pointing his finger in the right direction, but the progressive development of the *Anatomy Trains* system involved a lot more perspiration, including the work of demonstrating the reality of the myofascial lines through dissection . . .” I, in turn, must acknowledge Peter Levine as the person who originally gave the Dart article to me.

Myers (2009, 131) writes, “The spiral line loops around the body in a double helix, joining each side of the skull across the upper back to the opposite shoulder, and then around the ribs to cross in front at the level of the navel to the same hip. From the hip, the spiral line passes like a ‘jump rope’ along the anterolateral thigh and shin to the medial longitudinal arch, passing under the foot and running up the back and outside of the leg to the ischium and into the erector myofascial to end very close to where it started on the skull.”

One of the ideas is that as the spiral line becomes better organized in relation to the vertical, and more functional and connected to the psoas and so on, as that whole system becomes better organized, the core experience increases. Would you agree with that?

MM: Yes.

JO: The double-spiral arrangement described by Dart (Figure 2) is important in acupuncture theory, as is described by Yoshio Manaka (1995). For Manaka, as well as for myself, there was profound energetic significance to this system because of its analogy to a coil and a core, otherwise known as a solenoid as described above. Manaka viewed the place where the obliquus internus muscles attach to the anterior superior portions of the iliac spine as the location of the important acupuncture point known as Gall Bladder 29. He states that the continuous muscular band or ‘coil’ relates to the physico-electrical medium of the Yang Qiao Mia and probably the Yang Wei Mai as well. He is referring to



Figure 2: The double-spiral musculature of the human body as described by Raymond Dart. The diagram was provided by Dr. Yoshio Manaka. The anatomical arrangement corresponds to the spiral myofascial line described by Tom Myers in his book *Anatomy Trains*.

the Extraordinary Vessel points, sometimes called 'master points' or 'respectable points' (descriptions dating to the Jin dynasty, 1115-1234 A.D.; Matsumoto and Birch 1988, 363-364).

Those *erector spinae* muscles run vertically, like the aorta and vena cava, and they will transmit electrical energy vertically up and down with each heartbeat. One of the ideas is that as those erectors get more functional and more oriented with the spinal cord and the cerebrospinal fluid and establish relationship with the double-spiral ventricles of the heart and blood vessels, the electrical flow through the system could increase and that could give you an experience of lift in this core system. It is conceivable that the new organization that arises from the Roling process enables a better energetic resonance between the double-helical heart, the double-spiral arrangement of the musculature, and the core musculature, which gives rise to the phenomenon of lift. There may also be a resonance between the double-helical heart and the double-helical DNA throughout the body.

One of the interesting things that Peter Melchior told me about was night walkers, people who go out and walk in the dark. They can't see a thing. They are operating from their core. If there's a rock, they step over it. If there's a ditch, they jump over it or they avoid it. They can do this blindfolded. Even though they're not seeing what's in front of them, their bodies know what's in front of them if they allow their movement to originate from their core, which senses the terrain ahead of them. The phenomenon may also be related to 'blindsight' as described by Weiskrantz (1986) – the ability of people who are cortically blind due to lesions in their primary visual cortex to respond to visual stimuli that they do not consciously see. Human subjects who had suffered damage to their visual cortices due to accidents or strokes can have partial or total blindness. In spite of this, when they were prompted they could 'guess' with above-average accuracy about the presence and details of objects, and they could even catch objects that were tossed at them. When asked how they are able to do this, the usual response is, "I guess." These are bizarre phenomena, but they're interesting. I look to them as possible evidence to explain things that are normally considered inexplicable.

MM: I keep hearing that the standard for scientific research has to do with repeatability. I'm suspecting you're looking for a way to repeat those experiments; to find research projects that elucidate these rare phenomena and then repeat them.

JO: I don't do that. There are people who do that. The gold standard for proof is the randomized controlled clinical trial. I think that is a disaster. The randomized controlled clinical trial was designed to test drugs. The phenomena that are most interesting in life are not drugs. What I'm interested in is explaining how things work. To me, a good explanation cuts through a lot of confusion. Your clients sometimes say, "Michael, how did you do that?" I want you to have a really good answer for how you did that, an answer that makes sense. I'm describing what may be going on in your work. Being able to provide a logical and understandable explanation is much more interesting and valuable to the average person than a randomized clinical trial, in my humble opinion. I find that explanations are extremely powerful. If you have insomnia, read the *New England Journal of Medicine*: it'll put you right to sleep. People aren't interested in that stuff. They don't want to read statistical analyses of randomized clinical trials. An explanation of how something works is directly relevant to their life.

MM: I got it.

JO: I have fun. I think I have more fun than people who do randomized clinical trials. The big problem with those trials is that even with the best trials with the best statistical outcome, the information gets lost. I can give you an example. There was a very good study of homeopathy involving many, many, many patients with asthma. I think it was done in Costa Rica. It showed that the homeopathic remedies worked. The experimental design and statistics were impeccable. The study didn't go anywhere because of the media. The media do not report things like that, or if they do, they twist the story. No matter how good your randomized clinical trial is, your work is not over until you make sure the media report it correctly, and usually they don't. Why? The pharmaceutical industry spends a lot on advertising in newspapers and news magazines and so on. They take their news from an industry that actually has teams of people who are paid to debunk anything that comes along that doesn't increase sales of pharmaceuticals.

MM: Oh yes.

JO: You've noticed that?

MM: I've also noticed the medical associations have professional debunkers. I've known a few.

JO: I'm reading a book, it's called *Arguing Science* and it's a dialogue on the future of science and spirit. It's a dialogue between biologist Rupert Sheldrake and the skeptic Michael Shermer. Rupert Sheldrake has some extraordinary ideas about the origin of form in living things that many scientists get worked up about. They don't like his ideas. I think they're great ideas. The biggest unsolved mystery in biology is how Michael Murphy emerged from a single cell. It's also highly relevant to Roling SI. Sheldrake's model describes a morphogenetic field, the morphic field. This is the field that contains the information on how to make Michael Murphy. This field is present everywhere in space. Sheldrake proposes that living systems tap into information through an information field, which he calls the morphic field.

I like that idea. We do not really understand morphogenesis. Not only do I like Sheldrake's idea, but I am also beginning to understand how space stores that information. That's the first of the vortex articles (Oschman and Oschman 2015), describing the spiral grain of the universe. In my opinion, when there are no good explanations for a phenomenon, any idea, no matter how unusual, is better than no idea. It is a place to start.

I think that ultimate energetic healing is tapping into the morphic field to read the blueprint by which the organism was created in the first place. Roling SI has a great paradigm for this, of bringing forth the pattern in the body that is your birthright. That's a beautiful statement. In a sense, that may be what all successful therapies do. What is that pattern and where does it come from? A good candidate is Rupert Sheldrake's morphic field. It's not DNA for sure. One quote about DNA, "The genes are not on top, they are on tap" (Strohman 1993). DNA contains information that is available to the organism as it forms, but it is not the director of the process.

MM: Is there anything else you had hoped we might talk about in this conversation that you haven't had a chance to say yet?

JO: I'm pretty happy with the things we've talked about. I can certainly thank Peter

Melchior and Jason Mixter and the Rolfers and Ida Rolf for giving me a career. I taught in what was called "the Pre-Training" and later became the Comprehensive Studies Program. We decided that there should be a piece to this introductory course on biophysics, which I taught for a number of years. I was trying to assemble the biophysics that seemed most relevant to Rolfing SI. It turned out that everybody who does therapy of any kind is very interested in this material. I took that material all over the world. I've been to twenty-five countries. I go to Europe all the time. It's a tale that grows with the telling, as they say – that's from *The Hobbit*. And I wrote books based on this information.

MM: I like it. Thank you for spending this time with me.

JO: One last thing: I was once asked by an expert on energy medicine, "What can I do to increase my compassion?" I said, "Increase the bandwidth of your heart." I don't know where that came from, but out it came, and he liked it and I liked it.

MM: All right. Now you have to come up with a 'how' – how you're going to do that.

JO: I have a recommendation. Learn Heart Rhythm Meditation. It's taught by Puran and Susanna Bair (2010) who founded the Institute for Applied Meditation on the Heart (iamHeart) and the IAM University of the Heart. Their book, *Living from the Heart*, was hailed as "one of the most important texts ever written on meditation." People love this kind of meditation. It's very different from Transcendental Meditation (TM). It involves paying attention to your heart and your breath. Amazing things happen. That's a method of increasing the bandwidth of your heart radiations. There you go.

MM: There you go. Thank you very much.

James Oschman has a BS in biophysics and a PhD in biological sciences, both from the University of Pittsburgh. He is the author of numerous articles in scientific journals and the author of Energy Medicine: The Scientific Basis (2000/2016) and Energy Medicine in Therapeutics and Human Performance (2003). He lectures and teaches worldwide, is involved in the application of energy medicine to medical devices, and is the president of Nature's Own Research Association in Dover, New Hampshire. At his website www.energyresearch.us you can find links to his books, videos, and various articles.

Michael Murphy has been practicing Rolfing SI since 1975, and has been a member of the Rolf Institute faculty since 1979. He lives in Los Altos, California with his family. His other passion is choral singing.

Bibliography

Bair, P. and S. Bair 2010. *Living from the Heart*. Tucson, Arizona: Living Heart Media.

Ballester-Rodés, M., F. Carreras, J. Narula, J.L. Oschman 2016. "A New Look at the T Wave." *Fluid Mechanics Open Access* 3:128.

Hammerschlag, R. et al. 2015 Nov. "Biofield Physiology: A Framework for an Emerging Discipline." *Global Advances in Health and Medicine* 2015 Nov; 4(Suppl.):35-41.

Manaka, Yoshio 1995. *Chasing the Dragon's Tail: The Theory and Practice of Acupuncture in the Work of Yoshio Manaka*. Taos, New Mexico: Paradigm Publications.

Matsumoto, K. and S. Birch 1988. *Hara Diagnosis: Reflections on the Sea*. Taos, New Mexico: Paradigm Publications..

McCarty, R., M. Atkinson, D. Tomasino, and W. Tiller 1998. "The Electricity of Touch: Detection and Measurement of Cardiac Energy Exchange Between People." In: Karl H. Pribram, ed. *Brain and Values: Is a Biological Science of Values Possible*. Mahwah, New Jersey: Lawrence Erlbaum Associates, Publishers, 359-379.

Myers, Thomas 2009. *Anatomy Trains*. London: Churchill-Livingstone Elsevier.

Oschman, J.L. 2000/2016. *Energy Medicine: The Scientific Basis*. Edinburgh: Churchill Livingstone.

Oschman, J.L., 1997 Apr. "What's in a Handshake? A Commentary on Human Energetics." *Rolf Lines* 25(2):12-19.

Oschman, J.L. and N.H. Oschman, 2015. "Vortical Structure of Light and Space: Biological Implications." *Journal of Vortex Science and Technology* 2(1).

Oschman, J.L. and N.H. Oschman, 2015. "The Heart as a Bi-directional Scalar Field Antenna." *Journal of Vortex Science and Technology* 2(2).

Oschman, J.L. and N.H. Oschman, 1998 Winter "Gravity, Lift, and Inertia: Part 1 – What Do We Know About Gravity?" *Rolf Lines* 26(1):9-19.

Oschman, J.L. and N.H. Oschman, 1998 Apr "Gravity, Lift, and Inertia: Part 2 – Lift and Inertia" *Rolf Lines* 26(2):10-19.

Strohman, R.C. 1993. "Ancient Genomes, Wise Bodies, Unhealthy People: Limits of a Genetic Paradigm in Biology and Medicine." *Perspectives in Biology and Medicine* 37(1):112-145.

Tanaka, T. 1981 Jan. "Gels." *Scientific American* 244(1):124-138.

Weiskrantz, L. 1986. *Blindsight: A Case Study and Implications*. Oxford: Oxford University Press.

Wordsworth, C.F. 2014 *Spiral Up! 127 Energizing Options to Be Your Best Right Now*. Resonance Publishing.

In Memoriam

Structural Integration: The Journal of the Rolf Institute® notes the passing of the following member of our community:

**Ann Rosamond Ohlmacher,
Certified Advanced Rolfer™,
Rolf Movement® Practitioner**

Energy, Geometry, and Presence

Part 2 of an Interview with Ray McCall

By Anne Hoff, Certified Advanced Rolfer™ and Ray McCall, Rolwing® and Advanced Rolwing Instructor

From Anne Hoff: This interview was conducted in the spring of 2015, when both of us were in a class with Will Johnson on his view of embodying the 'Line' and its support for meditation practice. Part 1 of this interview, "The Work of 'The Work': An Interview with Ray McCall" was published in the March 2016 issue of this Journal.

Anne Hoff: We talked earlier [see "The Work of 'The Work': An Interview with Ray McCall" in the March 2016 issue] about the 'tension' between one group of Rolfers who are very oriented toward physical pressure and using that to change tissue, and others who are more drawn to the energetic taxonomy and subtle forms of work. And, of course, there are many in our Rolwing Structural Integration (SI) community who do both. In terms of the divide between these camps, do you locate yourself somewhere on one side, in the middle, or do you flow back and forth?

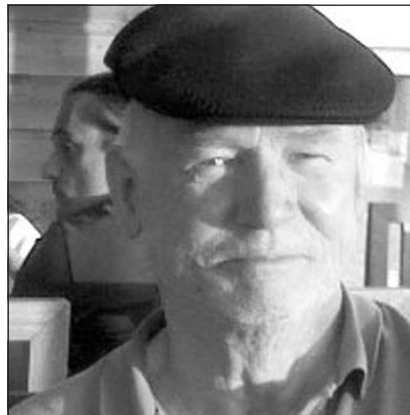
Ray McCall: I like to think I flow back and forth according to the client's body, and psyche. One of our goals is to teach a broad spectrum [of touch]. Some people need very direct, even forceful contact to feel themselves, or to feel change . . . other people, if you do that, you override their nervous system and they dissociate. So I think people need to leave the Basic Training (BT) with the ability, at least to some degree, to work across the spectrum of contact.

AH: How do you recognize how to work with particular clients?

RM: By their response. You touch, you give input, and you see whether they contract, or whether they stay connected/engaged, and does the body respond? Does the body shut down? So – you listen.

AH: Talk a bit about some of the more subtle things you've studied and where you see their connection to the lineage of Ida P. Rolf.

RM: Certainly the craniosacral work. And then the work that I did with Bob Schrei in SourcePoint Therapy®: exploring a way to work effectively within the energetic taxonomy that was accessible and effective. And my whole meditation practice. [I think these have] reinforced my connection to the lineage, because when you really start



Ray McCall



Anne Hoff

researching and rereading what Dr. Rolf wrote, the whole energetic element is there. She was interested in it; she worked with it. So for me, it has expanded my perception of my work, and reinforced what I've always thought.

AH: When you teach, how do you bring these elements into the classroom so it's still Rolwing SI? How do you help students assimilate these orientations?

RM: Well, that is one of the most complex, challenging questions or parts of teaching. Part of it is that we don't seem to have an agreed-upon definition of "What is Rolwing SI?"

So that complicates, confounds the issue right from the get-go. Historically, there is always the anecdote of Emmett Hutchins asking Dr. Rolf if he stood across the room and thought of the psoas lengthening and the interosseus membrane opening, and you saw it happening, and the person was integrating more into gravity, was that Rolwing SI? And the story I've heard is that she considered and she said, "Yes, I think so." The conclusion that has been drawn from that is that Rolwing SI is defined by its goals and results, not by its techniques. So whether you use hard, direct touch or soft touch is not the point. I tend to agree with that point of view.

The downside of that view is that, then, the question becomes "What is *not* Rolwing SI?" And we have never taken on that question, not discussed it or dealt with it, or come up with an answer. Jeff Maitland framed the question with the following analogy. If you have ice cream, you might have strawberry, or you might have chocolate, or vanilla, they are all ice cream. But when does it stop being ice cream and start being something else? So is sorbet an ice cream? Most people say probably not. So if you are doing craniosacral work, is it Rolwing SI? I don't think so. It has a different premise, it has a different way of working, a different way of evaluating results, etc.

Another way to talk about it is, each of these modalities is a song. You can hear a different rendition of a song, and still recognize it as, for instance, "Send in the Clowns." So when is a way of working no longer a rendition but a different song? When is something an 'adjunct modality'? Rolfers like to produce results, so in their practices if they couldn't accomplish what they wanted, they explored other modalities. So we went into craniosacral [work], we went into visceral [manipulation], we went into Somatic Experiencing®, etc. And people always say, "Well, when those things are done by a Rolfer, they are different" – implying better, more effective than when done by someone just trained in that 'song'. That drives me a little crazy because – what makes it different, better, when a Rolfer does it? We never define what it is. I think to some degree we are self-serving in affirming our uniqueness, that if a Rolfer does it, it's different/better. But back to your question of "How do you deal with that in a class." I hold it as a broad spectrum of touch. Like someone may have trained and used muscle testing as his diagnostic. That's okay

with me, but I still want him to be able to explain to me what he's doing, and how it serves integration and relating the body, the structure, to the 'Line' and gravity.

What is the fundamental tune/song of Roling SI? If we are going to use other modalities of intervention, we have to make sure we know when we are doing that. If we want to start singing a different song, we have a responsibility to inform the client. We may need to renegotiate the therapeutic relationship. And does what we are doing support, produce, the goals of Roling SI? At the end of the session is the body better related to gravity so that gravity is a resource rather than a liability?

AH: I find your metaphor of the song really interesting, because musicians nowadays make mash-ups of songs, right? Some of those are very melodic and pleasing, but it's clear that they are two different songs put together and you recognize that. I think that's the challenge when you have these other modalities and you do them well – finding out individually as a practitioner and us finding out as a community when are we just very nicely using a few different things and when are we actually integrating them into the SI vision.

RM: I had an interesting experience recently when I did one session and it was a very straightforward, tissue, direct-pressure, classical Roling session, and then the next client who came in, it was very much what I would call an energetic session. And the *aha* – and this is still a working premise, it's not a conclusion – was that I felt like I was doing the same thing in both sessions, I was organizing the body's relationship to gravity. The energetic session was like in a different octave, a different vibrational state; one could also say 'played in a different key'. It was still the same song, but it had a different quality. I'm fascinated by this, and I have many more questions than answers.

AH: Say you're teaching an Advanced Training (AT) and you have some students who have studied other pieces that they bring into their work, can you recognize whether they've 'brought it into the song' or whether it's a different song that they're melding in at the moment, but it's not integrated?

RM: First and foremost, be it a Basic or Advanced class or a workshop, when I approach the table I ask students what they're doing, what they're trying to

accomplish. In addition to what the student tells me, I have a felt sense in my own body. And what is the client's response? Is his body becoming more coherent, more organized, or not? Sometimes students will want to do subtle work before they are really able to, and so they will be sitting there holding the body and nothing's happening. If an experienced practitioner or instructor is sitting there holding the body, there's a whole lot that's going on. Students may or may not be able to see what it is, depending on their mode of seeing. Given all those factors, the litmus test is always when the person stands up and walks: Is the client more organized in gravity or not? Is there a greater expression of contralateral movement? If not, then you have a conversation with the student about that.

AH: So, do you bring any of the subtle pieces you've learned into the AT, and if so, how do you bring them in, so that students can contextually hold it in the Roling 'song'?

RM: The agreed-upon syllabus is that 20% of the time, which is five of the twenty-four days, you can present what your interest, passion, or orientation is. In terms of the energetic approach, I find it is most effective in informing how people presence themselves when they are working. When we did the first peer workshop in Phoenix (Jeff Maitland and I put that together), we asked the faculty that attended, "Do you do energetic work in your office?" Everyone said they did. When we asked, "What is it that you do, when you say you do energetic work?", without exception, what they reported, is that they managed a state shift in their own being/presence/body. So one of the ways that elements of the energetic taxonomy can be introduced is to consciously manage your own awareness – e.g. presence in the back of your body; a touch that lets the body shape your hands, rather than you needing to shape it. You know the catch phrase, 'work locally, perceive globally'? So when a person has a hand on the body in a location, say the knee, you cue him to expand his awareness, perception, to include the foot and the hip and maybe even the space around the body. So those are ways that I incorporate those techniques.

AH: Do you find that most students are able to get it?

RM: The bell curve is alive and well. I would say there are approximately 30% of our membership who are interested in the subtle/energetic taxonomy. Another 30% are oriented to a more direct linear approach, and then 40% are somewhere in the middle. Regardless of a person's interest and orientation, if you, as an instructor, try to force someone to work in a way that he or she cannot relate to, it doesn't go well. Students have to have a skill set that they feel confident in, so that they can then go out and explore the territory and learn. When you are out there doing the work, the energetic phenomena will present itself whether you want it to or not. So I try to provide some basic hooks to hang things on when they arise. I also feel that if I haven't demonstrated or shown something that they go, "Wow, what was that?", and if I haven't given them something to aspire to and want to learn about and grow into, then I haven't done my job. So I attempt to meet the various students where they are, and the reality is, you're not going to satisfy everyone's needs all the time. It's necessary for students to take responsibility for learning the work.

I often say that Roling SI is a self-taught art. And it takes time; this is why Ida said it takes three to five years. Go out there and practice. One of the highest compliments I ever received was when a student said, "You've not only taught us the 'Recipe', you've taught us how to learn to do the work." It's like the quote from Richard Feynman, the physicist, "I'm fine with not knowing. I'm much happier not knowing than having a false answer." So students who want it concrete and linear may find my classes more challenging than those who are on the other end of the scale.

AH: Let's talk some about the energetic taxonomy.

RM: In the energetic taxonomy you're relating to the ground matrix and the substance out of which volume and three-dimensionality come. So if you're relating to that reality, then whatever arose out of that is being addressed. I've always been fascinated by the Line. I'm trying to see how the whole system relates to the Line.

AH: Are you seeing the Line or are you sensing the Line?

RM: I sense it in myself; I either see or imagine it ('imagine' is different than 'make up'). And I sense/see it in clients. I can see when the body is relating to the Line and

when it isn't. The powerful thing that arose out of Bob Schrei's and my conversations around SourcePoint is that the usual therapeutic relationship has the Rolfer and the client as a dyad: A-to-B, B-to-A. As the practitioner, when we relate to the place/reality where the formless comes into form – it could be called the 'Ur' phenomenon, or the blueprint, or whatever – if I'm relating to that and also relating the client to that, then something very different happens. It creates a triad: we are relating to each other and I am relating both of us to the source of order and health. I don't do that constantly in a session but that is my orientation, my intentionality. That is the context in which I hold the session.

AH: So is this 'formless' and 'form' the 'emptiness' and 'form' of the Heart Sutra? Or the *Mahamudra* ground that Will Johnson refers to?

RM: I'm not sure. The Buddhists talk about how form comes into manifestation on this plane. The analogy is, first there is vapor, then there is mist, and then there is rain: the formless condensing into form. In the various treatment modalities each one has a story as to what creates order, form, and health, these explanations are about phenomena after the event of manifestation. If you reference the place from whence those manifestations arise, it's like you've gone to a . . .

AH: Source!

RM: Yes. And a more powerful way of working. And 'powerful' makes it sound like you've gotten a longer lever with which to move something, but for me, the experience when I work that way is it's the Taoist 'the effort of no effort'.

AH: This brings the question back to the 'song' of Roling SI, or the song of any modality. Is there a relationship between the long tide [of craniosacral work] and the Line, or are they different songs? Do they have a common source?

RM: Not to be glib, but one could posit that everything has a common source . . . we don't really know. But, about the long tide and the Line. Back to how each modality has its story about how form, order, health come about. In the biodynamic craniosacral (BDCS) world they say that the long tide creates and sustains form, order, health. In the Roling SI world we say that the Line creates and sustains form, order, health. (Ida Rolf said, "Man is something built

around a line.") They are different in that the long tide is not an energetic structure and the Line is. (More about the function of energetic structures in a moment.) This difference is why I think BDCS work and Roling SI are different songs. Both are periodic, vibratory phenomena, but it gets too complicated to go there in this context.

We usually try to make the Line (an energetic structure) socially acceptable by saying that it's a precursor of the spine and incorporated into the spine. So how does the Line function as an energetic structure in its own right? The closest analogy I've come to is this: if you had a piece of paper and you had iron filings on it, and you held a magnet under it, you would see the filings align with the (invisible) force field of the magnet. The magnet is physical like a spine. So take the magnet away, shake the paper to unalign the filings. Draw a picture of a magnet on a piece of paper (you now have a visual symbol of a magnet) and hold it under the paper with the iron filing on it. 'Magically' the iron filings again align in the force field of the (now) nonexistent physical magnet. The visual symbol (picture) of the magnet is analogous to an energetic structure.

In the development of the embryo, you have the primary streak, which then turns into the somites, which turns into the notochord, which turns into the spine. These all arise, if you will, out of the energetic structure of the Line.

AH: It seems like there are relationships between modalities, and that the exploration of those relationships might help clarify where there are overlaps and where there aren't. But back to formlessness, and to Will Johnson's work, when you sit in meditation and your Line is present, that seems to open the body in a way that phenomenologically you can begin to feel the emptiness of the body.

RM: I am not exactly sure what you mean by the "emptiness of the body." I would probably say the emptiness of everything. But that is a *much* longer conversation.

AH: Say a little bit more about presence as you work. The first time I saw you work, you came into a class I was in, maybe Unit 3, and you did a demo that was very palpable. You didn't speak a lot, but there was definitely presence enveloping the space of you and the client, not detachment but a very engaged, in-the-field-with-the-client presence.

RM: So when you said it was "palpable," how did you experience it? How did you know that was happening?

AH: There was a stillness in the field. During some demonstrations, when a teacher is working, students are in the back, whispering to each other, "What's he doing?", or whispering to the assistant instructor, "Tell me what he's doing." I don't remember any of that going on. There was a sense that people were impacted by the presence, and were respectful of it. The room was holding the container that was extending from the presence of what you were doing with the client. And there was this palpable depth and stillness that could be recognized and that elicited a certain respect.

RM: There are several ways to talk about it. One way would be that the field entrained those in the room. I think I have a pretty powerful field when I work. When I teach a class, I instruct the students to hold space for the demos. So I verbally cue people to do what you saw. And their doing it in the room without being told – it's interesting.

So the client is there for the students, to be of service for their learning; I think the most important thing for them to learn is how the practitioner relates to the client. I listen, and I do consider it a sacred event, so I relate to it that way. And this goes all the way back to what I said [in the first part of this interview] about that weeklong meditation I did before assisting the first time, which was the best preparation that I could have done. First we have to be present with ourselves. So whatever arises, we can hold/manage/allow, not act out, etc. In being present with ourselves, then we can be a clear mirror, we can be present for others. I don't need something from them. I don't need them to get better, I don't need them to look a certain way. It allows me to give them the space and the freedom to have their experience. And I think that's part of that quality that I think you were describing. I mean, I never thought or talked about it this way before; but there's that quality within myself, there's that quality between myself and the client, and that quality with those in the room.

AH: You've taught workshops on seeing, right? What drew you to making that a topic for a whole workshop?

RM: Well, from the very beginning, we've always talked about seeing, and how very important seeing was, and that

Dr. Rolf could 'see'. That's why she did the amazing things she did. But we never directly taught the skill of seeing. It was always a concomitant skill set. And so for years I've been trying to figure out, since it's important – it's essential – I've been trying to figure out ways to teach seeing. And the workshop in Phoenix with Jeff Maitland was our attempt at that.

AH: How did it go?

RM: Aaahh . . . for some people, it was life-changing. There was one person, just being seen resulted in her having a whole experience of her core that she had never known existed before. No hands-on work; just being seen. This comes out of Goethe and phenomenology. It's covered in some detail in Jeff's newest book, *Embodied Being*. [Editor's note: Ray McCall's review of that book is in the March 2016 edition of this Journal.]

AH: It's so interesting when you say that what evoked change for that person was *being seen*.

RM: That seeing someone is an intervention.

AH: Does that mean that we're usually not seeing someone?

RM: Well, I don't think you can see someone if you have an agenda. So in classes, when we're looking at someone to try to figure out what to do in a session, we have an agenda. So we're already looking through a filter that distorts what we see. We already have something we think the person has or doesn't have, so s/he feels judged and feels like an object.

The degree to which we can see someone is the degree to which we are willing to be seen. So if we can be – and this goes back to presence – if we can be present, without an agenda, then we can let the person's reality form our perception. It's like when we touch someone, can we let his or her leg shape our hand? Can we let his or her reality shape our perception?

AH: In the trainings, there's work on how we language. Like instead of saying to the client "I need to fix your right shoulder, it's too high," we elicit their body's participation by wondering "What would it be like to feel your shoulder *here*?" while indicating with our hands. What you are talking about seems like even a further step, where you're not imposing at all, but you're inviting that being to have the space to speak to you.

RM: To express who it is, in the way it wants to. Which for me is the goal of Roling SI.

AH: And so rather than looking at the body as something we have to shape into a Line . . .

RM: It already has a Line; it has to relate to its Line. Or maybe the Line is not there – I saw someone who had had a tragic car accident, whose Line was outside the body.

AH: You could see it, or sense it, or what?

RM: I don't see it the way I see the door or, you know, a statue, it also happens with my eyes closed. So it's a kind of knowing, and one of the things I've had to do over the years is to give myself permission to know things without knowing how I know them.

AH: So how do you work with students, and their different ways of seeing?

RM: I'm trying to teach seeing by having them look at relationships and how these relate to the midline. It is my experience that in order to see you have to be present. You have to let go of the agenda. You have to be willing to put your hands on and let whatever you thought you were going to do totally go out the window. And what I stress over and over and over, my litany/mantra, is "test, intervene, retest." So I want people to do a diagnostic, I want them to do the work, and then repeat the same diagnostic, in the same way, in the same taxonomy. That's the way you teach yourself how to do the work.

AH: We were just in a class together with Will Johnson. His books all seem to speak to the idea that when a person is present, aware of his or her Line, something 'spiritual' can happen, a change in state.

RM: It certainly is a change in state of conscious. And if in fact (which I do believe) the Line is the energetic structure out of which the form arises, if you relate back to that primal beginning, you're going to have access to that out of which the Line arose. Wow. I've never said that before. That's interesting!

AH: Yes, it is! Thanks so much for this rich and inspiring discussion.

Ray McCall has a master's degree in structural linguistics. He completed his basic Roling certification in 1978 and his advanced certification in 1981. He joined the Rolf Institute® faculty in 1997. He teaches Basic and Advanced Trainings and continuing education workshops both in the U.S. and overseas. He has also trained to instructor level in biodynamic craniosacral therapy. He is interested in how change happens and how form manifests out of the formless. He is also interested in making old cars look good and go fast.

Anne Hoff is a Certified Advanced Rolfer in Seattle, Washington, a teacher of the Diamond Approach® to inner work, and the Editor-in-Chief of this Journal.

DIAMOND APPROACH is a registered trademark of The Ridhwan Foundation in the U.S., Europe, and various other countries.

Advanced Training Take It to the Next Level

AT2.17 with Tessy Brungardt
& Ellen Freed

Monthly between
Sept. 27, 2017 – May 6, 2018
Charlestown, WV

AT3.17 with Ray McCall
Sept. 18 - Oct. 6, 2017 &
Jan. 22 - Feb. 2, 2018
Boulder, CO

www.rolf.org for more info



Intuition and Intention

The Yin and Yang of Subtle Energy

By Kathy McConnell, Certified Advanced Rolfer™ and Rolf Movement® Practitioner

Yin and yang (see Figure 1) are polar opposite, interdependent principles, or forces, that together make up a whole. The balancing action between the two positions underlies a spiral phenomenon that keeps the universe in perpetual motion, for example, energy/matter, inside/outside, sympathetic/parasympathetic, and so on.



Figure 1: Yin and yang symbol.

For the purpose of this article, I am referring to intuition and intention as a nonmaterial (subtle energy) information transfer, using thoughts, feelings, and imagination. Inextricable from Roling® Structural Integration (SI), as well as other holistic therapies, intention is systematically and deliberately taught in our trainings. Intuition naturally emerges in a somatic practice, and can be vitalized with some simple techniques.

Intuition: The Yin or Receiving Force

Intuition comes from the Latin root *intueri*, meaning to look at or contemplate.

Today we use the word *intuition* to talk about direct perception, or the ability to know something without any proof. Intuition is a normal, natural sense that is often dismissed or invalidated by Western society, especially in academia. We are trained in school to value focus and concentration over curiosity and play. This helps maintain the cultural taboo against using intuition as

a resource for information gathering. As a result, the default way of paying attention tends to be through a narrow lens, and favors externalities to the detriment of our internal experience. Our lives and practices can be greatly enhanced by taking the time to examine beliefs we have about how to pay attention.

Information is accessed and processed through the senses. Broadly speaking, information coming from outside the body is called *exteroception* (vision, hearing, etc.), and information we get from internal signals (proprioception, emotions, thirst, etc.) is called *interoception*. We can engage the wide-lens, whole-field aspect of the nervous system by working with any one sense because all the senses work in tandem. For example, softening the eyes and widening the visual field slows thinking and enhances tactile sensation. Intuition comes online when we soften the senses and split our attention between interoception and exteroception.

Roling SI supplies us with tools that support the development of better interoception, in both ourselves and our clients. When asked to describe body sensations, we validate our subjective experience and create a more fertile habitat for intuition. Following are a few general principals I try follow during sessions that help me stay present to intuitive information. As with any kind of practice, some days I am more successful than others.

- Notice what you notice, stay present.
- Ease up on trying; the less you try, the more you relax, the more receptive you are.
- Resist the urge to overly strategize, leave space for improvisation.
- Trust your perception, refrain from second-guessing yourself.
- Ask yourself open-ended questions, not necessarily expecting an answer. The question itself implies wholeness and will open a portal for the flow of information. For example: “What wants to be seen here?” or “What does this relate to?”

- Don’t dismiss something because it doesn’t make sense, you can still affect profound change from what you don’t understand.
- Honor your first impulse and act on it with authority. You may not get immediate feedback, if at all. Sometimes something we say or do can initiate a process that takes longer than the series, or longer than the relationship. Roling SI changes lives in ways we will never know.

The bottom line is, information we get from the intuitive sense tends to be quiet (but not always), and dwell at the edge of awareness. It emerges in the moments between thoughts and spins away easily. The information wants to be recognized, and will show up when we create the right circumstances. We embody the contemplative nature of intuition by opening and softening sensory portals.

Intention: The Yang or Transmitting Force

Intention comes from the Latin root *intentus*, meaning the act of stretching out.

In our work, intention is an infinite, blooming fractal that unfolds on many layers at once. The umbrella intention in Roling SI is to optimize the relationship of the physical body with the field of gravity. Gravity is a big-picture/universal anchor that accommodates our meaning-seeking nature and is what sets Roling SI apart from other forms of hands-on bodywork. We literally study the physical sensation of our connectedness to the Earth and enveloping cosmos.

Other layers of intention include the intention of your practice, the intention of the session within the ‘Recipe’, the intention specific to the client, etc. The more clear we are about each layer, the more effective the work. Skillful intention doesn’t necessarily mean concentrating hard. In fact, concentrating narrows the flow of information, as it does with intuition. Intention needs to be clear, simple, and embodied by the practitioner. Embodied means having a deep, sensory knowledge of the terrain under our hands. In the early Roling SI trainings, we study muscles, bones, and fascia; as practitioners, we are then drawn to additional fractal layers of anatomy. This might include nonphysical anatomies as well, such as chakras or meridians. Even though they can’t be

carved with a scalpel, subtle energy systems are integral to the physical body.

In our Rolfing practices, we have the privilege to experience the incredible, often surprising effects that imagination has on tissue. As hands-on hours and results accumulate, we develop and refine our own style of stretching out, or transmitting thought, thus embodying the power of intention.

Mind the Hands

Often the hands will solve a mystery that the intellect has struggled with in vain.

Carl Jung

I attended a Medical Qigong certification course with Suzanne Friedman at AIMC (Acupuncture and Integrative Medicine College) in Berkeley, California, in 2011. In this course, we learned a *qigong* movement form, as well as hands-on table work. Much of the table work was done off the body, using very precise hand shapes with exotic names, such as Dragon Mouth or Five Thunder Fingers (Friedman 2006, 66-67), to achieve desired effects. This practice deepened my understanding of the power of intention, and launched me on a quest to understand how hand shapes finesse intention.

Another important inspiration for this quest was learning Hiroyoshi Tahata's 'Yield' approach to Rolf Movement (Tahata and McConnell 2015). Tahata is a Certified Advanced Rolfer and Rolf Movement Instructor who came to Rolfing SI from a cellular-biology background. He uses the back side of his fingers, lightly resting on the client, to evoke an almost instantaneous, system-wide activation of motility. He also uses the back of his hands, under the body, to cue the client's system to yield to gravity. If you ever have the opportunity to watch him work, the dance he leads between interoception and exteroception is exquisite.

We know from brain mapping that hands monopolize a disproportionately large amount of brain tissue (Figure 2). Becoming upright not only changed our relationship to gravity, it freed our hands and changed the trajectory of our evolution. This new posture allowed us to more easily manipulate the environment, stimulating the invention and use of tools. Simultaneously we started using gestures and noises to communicate, forging the language/thought/hand system.



Figure 2: Sensory homunculus.

Thanks to language and tools, we are able to record our history and build on the work of others. As embodied/enhanded agents, we have been gifted with language, creativity and culture (Radman 2013). Hands deserve our deep reverence.

In the relatively new academic field of Embodied Cognition, researchers are starting to validate the mind-body connection with scientific studies. One group of researchers has demonstrated that hand gestures in children reveal changes in understanding that is not yet conscious. For example, when a child is asked to describe a pattern of objects on the table, and her hand gestures don't match what she is describing verbally, her gestures indicate an emerging, more accurate concept of the problem. In other studies, children who are encouraged to use gestures when describing a problem learn more quickly than children who don't (Goldin-Meadow 2011; Goldin-Meadow and Alibali 2013).

Ancient Hindus developed a formal system for manipulating the mind using hand shapes, known as Yoga Mudra. Practitioners claim that specific hand shapes (*mudras*) have therapeutic properties, which range from treating medical conditions to communing with the divine (Mesko 2013). Most mudras, however, address mental states, such as calming anxiety or overcoming fear. The ancient texts say that holding certain mudras during meditation

affects the 'energy body'. These claims are easily dismissed by skeptics, but if we substitute 'neural activity' for 'energy body', the concept fits well with our present-day Western point of view.

As humans, we experience intention and intuition in an infinite number of ways. As manual therapists, we endow our hands with special access to these forces. Our hands have an inherent intelligence that serves as a direct conduit to the brain, and other perceiving organs. They are potent *transceivers*, effectively transmitting and receiving information with or without our conscious input. At times I find myself watching and following my hands during a session, surprised at where they end up. Hands are leading participants in our human evolution, and as such, I believe, hold an untapped potential, patiently waiting to be recognized.

Useful Inquiry

I have recently been experimenting with using my hands as a stand-in for my head during meditation. This can be easily integrated into a movement practice as well. Here is an example:

After settling, checking in with my breath and feeling the weight of my body in the chair, I start to wonder about emptying my hands of thought or action. Soon, they start to warm and pulsate. Then I feel a wave-like motion that is more than the blood pumping. My skin

boundary drops away and my hands feel as if they have merged with the environment. At the same time, I am aware of visceral sensations, especially in my heart. I invite my breath to embrace the sensations coming from my heart, then my breathing becomes absolutely delicious and nourishing. When I am able to recognize all these events at once, the world and my life gain relevance and I feel validated. Thoughts slow down and remain in the background as I enjoy the physical sensations of the whole-body experience I am able to access through my hands.

My hope is that the thoughts expressed here might refresh a page in your own practice manual (or manual practice, if you will).

Kathy McConnell is a Certified Advanced Rolfer and Rolf Movement Practitioner who has been tending her practice in the San Francisco Bay Area since 2000. Further professional trainings include Biodynamic Craniosacral Therapy, Medical Qigong, Five Element Theory, and more. Most recently, she has been dabbling in Western Esotericism, including tarot and Visionary Cosmology (Eakins 2016). She is currently spending her free time researching and writing about hands in anticipation of manifesting a book on the subject.

Bibliography

Eakins, P. 2016. *Visionary Cosmology: The New Paradigm*. Pacific Center Books.

Friedman, S. 2006. *The Yijing Medical Qigong System: A Daoist Medical I-Ching Approach to Healing*. Xlibris Corporation.

Goldin-Meadow, S. 2011. "What Our Hands Can Tell Us About Our Minds." TEDx Talks, available at <http://tinyurl.com/Goldin-Meadow> (retrieved 5/8/2017).

Goldin-Meadow, S. and M.W. Alibali 2013. "Gesture's Role in Speaking, Learning, and Creating Language." *Annual Review of Psychology* 2013.64:257-283.

Mesko, S. 2013. *Healing Mudras: Yoga for Your Hands*. Mudra Hands Publishing.

Radman, Z. 2013. *The Hand, an Organ of the Mind*. Cambridge, Massachusetts: MIT Press.

Tahata, H. and K. McConnell 2015 Nov. "Rolf Movement® Faculty Perspectives: The Art of Yield – An Interview with Hiroyoshi Tahata." *Structural Integration: The Journal of the Rolf Institute*® 43(3):3-4.

Integrating the Invisible

A Direct EM Approach

By Deborah Stucker, Certified Advanced Rolfer™

Editor's note: Over the years, a number of Rolfers have experimented with developing energetic ways to accomplish the goals of Rolfin® Structural Integration (SI), some working off the body, others with minimal touch. Deborah Stucker developed her method in the 1990s, and had a conceptual underpinning that allowed her to teach it to others, which she did through workshops for some years.

The method of Rolfin® SI I use leads with the energetic taxonomy.

Rolfin SI always impacts the client's energy (and space). Unfortunately, we have very little to go on in formulating that impact and how to achieve it directly. To reach the energetic information, we need to look at our clients from a different perspective. Make a shift from primarily seeing to primarily feeling. Not much is different yet nothing is the same.

We have said for decades that "structures are functions that move very slowly, functions more quickly," but it is the other way around. Structures happen near the speed of light, functions obviously much more slowly. We cannot match the speed of structure, but we can determine much about its nature by tapping into its energetic life. The conjectures we make are then used as feedback into the system, which changes it.

Origins

Peter Melchior told his class, "We don't change the body so much as change the mind about the body." Over time, I discovered a touch protocol that deals directly with how and when the mind makes the body.

Another 'kickstarter' idea came from Ida Rolf where she quotes Norbert Weiner as saying, "We are not stuff that abides but patterns that perpetuate themselves." Whoa! What?! That is an exciting idea. How we perpetuate ourselves must be a vital question for us as Rolfers. Since we know from quantum physics that we are dynamically coming-into-being, the question is not "How do we change?" but "How do we *not* change?!"

Jason W. Brown, with his theory of the microprocessing of consciousness, and Duane Elgin, with his model of coming-into-being, both suggest that materialization and consciousness are reciprocal. Each organizational stage is 'fixed' into being by self-observation inherent in that stage.

The point of contact for me is at the observation phase of pre-materialization. Once that stage is complete or self-aware, materialization proceeds.

I have to say that I owe a debt to the nun who taught me the importance of zero. If you start at one, one is a given. If you start at zero, nothing is predetermined. For someone in the change business, zero is the most powerful starting place.

Somewhere along the way, I found this part of a poem, "Light and Dark," by William M. Bronk (of the Bronk family, for which the borough of The Bonx is named). It encourages me daily.

*World, world, I am scared
and waver in awe before the
wilderness
of raw consciousness, because it is
all
dark and formlessness, and it is
real
this passion that we feel for forms.
But the forms
are never real. Are not really
there. Are not.*

Basis of Working with the Energetic Taxonomy

We know that there is a reciprocal relationship between energy and space. A human being is a stable system that enacts itself energetically. This stable system uses space in characteristic ways. If our clients could change within the space they currently occupy, they would have done so by now.

Change can be introduced by quantifying the space that would be necessary for a different use to occur. The quantification itself is the bulk of the Rolfer-client communication using this approach. We participate in the formative consciousness to mandate change. I say "mandate" because there is a certain inevitability about proposed change based on successful

conduction. Melchior called this idea of proposing change that results in inevitable reintegration “working lawfully.”

Playing with the space that the system uses adds or subtracts energy, impacting the form. This integration of space and energy operates at every level of formation, from the subatomic to the galactic. Rolfing SI can be understood as a practice that manipulates this relationship in the human being therapeutically.

Touch as a Protocol

Touch is an agreement. What is touched and its meaning are a negotiation between the touching parties. Grappling with this understanding made up a considerable part of my acting studies and came with me into my development as a Rolfer.

Many touch protocols are learned conventions within a given society. These conventions mask the process of selection of sensations and assignment of meaning to those selections. Intention is a way of selecting a protocol for establishing distinct contacts. The intention that informs the touch of surgery allows all the parties involved to proceed in an atmosphere of beneficence as opposed to butchery. Just the thought of removing a still-beating heart and supplanting it with another is enough to kill a person outright in some cultures. The standard Rolfing approach is to ask for fascial anatomy, and so we get fascial anatomy. With a ‘direct electromagnetic (EM) approach, we ask to speak to the way the system is a perpetuating pattern and *voilà!* – it starts talking back.

Working with Space to Change Form

By sticking resolutely with the relationship between space and energy – perceived as shape and pressure – we bypass the organizational consciousness of fascial anatomy where the structural approach works.

To discover the touch protocol at the level of the pattern, one must focus on experiences that engage the pattern. Sounds fancy but it isn’t. A shift in attention, nothing more. After all, the experiences have been there all along, so it really isn’t all that new once one gets the hang of it. That said, there is no getting around it: if you want to touch into pattern, you have to be willing to feel and analyze whatever you feel unconditionally as your basis of information.

The direct EM approach observes the use of space by the client. This includes noticing relationships between any given landmarks, such as between navel and spine. If the client unconsciously keeps these two places in an unvarying juxtaposition – part of a system-wide pattern of blockage and compensation – then when that spatial relationship changes, the whole pattern will change. Creating a reference point of the navel to an alternate vertebra could be a step in this direction. The actual work is carried out by tapping into the feeling/impression of pressure and working with it spatially to resolve the pressure.

Working with ‘impression’ takes me into contact with the system’s energetic being. Once I can feel a way to communicate a plan for resolution of problematic pressure, there is a simultaneous understanding on the part of the client’s spatial consciousness. At that point, I get out and let the client come-into-being in the corrective space without me.

The shape and pressure of the proposed solution is based entirely on whatever impression I receive. I cannot say much about details as these impressions are fleeting and nonverbal. Perhaps the closest example would be when you want to convey love visually to someone across a room. Imagine yourself squeezing your own body in a hug meant for the other person. Your recipient understands what you mean by reading the pressure and duration of your squeeze and the focus and content of your look. It’s communicating in analogue, so to speak.

One reason why I like working this way is that, since I don’t make the change, I am not needed for it to persist. In the client’s consciousness, I was never there. From the moment of information uptake, all the change is made by the client alone. Practically, this means that every time the client resorts to his or her habitual locations, the more energy-efficient, and thus preferable, pattern within the gravitation field reasserts itself. The client metaphorically goes ‘out’ the ‘in’ door unconsciously to re-arrive at the new integration.

How Does One Develop EM Perception?

To develop EM perception, first soften your vision. Make yourself receptive to movements that catch your eye. I work in dim light to reduce color to grey scale. This enables me to catch near subliminal shifts

in the reflection of light with the client in ordinary movement and in repose.

Ask the client to stand without moving around or talking while you look nowhere in particular (you can use your notes as a prop). You will see all kinds of unconscious movements and shifts indicating that the client’s energetic pressure requires more space than is available in the body as it appears. It is important to realize that the shape and thrust of the shifts in space in those unconscious movements *is* the body as it appears. The information is not visible but nevertheless there to see. Start looking at the space instead of the form. They are related.

Even the most relaxed client may exhibit some kind of improbable and totally unconscious jerk or displacement. It sometimes mimics a strobe effect. Did you even see it? Often, the client cannot maintain a passive stance without doing something. To me, this almost certainly means that this person’s system requires unstinting upper cortex involvement just to maintain itself. Hyper-arousal is another indication of the fixed body of fight-or-flight. Observe all uses of space, from flustering and release of energy as the client settles into a new environment to compulsive action with rationales. Look at how much pressure the client seems to be under.

If nothing makes itself apparent, try blinking softly to settle yourself down. It is okay to feel panic while waiting, as long as you keep waiting. The panic will vanish when you catch a clue. You will soon discover that the more still you can make yourself, the more information you can receive. The more indeterminate you let yourself be, the more alert you will be to the determinations of the client.

Look at the outline. Say the client is standing on both feet and the head is centered over that base. If a hip is yanked up or there is compensation, such as rotation and compression, then the apparent symmetry is an illusion of ‘normalcy’. If the client were a crumpled or twisted bed sheet, prevented from shaking out and reaching the far corner of the bed, you would be able to visualize exactly how you would have to throw it to get it to straighten out. Looking at the yanked-up hip can give you clues as to how you would need to position the upper body to allow the hip to drop back down, and where the head would need to go to keep from compressing the hip back in its usual position. The corrective position

is almost sure to be off the body. That is the *space* it requires to change.

Place your hands lightly on the client and let yourself feel the pattern of pressure. There will be a bias towards movement in a certain direction inherent in the tissue. Your impressions of the bias will be enough to go on.

Try paying attention to the way in which you may already be moving/responding as you contact your client's system. You may have felt something and are moving in response. You might find yourself habitually stepping back from that engagement in search of an objective 'reality'. Go with your impressions. They may come to you as feelings, senses of shapes, a sense of pushback or resistance. Try to not second-guess. You will not get the 'real' impression, just 'another one', if you don't go with what you are being given at first. Just thank God you are being given something so you can quit panicking and start practicing!

Here is a little experiment. Sit down in a relaxed, upright position on a hard surface with your hands turned palm upward, resting by your sides. Close your eyes and feel the front plane of your forehead. Imagine where you might place that plane so that your shoulders would drop, your back and your front would balance out as they cascade down, and the psoas and rhomboids would engage and balance. No big intellectual deal, just like finding where you would need to toss the crumpled-up bed sheet of your posture to lengthen it out. Feel your way to it; wait for the sweet spot to reveal itself with a 'click' or some such other noticeable experience. Open your eyes and blink softly. Feel yourself liquify, even vanish, with stronger support at the core.

Bottom line: the result of all Rolfing SI is a post-psychological organization, one based on the balance, strength, and centeredness derived from improved grounding and electrical conduction, rather than on the struggles and ambiguities of human life. It will only stick – is only integrated – when the client's self-perception aligns itself unconsciously with the reorganization. In other words, if you must keep reminding the client to feel lifted from inside (or whatever), you have failed to integrate the person in the gravitational field so that such conscious efforts are unnecessary.

We don't improve or destroy the body of fight-or-flight or the scaffolding of personality. It is what it is and is necessary to the client. We eliminate the compulsive need for it.

Everything That Happens in the Room Is of Clinical Importance

One must cultivate observation without censorship. Thoughts and feelings are never outside the scope of the work at hand and can be mined for clinical observations. It is very hard to not self-censor moments of seeming detachment from the process, such as a sudden thought about dinner. 'Off-mission' thoughts like this spring to mind as an integral part of the action – usually when the client is going through prolonged respatialization. It takes guts to even pay attention, never mind pay attention without censure.

Emotions count. Observe in what ways your client attracts and repels you. Be as wary of the love you feel as the repulsion. Examine your feelings as expressions of distortions of space between you. Read attraction and repulsion as space shaped by energy – push and pull. You will be able to detect and analyze changes in your coexistence emotionally and spatially before and after a given session or series. How does it feel? Take your immediate answer and go from there.

Everything that the client says and does from greeting to exit is meaningful. Every behavior is an expression of the whole system and factors into the clinical assessment of the client's habitual use of space. Gather ye your impressions while ye may.

So, you want maximum engagement with maximum detachment. It's kind of fun. It's certainly a challenge.

There Is No Set Technique

It is unfortunate that I can't convey the many ways I have responded to each client's information. I have taught a few classes, given a few demos, but the methods used were how I did the work at that time. I am afraid I have sown more than a little misunderstanding about the approach, inadvertently giving the idea that this or that technique is the method itself. I regularly work with what I call Water Drop, Hold and Release, Align the Shine, and Imagine!, and make discoveries every time I tap in.

I can say that a lot of waiting is involved. Allowing gravity and the system to renegotiate takes as long as it takes. There will be a feeling of release when things have settled. Meanwhile, you can softly look at the client to find out how the corrective

information has been taken. Or you may find yourself thinking about dinner.

I do test the system for potential as a way of making sure that the system can resolve its problems within the human space that it occupies. Like water, which can assume a shape only to have that shape dissolve, the human body ought to have the potential to assume any shape possible with an immediate dissolve. So, in the science fiction realm in which this approach resides, I can energetically 'roll' the client up to a headstand. If there are glitches, then more space would be necessary to accomplish the task. Resolve the glitches. Check again. It can be used as the direct EM equivalent to the end-of-session back work and pelvic lift.

The Wet and the Dry

During a session, the client adopts new starting points of coming-into-being. The process creates novel flows of energy (the dry) throughout the system, followed by a cascade of hydration (the wet). (Or the other way around: a novel hydration resulting in proliferating flows of energy.) This activity in turn touches off more novel energy pathways and so on. There is a global change in hydration throughout the system. The connective tissue is the primary conductor of energy in the system, coupled by water molecules. Change the flow of energy; change the hydration.

Our proprioception of direction – which way is 'down' – is based on the asymmetrical tug of gravity on water. It is always available in present time in human consciousness. Water cannot be fixed, though patterns of hydration may be. It is always where it is when it is. That's a good place to start for those of us in the Here/Now business. Fooling around with the 'fall' (orientation of the water molecule array) of water resets patterns and proprioception.

Messing with the conduction and hydration of structure and being is as close to the body as it appears as this approach gets. We are out before neurological organizations kick in. Still, I think of working in 'the wet and the dry' as an indirect use of a direct EM approach – one that works quite well.

Peculiarities of My Practice

The concentration required prevents me from talking while working. More importantly, as change accumulates, the client will be profoundly engaged at the pattern level, which produces no words or pictures. S/he will feel 'out', as though asleep, but s/he

is not. Talking only rouses the higher brain functions. Let sleeping clients lie.

I may also experience mild blackouts at the latter phase of sessions as the client's global change of space demands change in my own being. I call it 'frequency synch-up', to call it something.

Except when taking pictures, I work in dim light. Darkness forces the eyes to see the shine beneath the surface, the brain to compute shape at its most elemental. Plus, subduing the visual input reinforces the primacy of feeling.

I always use an overheated room, to blur the lines of demarcation between the self and room for the client lying on the table. Blankets are okay but I'd rather the room be hot enough to make them unnecessary.

I use as little propping as possible. Propping, to my view, reinforces the subliminal notion that the body has a fixed shape no matter what position. The 'fixed-shape' human is the psychomotor ideal. We aim to locate support onto a strong energetic polarity, not the body of 'fight or flight' that is the human 'fallback' position requiring a fixed shape.

People may think of what I've been calling a direct EM approach to Rolfing SI as being off the beaten path, if not off the reservation entirely. Maybe so, but I stick to a very strict Ten-Series protocol. I see the ten sessions as a progressive reorganization of the 'bodymind', plane by plane. It is not even necessarily a 'hands-off' practice, though it mostly is for me.

Rather than getting to romp around in the attractive ether of mysticism, my approach to Rolfing SI – and Rolfing SI in general – works in the basement of human existence. We are in the Here/Now business of being.

Unique Advantages

Because we cite gravity as the arbiter of change, we are not matching opinions with the client on how to be. As far as EM conduction is concerned, if a person is conducting energy, that person is perfect. It's a merciless 'on/off' switch that will continue to spark life into even the most hideous of human contortion and loss until it doesn't. It sees us from conception to cremation. This same relentless self-acceptance can be turned to the client's advantage. Energy's indifference to human form includes putting up no resistance to change, provided it can continue to conduct somehow. It is a relief to get out from under resistance. The job is big enough.

By projecting a 'lawful', alternative location for embodiment, we neither affirm nor negate the existing pattern. We use it instead as the jumping off point to the new. The client's habitual location is always still potentially available but, like a lap, it doesn't have to exist all the time.

There is something mildly sadistic about rendering up our clients to the gravitational field – like getting Dad in to settle the argument. No one likes to fail. It's unthinkable! Why fight when you can kill? These feelings are not peripheral to the method I created. I wanted to offset my natural ferocity and need to help with a touch just this side of Schrödinger's indeterminate state. Safety first!

The touch protocol I wanted to find rejects the Rolfer-as-heroic-actor model that we have inherited from modern medicine. So seductive a place to inhabit and so treacherous both to ourselves and our clients! If our clients derive their support from us, then where is the escape for them into the infinitely more reliable primal support of gravity? I believe that one can use a firm-handed approach that serves the same principle. It's not a matter of technique but of letting gravity arbitrate.

Time

In the energetic taxonomy, we get to play with time as it relates to structural formation. I call this the 'Don't Be Here Now' option. Remember the power of zero?

One of the main problems with the body of psychomotor organization is that it is simply around too much, going too fast. When the wavelength of the system elongates, it reoccurs more slowly, with lots of time for indetermination in the self-observation process of materialization.

The impression of the speed of entry of structure allows us to use time as an agent of change. 'Reentry' can be evened out to correct imbalance. Time is simply another aspect of the relationships within the system. Indicating a change in the timing of conduction can reset the entire system. Timing can be felt in a build-up in pressure, like holding a fire hose before and after the spigot is turned on.

The more indetermination you can introduce into the system, the better. Perhaps you've had the experience of having all the time in the world to respond in human situations as compared to your pre-Rolfing self. There is nothing wrong with human being

that being around less doesn't improve. Behavior that is forged in the struggles of childhood, often painful and tiresome, if done less becomes integrated as style and inclination.

In the direct EM approach, we can feel into pathological patterns in a way that is hard to do in standard Rolfing SI with its prioritization of visual perception. Pain is invariably accompanied by an energetic pattern that defies the anatomical view. There is always an element of science fiction in the pattern that is creating pain that we can directly address. Words cannot touch this disconnection, in the same way that words fail at a certain point in 'talk therapy' if trauma precedes speech. Connective tissue is mute; anatomical organization is words from start to finish.

Electromagnetic being is not constrained by the physics of everyday human reality. Any space is accessible to us. In a classic Second Hour, for instance, you might want to anchor your client's grounding several feet below the floor – like planting a fence post deep below the surface. We can gain access directly to such placement, and its potential for profound stability, when we ignore apparent reality for an alternative one.

I love that all of the client is available when working through the energetic taxonomy. Bones are as fluid and flexible as the jelly of organs and as easy to reach. In the beginning of this practice, I started fooling around with just the point where the fascial network interlaced with the periosteum. These fibers are where much of the rigidity of behavior resides, seldom moving freely and subtly pushing the client spatially to compensate for his inability to move. These micro-fixations are areas of hypo-activity, with hyper-activity elsewhere. Moreover, they are integral to the fixed body of fight-or-flight. Just introducing a counter-wave through those fibers smashes through rigidity in the entire system. It is still a viable technique.

We are looking, as all Rolfers are, for a more stable yet more open system. I have found that working at the planning stage of materialization gets straight to the part of consciousness that is in charge of these matters. "Take me to your leader!" marching into gravity. I see Ida Rolf smiling, with a flower in her hair.

Random Remarks

People have asked me if the way I work is as good as the way I used to work. Let me just ask, "What kind of question is that?!"

Why would anyone sacrifice results? I can't imagine. I slabbed 'em and grabbed 'em with gusto and not without results for years. All Rolfers evolve the work individually, and rightly so. And for each and every one of us, the clients' needs come first. Right?

What about the charge that this way of working is simply imagination? Working through the energetic taxonomy makes some unconscious aspects of Rolfing SI conscious. I think all Rolfing SI is imaginary. The touch of standard Rolfing SI is based on conventional protocols of physical being, which confers a sense of reality to the process. Convention in no way contradicts the imaginary nature of the interaction. My clients do not have to believe in me, or my method, for me to make contact at the level I do. I am in no way negating human reality any more than standard Rolfing SI does. Imaginary and real are not in opposition. "We do not change the body so much as change the mind about the body." Melchior was a hands-on guy: Why did he say that? What did he mean? How did he do it? As I hope I have suggested here, human embodiment is largely imaginary. That's why the client's proprioceptive imagination can be appealed to for change.

Which Came First, the Theory or the Practice?

I literally felt my way to where I am now. I picked up on threads from my Rolfing training and went back to my home lab. Explanations or theories came later, as I studied up. I've mentioned my debt to Melchior, but Jim Oschman has been a constant source of food for thought too, among countless others. Many have gone down this road before me in our community. Most have never been seen or heard from again. I guess they met with some resistance. I can't imagine why. It is our own energetic taxonomy, after all. Here's my stab at trying to articulate it.

Author's note: A shout out to Karen Sallovitz and Steve Mettner, Rolfers of very long standing who gave me questions to answer and points to ponder.

Deborah Stucker began training in the first CSP (now Unit I) class in 1987 in Carmel, California, certified as a Rolfer in 1988 in Boulder, and completed advanced certification in 1995 in Brazil. She stopped actively practicing in the early 'oughts' to travel, go to cosmetology school, care for relatives, flip houses, work as an interior designer, and hang out with a small individual disguised as a dog. She still practices, though, every so often – can't help it!

The Energetic Foundations of SI

An Origin Story

By Bob Schrei, Certified Advanced Rolfer™

... Is 'balancing' actually the placing of the body of flesh upon an energy pattern that activates it. The pattern of this fine energy would not be as easily disrupted and might well survive, relatively intact, traumatic episodes that distort the flesh.

Ida Rolf (1977, 205)

Introduction

My original training was as an architect and builder. There I learned that the foundation a structure is built upon is what determines the success or failure of its ability to survive the forces of gravity – to exist in this material world. In the quote above, Dr. Rolf is suggesting that there is an energetic foundation or pattern that activates the body of flesh; she implies that perhaps all that we are doing as practitioners of structural integration (SI) is facilitating the body's alignment with this pattern or foundation. She also referred to this pattern as the Platonic "blueprint for structure" (Rolf 1977, 16).

We could say the concept Dr. Rolf puts forth here is the foundation not only of the "body of flesh" but also other work. To understand this better, it might be helpful to take a closer look at the origins of these ideas.

In the summer of 2015, a memorial event was held at Dr. Rolf's gravesite. Several people, including myself, were asked to participate with tributes. I wrote the following piece as my contribution with some hesitancy, and shared it on the Private Page for Structural Integrators on Facebook. I was aware that the perspective of the piece was potentially controversial and at odds with the prevailing stories that we have told ourselves and the public about the origins of our work.

To my surprise, the words were very well received, both in comments that were posted to the Facebook group, and in personal emails. I received confirmation from original teachers of Dr. Rolf's method of SI, as well as thanks for having made the comments. I did not receive a single denial or question of veracity. In addition, I also received further information that

expanded on what was shared. By request, I am sharing this tribute again here, with some minor editing.

An Origin Story

Today [Sunday, June 7, 2015] is the Ida Rolf Memorial Virtual Event at her final resting place, though I doubt she is resting there. More likely continuing her enquiry.

I was asked to be a part of this event and lead a meditation, but for personal reasons, was not available in person today.

I would like this to be my contribution to the unfolding vision of this work. It is interesting to me that despite all the discussions I have heard over the years about the nature of this work, what Dr. Rolf wanted, and how to heal this community, there is one aspect that has completely been overlooked. Whether intentionally or accidentally I am not sure. To me it is the key to the difficulties we have had as a community in understanding the nature of this work and how it originated. It has been hinted at – but not spoken about openly.

Several months ago, Liz Stewart posted a document from Peter Melchior on this Facebook page. In her post she called attention to the note at the bottom of the document, in which Peter said, "Ida Rolf once remarked, in a class in which I was present, that 'This work is at least 3,000 years old.'"

The implication of this, of course, is that this work did not originate with Dr. Rolf. So rather than feeling this day as a tribute to the founder of this work, I see it as a tribute to the woman with a flower in her hair who reconnected us with a much, much older tradition of which we are a part.

What is that tradition? I would like to share a story that walked into my life five or six years ago, which may shed some light on this quote of Peter's. I think this is important for understanding the story that we are within.

This story challenges the narratives that have been put forward about what our work is and where it came from, or more hopefully expands and augments the prevailing view, perhaps providing a key to understanding why there are so many views and perspectives on what it is that is at the heart of this work.

Briefly stated, the accepted narrative is that the work emerged from Dr. Rolf's background in the sciences, her interests in yoga, friendships within the osteopathic community, interests in Swedenborg¹, general system theory², Korzybski³, and Buckminster Fuller⁴. Carole LaRochelle has written beautifully about this narrative on her very useful blog⁵, and Sam Johnson wrote a very thorough overview of this perspective⁶, as have several others. This story has become the public face of the work, as evidenced most recently in an article in *The Telegraph*, which stated, "How did it start? It was developed by Dr. Ida Rolf, a physicist, in the 1930s when she applied the principles of physics and mathematics to the body."⁷ As always, the emphasis is on her science background [although the article incorrectly labeled her as a physicist; she was in fact a biochemist].

Clearly these were all influences on her life and work. And it is not the full story.

The story that I am going to share is not meant to discredit or dismiss these narratives, but to complement what has become the accepted narrative, to bring forth a forgotten aspect of that narrative. I am sharing it with a group of people who have come together under her name, not with the general public. This is as much our heritage as the biomechanical, scientific lens that has been adopted for public consumption and which many of us have accepted as gospel. As will become clear here, Dr. Rolf was quite open about the more esoteric origins of this work. Maybe it is time for all of us to listen for moment to this facet of the gem.

Five or six years ago, a new client walked into my office for Rolfin[®] SI. I asked her if she had ever experienced Rolfin sessions before. She replied that, yes, she had had thirty or forty sessions. I asked her who her Rolfer was, and she said Dr. Rolf! I realized I had a great opportunity standing in front of me and asked her if she remembered anything about the sessions.

She said "Yes, I remember a lot." I asked her if she would be willing to share those memories. She laughed and said immediately that the sessions were painful. Beyond that she told me that the main thing she remembered were the stories that Dr. Rolf told her. So, of course, I asked her what the stories were. She said that Dr. Rolf talked at great length about how the work she was doing was channeled information from ancient Egypt – that it did not come from her work as a scientist. Subsequently, my client asked her mother and her mother's friends, who were also Dr. Rolf's clients, what Dr. Rolf had told them about the work. Dr. Rolf had told everyone the exact same stories.

I thought this was extremely pertinent. Dr. Rolf was risking a great deal of her reputation and being put in jail by telling these stories. It was a time when chiropractors and osteopaths and people like Dr. Wilhelm Reich⁸ were being arrested and prosecuted for unorthodox practices. Reich had been arrested and had much of his work destroyed as recently as 1956. Chiropractors and osteopaths were being arrested for using Radionics instruments and other more energetically oriented devices, including Reich's orgone machine. In the face of this, Dr. Rolf could have easily said: "This is work I have developed from my background as a scientist studying fascia," and she would have been justified in doing so. She chose to tell another aspect, a riskier story. She did not remain silent to her clients or those around her about this. Why?

A few months later in 2010, I was giving a presentation at the International Association of Structural Integrators (IASI) conference in Denver. An Advanced Rolfin Instructor was the keynote speaker. I asked him out one night after everyone had gone to bed and told him this story to see what he would say. He laughed and said, "She told all of us that story! She would tell that to anyone who would listen!" And then he said what I think is very telling: "We all just laughed at her!"

Two years ago, I was asked to give a presentation and demo at a Rolf Institute[®] faculty meeting on the energetic taxonomy. During the course of this seminar, the same story emerged, and three different faculty members said that they had been in classes with Dr. Rolf where she told it.

So, it is a story I have heard many references to in my thirty years as a Rolfer. I think there is more than adequate evidence that this story has at least some truth to it, as much as the more public narratives that have also become the context that many practitioners work within.

Imagine for a moment that you are Dr. Rolf telling your clients that this work was channeled information from ancient Egypt. How does that feel in your body? Are you comfortable? Can you feel the degree of courage and conviction and lack of fear that it took for her to say that?

Back to the quote from Peter, which points in the same direction. If this work is 3,000 years old, how did Dr. Rolf come to be in possession of the information? It is clear from what she was telling some of her clients and students where the work came from. This has huge implications for me, as I think it should for all of us. First, it means her students have basically created an alternative story of this work contained in the narratives referred to above. It also means that

as a community we are ignoring or are ignorant of a part of our own family history, something that there are always rumors about, spoken in hushed voices. In terms of family constellations, it is the piece that we are hiding, and as such, is what is keeping us from moving forward as a discipline, as a community, as a family.

It also means that we have been asking the wrong questions. We should be asking things like: Who 'channeled' or 'downloaded' the information? What was the content – was it the Ten Series, was it the way of working deeply in the body? Does it matter if we change things? What was the full content of that information? Is this why, as Peter Melchior stated (on that same class handout), the Ten Series is a work of genius – "elegant to a fault"?

What have we lost by conveniently eliminating what Dr. Rolf freely told many people? Most important, though, is that if it were 'revelatory' information, it means that this work is first and foremost a gift from Spirit. If gifts from Spirit are not acknowledged, there are many problems that ensue, which is what we have witnessed in our community. Maybe on this memorial day, it is time to acknowledge the gift and where it came from, as well as the messenger and her story.

As a community, we have become very dualistic. The underlying concern is that this knowledge will destroy any scientific credibility. (And there is no doubt that Dr. Rolf wanted her work researched and validated in that world.) But is this really true? I think not. Many of the old osteopaths talked regularly about the 'Master Mechanic', God, spirit, love. Why do we feel that we must hide the spiritual origins of the work?

I have chosen to share this, not in the spirit of revealing family secrets, but out of a feeling that the gift needs to be acknowledged, with the hope that the acknowledgement will begin to shift some deeper currents. On this memorial day, I acknowledge that gift.

What was this gift of Spirit? It was about a process to help assist the unfolding of the full potential of the human being – our 'uprightness', our human potential. That is the ancient 3,000-year-old story. This potential contains the ability for humans to relate within a field of mutual cooperation, sharing, compassion, and love rather than the gravitational forces that pull us 'down', such as anger, arrogance, revenge, egotism, addiction, lack of cooperation, poor communication, and lack of respect for each other. Maybe, this day, it is time to take a moment to reflect on Dr. Rolf's desire to see a new human being on the planet someday.

We often wonder as a community why this work hasn't reached into our culture in a deeper way. Perhaps the fact that we have ignored the very roots of the work, the gift of Spirit, has contributed to that. A while ago I was having a conversation with my son, who is a yoga teacher. He said to me, "Our culture has a way of taking Spirit out of everything." It has happened in the yoga world and it has happened in our community. Perhaps it is time to bring it back, front and center, and acknowledge this day the full range of who Dr. Rolf was.

I would like to close this with a quote that one of the original students of Dr. Rolf shared with me.

One of the older Rolfers said Ida would always say that Rolfing [SI] should be described as an educational process, and she didn't want Rolfing [SI] to be destroyed by crossing swords with medical and physical therapies. And my friend said, "Education, what do you mean?," and Ida said, "Well, actually, if I had to say what Rolfing [SI] is really, where it really falls, I'd say it falls under shamanism."

So we have to ask, is it possible that this work has been positioned in the wrong domain of manual therapy? That Dr. Rolf may have been correct about where it really falls? And that we have willy nilly moved into a position of crossing swords with medical and physical therapies?

It is my wish this day that the full range of who Dr. Rolf was and the full range of the nature of the work blossom. I wish everyone well.

Conclusion

In the days following, as I mentioned above, I received comments and correspondence in response to the tribute. One of the original Rolfing teachers expanded on these stories and said that Dr. Rolf had also told him that not only was the work 'channeled' information but also that the Ten Series, which is still the foundation of our work, had been an initiation process in an Egyptian mystery school.

What is the relevance of all this in relationship to the theme of 'Energy' or 'Nonphysical Reality' that is the focus of this issue? In the quote at the beginning of this article, Dr. Rolf points to an important aspect of this underlying energy: pattern. A pattern that organizes our soma, that is stable and unaffected by trauma. This is similar to what Goethe referred to as *ur-phenomenon*⁹ or Rudolf Steiner referred to as 'etheric formative forces' (energetic patterns that gives rise to form). Dr. Rolf

also said, "A joyous radiance of health is attained only as the body conforms more nearly to its inherent pattern, this form, this Platonic Idea, is the blueprint for structure" (Rolf 1977, 16). "Platonic Idea" implies a pattern that is not yet physical, that exists in a consciousness/energy field prior to manifesting into physical form.

I would like to suggest there is an energetic perspective that is the foundation of this work, and that the answer to this lies clearly in the 'origin story' I have recounted and in Dr. Rolf's continued reference to an underlying energetic pattern that the body organizes around, the 'blueprint of perfection'. Dr. Karl Humiston, a student of Dr. Rolf's, said that she used this term over and over in classes. [He wrote about this in an article for the IASI yearbook entitled, "The Mysteries of the Blueprint" (Humiston 2010, 46-48)], and in that article references the Standards of Practice document of the Rolf Institute[®], which states:

"Equally fundamental is the recognition that each human being has an inherent internal pattern for optimal organization of form and function, which pattern is essentially self-organizing."

and

"The intent of Structural Integration is to identify and address that which keeps each person's pattern from manifesting as a higher level of order and function."

In other words, the Rolfing series helps to identify the blockages that are keeping the pattern, energy, and information of the 'blueprint of perfection' from manifesting more fully within each person's embodied being.

When I attended my auditing phase of the training with Jan Sultan, he compared the Ten Series to ritual. Other teachers also used this analogy. This is consistent with the energetic signature of the work. It can be seen as a ritual to prepare individuals for the unfolding of their full potential. I repeat that Dr. Rolf's desire was to see a new human being on this planet. Without this part of her vision, the work devolves into yet one more modality for physical health. I am not suggesting that there is anything wrong or inherently negative about this; I do my own fair share of 'fix it' work. What I am suggesting here, though, is that for this work to unfold more fully in this world, it needs to find a way to be congruent with its foundation, the 3,000-year-old tradition of which we are a part.

I can imagine that Dr. Rolf might feel that her work was designed for the times in which we now live. I think if Rolfers open themselves to the energetic and spiritual aspect that is inherent in the work, without discounting their important biomechanical and other skills, they will find they have a potent mix to offer people. And that in these times, many people are looking for exactly that range of experience – encompassing all of the five Rolfing taxonomies.

Bob Schrei has four decades of experience as a student, apprentice, practitioner, and teacher of energy medicine. He is a Certified Advanced Rolfer and Biodynamic Craniosacral Therapist. He is co-originator of SourcePoint Therapy[®] with his wife and partner in healing work, Donna Thomson. This energetic and hands-on healing system evolved from his thirty-plus years' experience in bodywork, as well as extensive personal study in vibrational medicine, sacred geometry, shamanic healing, and Zen meditation. With a BA in architecture and an MFA, Bob also incorporated his lifelong interest in structure and pattern into SourcePoint Therapy, which he developed, refined and tested for ten years before beginning to teach in the United States and Europe. This process of refinement and development continues as SourcePoint Therapy evolves.

From 1970-1985 Bob was a student and teacher at the Rochester Zen Meditation Center. As a former Zen teacher, Bob brings a unique perspective to the field of energetic healing and manual therapy, helping his students develop sensitivity to the subtleties of working with energy and bringing a heightened awareness to their healing work.

Bob currently resides in Santa Fe, New Mexico, where he maintains an active private practice of SourcePoint Therapy in addition to teaching it worldwide.

Endnotes

1. Emanuel Swedenborg (1688-1773) "was a Swedish scientist, philosopher, theologian, revelator, and mystic. He is best known for his book on the afterlife, *Heaven and Hell* (1758). Swedenborg had a prolific career as an inventor and scientist" (Wikipedia).
2. General system theory is based in the work of Ludwig von Bertalanffy, an Austrian biologist.
3. Alfred Korzybski (1879-1950) "was a Polish-American independent scholar who developed a field called general semantics, which he viewed as both distinct from and more encompassing than the field of semantics" (Wikipedia).

4. Buckminster Fuller “was an American architect, systems theorist, author, designer, and inventor. Fuller published more than thirty books, coining or popularizing items such as ‘Spaceship Earth’, ephemeralization, and synergetic” (Wikipedia).

5. See <http://redwoodempirerolfing.com/blog/> – particularly the following posts: <http://tinyurl.com/Rolf-and-Yoga> and <http://tinyurl.com/swedenborg1> and <http://tinyurl.com/swedenborg2> (retrieved 5/9/2017).

6. See www.samjohnsonrolfing.com/reading/ida-rolf-and-the-two-paradigms/.

7. See “Alternative Health: What is the Rolf Method,” by Anna Murphy, November 21, 2014. Available at www.telegraph.co.uk/news/health/alternative-medicine/11243535/Alternative-health-what-is-the-Rolf-Method.html (retrieved 5/9/2017).

8. Wilhelm Reich (1897-1957) “was an Austrian psychoanalyst of the second generation of analysts after Sigmund Freud . . . Reich became known as one of the most radical figures in the history of psychiatry” (Wikipedia).

9. *Ur-phenomenon* – meaning ‘earliest’, ‘original’, used in words denoting the primal stage of a historical or cultural entity.

Bibliography

Humiston, K. 2010. “The Myseries of the Blueprint.” *IASI 2010 Yearbook of Structural Integration*. Missoula, Montana: IASI.

Melchior, P. Handout from a Rolfing class, obtained when posted on the Private Page for Structural Integrators on Facebook.

Rolf, I.P. 1977. *Rolfing: The Integration of Human Structures*. New York: Harper & Row. (Later editions from Healing Arts Press retitled *Rolfing: Re-establishing the Natural Alignment and Structural Integration of the Human Body for Vitality and Well-Being*.)

How Do We Know?

The Magic to See and to Hear in Order to Do

By Theresa Zordan, Certified Rolfer™, SourcePoint® Therapist

How do we know what we know? Well, there are the things we are taught: $2 + 2 = 4$. There are the things we learn by living, by observing. *If I run up this hill as fast as I can, my breathing will speed up.* But then there are the things we just *know* somehow. *This is the right city for me to live in.* Sure, maybe there’s an element of subtle, not quite conscious, pattern recognition to it. Maybe I know this is the right city for me because I thrive in cities of this size, with this climate, with this architectural style, with this median income, and my best friend lives here. But maybe not. Maybe there are things we just *know* without being taught, without learning through experience, without any pattern recognition. In short, there are things that we know that are not products of what we have learned.

Once, I worked with a shaman who was also an engineer, and when I asked how she knew where to start or which spots on my body would hurt when she pressed, she responded, “My toes told me.” As an engineer first and shaman second, she’d initially struggled with the lack of logic associated with why she was drawn to work one way and not another. Why she started on a left knee instead of a right shoulder blade. And eventually, she got to the conclusion that it didn’t matter. She started where she started because her toes told her to, and that was good enough for her.

The first time I set foot in the Rolf Institute®, for orientation as a model in a Unit 3 class, I heard my soon-to-be hero, Ray McCall, speak about Rolfing® Structural Integration (SI) in a way that lit me up. “This is it!” I thought, “I’ve finally found *the thing* I’ve been looking for all these years.” Eight and a half years later, I know that was true, even though at the time, I’d never had a single Rolfing session in my life. Call it intuition. Call it pattern recognition. I don’t really care. My toes told me.

When I started studying at the Rolf Institute myself, I wanted to learn how to do what I’d seen Ray doing in that Unit 3. Even as a model, I could tell there was something special there. It wasn’t just manipulating fascia; it was magic. But in my Unit 1, we learned anatomy, physiology, therapeutic relationships, and skillful touch, but no

magic. I knew all of these were requirements for that special something. I knew I needed to study and understand all this stuff in order to provide a safe place for the magic to show up. But I also knew this wasn’t the magic.

In Unit 2, I got to study with Ray, and again, I got to witness the magic, but that was all. I could see it happening in every demo he did, but I could not, for the life of me, figure out where he kept his wand. Learning about the Ten Series was still not me doing the magic, I knew this was still preparing a place to welcome the magic.

At one point, a student asked Ray, “How do you know how to work?” And his answer, “I listen very, very carefully to my client,” was maddening, while honest. It drove me nuts because I was trying *so hard* to listen to my client/classmate in that Unit 2. I listened to what he said with his words, and what he didn’t say. I listened to what his body communicated while he stood, while he sat, while he walked. I listened to his posture while he ate his lunch. I listened to his tissues when I contacted in one place versus another or with a different speed or direction. And I still wasn’t able to hear the way Ray could hear, I was no closer to being a magician. I knew that much. I was taking my first, halting steps toward being a Rolfer.

I never met Dr. Ida Rolf, as she died before I was born. But I know that Ida was special since she created this incredible body of work that brings abundance to thousands of us. She was extraordinary. She had magic of her own. From everything I’ve read and watched and heard of Ida, she had the uncanny ability to see someone, notice his shoulder pain, and realize the exact spot it was originating from, be it a third toe, or a restriction in the tongue.

It seems like Ida was able to see her clients really, really well, in the same way that Ray can listen to his clients really, really well. To me, it seems as if Ida had a special magnifying glass, while Ray had a special stethoscope. Sure, she was ‘just’ seeing. And sure, he is ‘just’ listening. But there was something that allowed them to see and hear in ways that the average person

could not. Call it intuition. Call it pattern recognition. My toes told me.

When I finished Unit 3 and was sent out into the world as a Rolfer, I knew I was ready, for Roling SI at least. I understood the Ten Series. I knew all about fascia and how to manipulate it. I knew my anatomy and physiology and how to say, “Sad, huh?” But I didn’t know any magic. And I didn’t have a special magnifying glass or stethoscope to help me see or hear in a way that would help me understand better what to do. Luckily, due to my hero-worship of Ray, I signed up for my first SourcePoint class a mere ten days later.

I was terrified of that SourcePoint Therapy class. To be honest, I was pretty skeptical of energy work. Yes, I’d been to see shamans. Yes, I’d had *qi* healing sessions with a Chinese five-element healer. Yes, I’d tried acupuncture. And I really *wanted* to believe in energy work. However, I’m pretty hands-on. I’m pretty grounded. I majored in physics, not in art. I wanted proof. I wanted real. And energy work seemed a little fluffy and woo-woo and hippy-dippy.

Most terrifying of all, I thought I would be bad at it. I thought I wouldn’t be able to feel anything. I thought the rest of the class would be happily setting points and waving their magic wands while I sat in the corner with my dunce hat on because I was just not cut out for energy work. But I really, really, really wanted to learn how to do that magic that Ray (and Ida) could do. So I figured I’d give it a try.

And three days into that SourcePoint class, I felt like I’d gotten my own magic wand. I felt like I’d gotten my own stethoscope so I could finally really, really listen to my clients. I still couldn’t see, not the way Ida could. But I could listen. And I could do (a tiny little bit of) magic. Suddenly the line of communication between what my toes were saying and what my hands were doing was open, even if it wasn’t yet clean and clear. I don’t know why or how SourcePoint Therapy opened that communication channel in me, but I’m grateful it did.

This way of knowing informs my work at every turn. Sure, I look at my client’s body. Of course I think about the goals of the session if I’m working within the context of the Ten Series. Once in a while, I even ask my clients to walk or do a knee-bend for me. But there’s so much more to my work than just knowing there’s an imbalance between the rhomboids and the psoas. The juicy part

of Roling SI for me is in knowing *how* to bring about that balance

What works for one client one day is almost guaranteed not to work for a different client on a different day. This is where intuition or divine knowing or ‘source’ or pattern recognition or my toes come in. I’ve found in my practice that the more closely I listen to my toes, the faster balance comes to my client’s body. I’ve found that the better I get at listening to my intuition, the more efficient my work is. The fact that my clients think I’m a magician is just gravy.

Seven years later, I still use SourcePoint in every session I do. And seven years later, I think I’m starting to see. Or maybe my internal translation software is just getting so good at pattern recognition that when I

‘hear’ something it’s immediately registered by my eyes. Or my blood. Or my toes. I still don’t know how I know what I know. I just like doing magic.

As Ida Rolf (1978, 178) said, “Somewhere along the line you are going to have to fight both in yourself and in the world for recognition of the fact that you know how to handle the situation.”

Theresa Zordan is a goofball and a Rolfer who lives and works in Denver, Colorado. When she is not mashing fascia, you might find her in the kitchen ignoring any recipe anyone tries to put in front of her, or out on the trails where she is an ultra runner.

Rolf, I. 1978. *Ida Rolf Talks About Roling and Physical Reality*. R. Feitis, Ed. Boulder, Colorado: Rolf Institute®.

‘Horse Listener’

How Horses Taught Me to Work

By Felisa Holmberg, Certified Rolfer™ and Equine Guided Educator, in conversation with Anne Hoff, Certified Advanced Rolfer

Anne Hoff: Felisa, how long have you been practicing Roling® Structural Integration (SI)?

Felisa Holmberg: Twelve years, since 2005.

AH: How long have you been involved with horses and animals?

FH: I was born with a connection with horses and all animals.

AH: When you trained in Roling SI, did you know you wanted to work with horses?

FH: Yes, Horses in particular. Animals are in the breath of my bones. Horses, however, have a special place in my life. I saw my first horse at the tender age of four. It was a little black and white pony. I remember the moment; I felt in a way something I never felt before. My mother says that little horse was my first real love. As a Roling client, when I went through the series, my personal experience was so profound, I just knew it would work on horses also.

Many horses are athletes. They are ridden hard, at times with poor-fitting equipment, and sometimes expected to perform beyond their capacity. When I attended the Rolf Institute® I already had the intention to

bring the work back to the horses and other animals. Something amazing happened though, while I attended the Rolf Institute, I fell in love with working with people. What? That was not my plan! What is even more amazing is that since my Roling training, horses have taught me how to work with humans.

AH: I’m excited to get to that, but first, let’s talk about how you applied your training in working with people to working with horses.

FH: Right before I started my training at the Rolf Institute, I adopted a three-and-a-half-year-old colt named Cool Linx, nicknamed “Bay Boy” (see Figure 1), who was quite traumatized, emotionally and physically. He has been my greatest teacher on so many levels. I had planned to bring my knowledge back from the Rolf Institute to help this horse. Prior to my Roling training, I had watched a couple Rolfers working on horses, they were chasing the horse around. The horses weren’t just standing still for the work. I thought, “There must be a better way to do it.”

A year later, working with my now four-and-a-half-year-old horse, I discovered how sensitive he was. I needed to ask his body for permission. When I put my hands

on him, I had to do it in a very subtle way without the intention of doing something to him. Then I got it, I needed to listen to his body. I began to place my hands softly on his body and allow them to gently sink into his tissue; he would stand very still and just drop his head to the ground and enjoy the work. He started welcoming the work. My horse taught me when I was trying to do something or putting too much effort into the work. I let go of thinking I was going to correct a hip issue or a shoulder issue, or thinking I was going to fix his structure.



Figure 1: Felisa Holmberg and her horse "Bay Boy."

He taught me how to have a better touch, which dramatically improved my touch in working with people.

AH: Interesting. Some human clients will tell us when the touch doesn't work, and others just assume, "Oh, this is what Rolfing touch is supposed to be like." But he taught you.

FH: I found if I really connected with the horses nonverbally, asking them if I could touch them and where they needed help, giving them the time and opportunity to respond, they did. The horses starting participating in a very intelligent way, becoming very interactive and showing and teaching me what they needed.

We can learn a lot from various animals. However, horses are quite special. These beautiful four-legged creatures can reflect back to us about ourselves. I've had encounters that left me wondering if they can read our emotional states and subtleties, that they can incredibly somehow discern what is buried deep in our hearts, our individual personal truth. Horses can teach us how to read unspoken communications through body language. In the horse

world we hear so much about being a 'horse whisperer', a term used in natural horsemanship training, a method where we get the horse to do what we want. The horse responds to our body language. What I'm speaking about provides us an opportunity to become a 'horse listener' and really hone our intuitive listening skills.

AH: And this has changed your work with people?

FH: Extremely. I still see through a Rolfing's eyes. It is the foundation of my training and I know the value of Rolfing SI. I remember in my Rolfing training hearing that Dr. Ida Rolf said, "It isn't where you think it is," and I find that to be true. I ask people's bodies to show me what they need, show me the patterns of strain. The way the horses taught me to work at the subtle level is to really open my own intuition and connect with the client's body wisdom. Anne, I opened to a higher level of listening. That's what I would say. Listening to the body, the horses responded so honestly and so quickly whether it was right or wrong, and I found that I could do that same thing with a human. I still access visually what appears out of balance, but now I listen with my hands and all my senses, allowing the client's body to tell me what it needs.

There are two different ways of connecting with horses, where they become the teachers. First, Rolfing SI or bodywork, where they have taught me a more skilled and intuitive connection with the intent to release body issues. I witnessed they can carry emotional trauma along with the physical trauma just like people. I don't go into any session with the intention of processing or going after emotional trauma. I'm listening to the body and asking what it needs. I found at a visceral level, the organs, nerves, arteries, brain tissue, all really want to be connected and released, drawing my hands in a deeper internal level than just thinking about the structure of the body. The second way is learning to connect to the horses on a level where they become a reflection of us, showing us what it is we need to release and learn.

AH: This way of 'listening' and working with people, is all nonverbal between you and the client's body?

FH: Yes. Sometimes clients talk about it, but I wait for them.

AH: Did your clients notice that you were doing something different? Did you get

different sorts of things happening than before you used this way of working?

FH: Yes! Shifting to this way of working, I find I gain energy during my workday, when before I was drained by the end of the day. My clients have become the type of clients that want the more subtle work. A lot of them feel the changes happening all over their body even though there's hardly any movement. They'll say where they feel it. I found that huge changes are happening and I don't have to work so hard for the changes. I'm not disrespecting Dr. Rolf's work at all because I credit her for so many different levels of me being where I am right now. I don't want it to look like I don't believe in Rolfing SI.

AH: Do you still work within the Rolfing idea of aligning the body in gravity, and do the visual assessments?

FH: Yes. And then I let it go when the client gets on the table. It's all still in my awareness but I'm now listening to the body.

AH: The conceptual framework is there, but the way you're using your hands is different than what you learned at the Rolf Institute?

FH: Yes, very different. The roots of my work and ways of seeing are deeply rooted in my Rolfing training and I don't believe I could do the work I'm doing now without that foundation. Working at a subtle level in the deepest layers of the body, whether in the abdominals or in the shoulder girdle, asking the body what it needs and waiting for the body to draw my hands in completely, has changed my work and my effectiveness.

AH: What helped you in terms of developing your touch?

FH: Working with the horses' within the two levels I described earlier and studying the more subtle side of the work like biodynamic craniosacral work and visceral manipulation. Over the years, I have witnessed how powerful Rolfing SI is and how it changes people's lives. However, for some people, including my own experience, the body is not able to hold all the structural changes received from Rolfing sessions; this left me seeking help and asking, "Why?" Visceral trainings helped me feel deep patterns of strain, release them, and free up space for the organs. Working in the fluid levels along with Rolfing SI hydrates at every level, releasing, unwinding, and freeing up space. As I began feeling the deep patterns of strain, nerves and arteries that are trapped

in the tissue began to 'pop' into my hands. Once space is created in the tissue, I can feel the nerves and arteries settle back into the body. I remember asking Jeff Burch, the instructor, "Why this is happening?" He said something like, "The body is showing you what it needs, very gently release the tissue around the nerve or artery." It was like magic. I have a strong kinesthetic sense of touch and working with the horses on both levels has giving me a broader and more sensitive awareness and my hands are pulled into strain patterns.

AH: Let's talk about horses more. If you had a new horse to work on, how would you go about making contact?

FH: My preferred way is to have the horses come to me and be left with me for about a week. I prefer to be in a round pen where they are free to choose to be worked on. When I travel to work at someone else's place, time is more an issue and usually I use a halter. Some horse owners can stand back and just allow me to do the work, and some are really distractive to their horse. Maybe a horse is fidgeting, pulling me, not being connected with me when the owner is there. Often, I can get a deeper connection with the horse if the owner steps away.

Your horse gives a really good indication of what you need to work on in yourself. Observe your horse. Horses mirror us. If you have poor boundaries, most likely your horse will too; same with being overly emotional, the horse will reflect that. Even if the horse comes into your life already with underlying traumas, emotions, etc., there is a reason it has come into your life, to show what it is in us that needs healing. Angry people often own or ride an angry horse. The horse isn't really angry, it's a reflection of how it's being treated. Just like in humans, there is often pain and fear behind the behavior of anger.

AH: So when the owner leaves, you can work with the horse at a different level, but what happens when the person comes back and is still angry or still fearful?

FH: The horses will eventually reflect the same behavior once back in the hands of the owner. An example is, I got called to work on this big paint horse, and the owner was the woman's husband and he wasn't there but the woman was. I like to hold onto the lead line myself, and this big old paint horse is pulling on me and jerking on me and not allowing me to touch him in a way that I could be effective. Every time he'd

pull away, I would gently pick up the lead line and ask him to come back to me. He reminded me of a child with ADD in a way. I'm a small woman and he's just a great big horse, and if he wanted to, he could flip me around like a fly.

I stayed really present with him and, all of a sudden, he stopped and he looked me right in the eyes, and I felt him shift and connect in a higher consciousness. His whole body just melted back into my body and he softened. He started allowing me to touch him and he started showing me what he needed. At one point, he was so connected with me that he wrapped his head and neck around my body and just hugged me



Figure 2: The response of a horse who has settled and come to trust the touch and connection.

(see Figure 2). He turned into a completely different horse.

AH: When you said his body melted into your body, was that an energetic sense? You weren't touching him?

FH: Yes, I felt the energetic shift in my body, and he actually drifted back and pressed his body gently up against mine. It was an incredible feeling, he became very cooperative, gentle, and loving. It was a complete personality shift.

AH: Do you know if he was able to stay that way?

FH: No. They brought the horse back for a second session, and the owner, the man, was there this time. The horse was reflecting that behavior, again, like he had ADD, really distracted and pulling me around instead of being present and being there with me. I actually had to ask the owner to go out of the area I was working because the horse wouldn't settle down and let me work on him. It was much easier when the

owner backed away, but the horse never settled completely with the man around.

AH: If you have a horse to work with, do you try to work on the owners as well?

FH: Definitely. That is ideal. I really prefer to work with the horse and the owner, and do a more in-depth perspective where the owners can look at the way they present themselves to their horses. Not everyone is open to it.

AH: You are taking your work in new directions. Tell us some about that.

FH: Yes, I founded a new business, Horses Hope For Humanity, LLC, where the horses become the teachers for us (Figures 3A and 3B). Teaching us about boundaries; communication styles, spoken and unspoken; connecting with one's own intuition; and reflecting what we need to heal within ourselves. I'm at a point in my life where I'm shifting my practice and ready to incorporate the bodywork and horses into a healing center here on my property, allowing the horses to bring even more wholeness into our work. It will be a place where, among other things, other bodyworkers can come and find the deeper connection themselves. When we give them an opportunity, horses will show us what we need to work on within ourselves. They can help us become better people and better practitioners.

AH: How do you develop and connect to this place of consciousness that you connect with the being of the horse? Will you be able to train others to do it?

FH: When I begin, I shift into a deep connection with the horses and the person or people that have come to participate. The horses become interactive with us. I guide you through, watching closely, reading body language, listening quietly, and allow the process to happen and people to find their own truth in the experience, only stepping in to guide the process when needed. I believe everyone can if they choose to let down barriers and be open. Many of the people that have come to do this work are my Rolfing clients. It makes sense since the Rolfing process removes barriers and protection within the body. The people that have come [to work with my horses and I] have been able to understand and say it is a life-changing experience.

AH: So you can work with the horses and their owners, or you can use the horses to educate bodyworkers about



Figures 3A and 3B: My horse helping my client Brenda in model-building work (part of Horses Hope For Humanity, LLC) to work out what is next in life.

touch and communication, or you can use the horses to help people uncover more about themselves?

FH: Yes. As far as how this all has affected my bodywork sessions, it's about incorporating listening skills and combining all modalities and asking what the body needs. Bringing a greater awareness and listening to everything we do.

AH: So in that it's not really a shift away from Rolwing SI but bringing greater awareness into Rolwing SI, which many people are doing in many different ways.

FH: Agreed. And the horses can teach us how to do that really well. To be honest, the horses have helped evolve my touch and helped me learn to listen to the body, human or animal, to allow my hands to be drawn into the body rather than *trying* to make space for change. I have had some clients whose bodies just cannot tolerate even gentle Rolwing SI. They're very sensitive and often are still holding trauma. Even with horses and other animals, it helps to do a softer healing touch and slowly release layers of trauma. I feel that, human or animal, ask the body what it needs, always.

AH: Do you see that kind of touch as potentially part of the Rolwing spectrum?

FH: Yes, I do. Rolwing SI will always be the root of my training and how I see. However, the changes I'm experiencing, working from the subtle level, are profound. I incorporate the touch of visceral manipulation and biodynamic craniosacral work and bring the awareness of truly listening to the body. Some clients who kept going back into their patterns seemed to need this work even more. I still consider this Rolwing SI. I experienced that in my own body, not

holding the Rolwing changes. Visceral work was huge for me in my healing process. The reason I became a Rolfer it is because it is so effective. I'm just including other ways of working and expanding my work into a listening mode.

AH: To me, the bottom line of what Ida Rolf developed is this idea of aligning the body in gravity through working with the fascia, organizing fascia. To my thinking, if you're doing that, you're doing Rolwing SI.

FH: I think you're right. I think there's a lot of doorways that can enter into that, different ways to get there.

AH: There's a famous story in our Rolwing community, you've probably heard it, about Emmett Hutchins asking Dr. Rolf whether it was Rolwing SI if he whistled "Dixie" and the client's structure changed. He said he thought it was, and she allowed that he might be right.

FH: Perfect.

AH: That's the furthest reach, and many would disagree. But I think most people in the Rolwing community would accept that you are doing Rolwing SI if you're still working with fascia, hands-on, and you're working to affect the integration of the body in gravity, whatever spectrum of touch you are developing and working with.

FH: I've done many trainings since my original Rolwing certification. Many teachings from other Rolfers, and I've also studied with osteopaths from the Canadian College of Osteopathy. My work has developed from those teachings, including visceral manipulation and craniosacral teachings. How to feel the organs, their rhythm, what to do with the nerves and arteries as they pop

into your hands when they need help . . . it is all embedded in fascial layers. Obviously, it's important to have training before we touch these other layers.

However, the greatest shifts for me came from how horses taught me about myself, the things I needed to let go of and heal so I could become a better human being and bodyworker. Most importantly, they taught me about having a great touch, listening skills, better boundaries – and much more. It's about asking and not forcing. Try to force anything on an animal, it will move away. I feel the same way. We want the body to openly receive and create change. The greatest gift has been understanding unspoken communication, to see and feel the truth and trust what I'm hearing and feeling. There is only truth in the world, once you can see it.

Becoming a Rolfer was the beginning of a journey. Not only in my own healing process, but being able to witness so many people heal and rise above their own trauma is a heart-opening and fulfilling way to be in the world. It has completely changed my life. It opened doors that I had no idea even existed. My work has evolved but Rolwing SI will always be the foundation of my seeing.

AH: Felisa, what's the best way for Rolfers to learn more about your work, and to come study with you and your horses?

FH: I hold workshops in Missoula, Montana, and people can also come for private study. You can learn more at www.therolfer.com. You can also read about my horse work for non-bodyworkers at www.horseshopeforhumanity.com.

In her passion for deep healing to the bodies, minds, and souls of people and animals, Felisa Holmberg – a Certified Rolfer of twelve years – has adapted Rolwing practices for healing horses and incorporated the healing power of horses for the healing of people. She has integrated her bodywork expertise with her lifelong love of animals with amazing results. And, in her quest to integrate horses into her Rolwing practice, Felisa has paradoxically gained greater skill and ability in working with people. Felisa works and resides in Missoula, Montana and also offers services Washington State. Her websites are www.therolfer.com (Rolwing SI and horse work for bodyworkers) and www.horseshopeforhumanity.com (horse work for personal growth).

Anne Hoff is a Certified Advanced Rolfer in Seattle, Washington.

Recognizing Energy

By Deborah Weidhaas, Certified Advanced Rolfer™, Rolf Movement® Practitioner

Each time you get on a client's tissues and then shift ever so slightly into the place that makes you say, "Ah, that's where I need to be," you have been experiencing the energy of it. Like it or not, you actually perceived with your whole body/being where the structure needed you to engage. Yes, you are on physical tissues, but mostly, you are on energy. This article can help you get more consciously aware of this and refine your perceptual skills.

The development of my perceptual skills, and my ability to distinguish between energy and physicality, came to me, in large part, from working my own process. I didn't start out with any sense of, or goal for, energy. I just wanted to feel better inside. Throughout my childhood, in the family home, I felt horrible, but I also had a white spot in my chest that regularly told me, "It doesn't have to be this way." When I got out on my own, away from family, I thought, "If it doesn't have to be this way, what way can it be?" – and I began the process of figuring out how it could be any other way for me.

In my twenties, I came to realize that everything is vibration. *Everything*. And all vibrations are different and distinguishable. The vibration of angry is different from the vibration of rage, and the vibration of furious, and the vibration of mad. This is why it is possible for you to say, "You're mad," and the other person says, "No I'm not, I'm furious." This response happens in everyday conversation because the vibration of "mad" did not match the person's experience, so, without even realizing why or how, the person corrected you. But this goes further. The vibration of one person is different from another. The vibration of one tree (even of the same species) is different from another. The vibration of one bird is different from another. Since everything is vibration, I set out to recognize and distinguish vibrations in my inner world and learn ways to heal what was horrible.

One key element of my foundation in working with energy was to recognize, distinguish, and identify vibrations. In my own process, this was done by letting vibration arise in me, experiencing it, and identifying what that vibration/feeling meant. If you want to build some skill in perceiving energy, you can begin by experiencing emotions. It is not that a specific

emotion is the energy, but more accurately we experience an energy that we then label as an emotion. So beliefs, childhood conditioning, misinterpretations, and such, are not *the energy* but, instead, activate and organize our energy into a pattern that we then label as 'such and such'. I mention the vibration of emotions not because emotions are the energy, nor because emotional energy is the only kind of energy. I mention energy associated with emotions because emotions are familiar to us. So you can become more familiar with energy by working this process backwards: you know the emotion, take it on, let it embody you, then feel/experience its vibration. This is for practice. Remember that everything is vibration/energy.

Another key element in my foundation of working with energy is what I call accurate, reliable, and dependable (ARD) information. I adopted this standard for working my own process because I wanted to do real work with real results. The sad thing about the thinking mind is that it can create all sorts of false information. Its information will send you off doing all sorts of tasks that give the appearance that you are working hard and making progress when, actually, you are not, since the information was faulty to begin with. The thinking mind knows how to delete, distort, rationalize, deny, forget, and generalize. If you had a friend who was skilled in these traits, you wouldn't go to that friend for the truth. So the thinking mind is not the place you want to go, and not the tool you want to use, to become skilled in perceiving energy and vibration. This could be challenging if you think you are your thinking mind, believe your aliveness and the function of your body comes from your thinking mind, or hold that you do good work by virtue of your thinking mind. You have been through Rolfing® Structural Integration (SI), and you are a Rolfer. Your whole body, your feeling sense, is the best, and most accurate, tool to achieve ARD information.

To sort for ARD information, I tell clients to remember a time when they were in a store trying on new clothes. You put on some new clothes, look in the mirror, and say to yourself, "Noooooo." Or you look in the mirror, your whole face softens and brightens, and you say, "Oh, yeah!" These are the distinct vibrations of yes and no. 'Yes'

feels like a fit, like everything is in place as it belongs, as if everything has been waiting for this to be exactly as it is, like a door opens, or everything calmly settles and becomes harmonious. A 'no', on the other hand, has a completely different vibration. Feel for yourself what 'no' feels like in your own body when you take on the experience of no. With a felt-sense of yes and no, you now have a tool to distinguish if the information you've perceived is accurate or not. To begin to get ARD information, begin by adopting the habit of verifying for ARD with yes/no. This is where I began when I started figuring out what was up with me in my inner world and what needed to be healed.

Another key element for me happened in my early thirties when I experienced that everything is talking to everything all the time. From this, I realized you can talk with anything. You may have skills in talking to some things more easily than others, but everything is talking to everything all the time. When I say "talking," I do not mean telling it what to do. This is unproductive. I mean staying in a state of perceiving what is presenting itself.

If you don't like the word 'talk' here, then substitute 'be'. Everything is being with everything, already, and all the time, and everything is available to be perceived by everything, all the time. To do this, however, you'll need to lay down your ego, intellect, the need to be right, attachment to outcome, the thinking mind, rules, force of will, intention, and any ideas you have that you have to *do* something. You need to go quiet, get present, and be available to experience whatever is there simply because you and what-it-is are there. Instead of taking your thoughts about it to it, let it, whatever it is, present itself to you. I often compare this state-of-being to times when you ask a three-year-old a question, like, "Did you go to the park today?" The three-year-old will begin with, "Well, when I woke up this morning," and then ramble on and on. All you can do is stand quietly, be patient, give up judgment and expectation, and *listen* until the answer to your question comes. This is the state of being you want to cultivate in yourself in order to hone your skills in perceiving energy more accurately. Open yourself and listen/be available for what is there to present itself to you.

Another key element for working with energy, and developing perceptual skill, is to become very comfortable with, and acquire implicit trust in, "I don't know." For many

this state is scary because education and family conditioning have taught us that not knowing is dangerous. But this fear, literally, keeps us out of the state of being where a high level of perceptual skill and accuracy is available. I-don't-know is the willingness not to know, the willingness to put all distractions of self aside (mind, ego, need for outcome, intention, training, technique, being right, etc.), and the willingness to pay attention to whatever presents itself without discounting or doubting it. Just to be clear, staying with something in order to perceive it more clearly, and to experience the accuracy of it, is not 'doubting'; it is verifying. I don't know, and then perceiving what's present, is a highly resourceful state to be in and to work from. It is a state where accurate information presents itself to your conscious awareness.

Which leads us to four additional skills in honing your skills for working with energy: 1) asking questions; 2) not making assumptions; 3) curiosity; and 4) experimentation.

Questions: My skill in asking questions came from two places (or at least this is my story). First, I believe there is a facet of me within the Who-I-Am that possesses a bigger, broader, richer, deeper perspective on things, and with more access to truth and accuracy, than my human, everyday, paying-the-bills, self. I focused on the vibration of that facet of Who-I-Am and asked it questions. These days, that facet is hardly a facet at all. It is more the Who-I-Am instead of only a part of Who-I-Am. For those who experience the I-know-that-I know within yourself, this is the aspect to which you want to ask for information and verification. The second source of my skill in asking questions is a knowledge of Neuro-Linguistic Programming. I am not interested in the jargon of this model, and it is loaded with jargon, but the tools within it are invaluable. To name a few: everything is information; learn what specificity is and ask for it; that people mistakenly think language equals experience and that experience equals understanding; how to listen for missing information in what people say; how to listen for what people already know but haven't realized or have stopped hearing themselves say; and a distinction in questions. I suggest to clients that they stop asking 'why' questions. Why? Because 'why' begets a 'because', and 'because's are made up in the thinking mind. What, where, when, and how questions give information. For me, the most potent information question starts

with a 'how': how does that make sense for you; how do you make sense of that; how does that fit for you; how did you come to know or feel that; how do you organize it so you are able to hold these two contradictory bits of information as both being true? 'How' (plus your lack of judgment and a desired outcome) will give you information.

Assumptions: Identifying assumptions and not making assumptions are so crucial because making assumptions is so second nature to us that we don't realize we're doing it. Assumptions can have you expending massive amounts of effort that don't produce results except to leave you frustrated and believing something doesn't work. So, during a session, when a client says an area feels like a hard green block, I focus to perceive that area more fully and, then, to engage both the client and myself more actively in what's presenting itself, my response will likely be: Hard like stone, tedious, a hard rubber ball, impossible – what kind of 'hard'? Green like forest green, lime green, like it's new or a rookie, grass, military clothes – what kind of 'green'? And a block like a child's toy blocks, a wall, an impasse, cement, is it as small as a pea or as big as a barn, what feels accurate? I ask questions and don't make assumptions. It is amazing how much information you will receive when you lay down ego, intelligence, doing, the thinking mind, and let yourself be available to perceive and be willing to ask for clarity and specificity.

Curiosity: I place a very high value on curiosity. It helps me stay in a state of perceiving so I can notice what's here. Being in a state of curiosity can help to stop you from grabbing for an answer or an outcome, from going for the apparent safety/security of preconceived ideas and techniques, from getting caught in analytics, and from engaging with the structure as if your intervention is telling it what to do.

Experimentation: When I am open to what is presenting itself to me in clients' structures, many times, not only does the structure present what-is-so but also presents how I can engage with what-is-so. Many times, I've never before done that particular 'how to engage', so I decide to try it. After years of hearing clients respond to experiments with, "Oh that's perfect," "How did you know that was there," and "That's connecting to everything and letting go," you acquire an implicit trust and willingness to experiment with the approaches that present themselves via your perceptual skill.

Each time you get on a client's tissues and then shift ever so slightly into the place that makes you say, "Ah, that's where I need to be," you have been experiencing the energy of it by perceiving with your whole body. Whether you realize it or not, you've used your whole *being* to find where to be. A highly refined level of perceptual skill to experience energy allows us to let what-is-there present itself, instead of taking what we think we know about it to what-is-there, and instead of imposing or applying what we think we know onto what-is-there. You know that it is accurate because, in your body, which is your best tool for perceiving, you feel it. It fits. Everything has settled calmly and rests harmoniously exactly where it belongs. For some, realizing that energy and energetics were involved is disturbing.

Some reject the idea outright. If you've been thinking that you found this place because of your thinking, your technique, your training, or the anatomy, then you have an opportunity to shift from what you've been thinking you were doing into what you've really been doing. You have an opportunity to recognize that you can perceive energy. You have an opportunity to begin to clarify for yourself how to become even more adept in working with energy and honing a skill you already have.

Deborah Weidhaas is a Certified Advanced Rolfer and Rolf Movement Practitioner. She has been in practice for twenty-five years. She had over 110 Rolfing SI and Rolf Movement sessions in her own body before she trained as a Rolfer. After completing a ten-session Rolfing SI and a ten-session Rolf Movement series, and doing a few tune-ups, her inner voice told her to go back to Rolf Movement, and it would tell her when she was done. For two years, she actively worked her own healing process by coupling weekly Rolf Movement sessions with the mental, emotional, and spiritual healing processes that her inner voice presented her. Even so, she spent her first two years as a Rolfer ignoring the energetic/perceptual information that presented itself to her about her clients as she worked with them. She spent the next two years cautiously testing and verifying the accuracy, reliability, and sources for the information she received. Deborah recognizes herself as highly adept in the organization and dynamics of the structure of being and in engaging her clients in ways that allow them to resolve their own mental, emotional, and spiritual issues that arise from receiving Rolfing SI. She recently relocated from Los Gatos, California to live and practice in Richmond, Virginia.

Letting 'What Is' Show Itself

Jeffrey Maitland on Mind, Zen, and Energy Work

By Anne Hoff, Certified Advanced Rolfer™ and Jeffrey Maitland, Advanced Roling® Instructor

Anne Hoff: You do a lot of writing, both for the journal and books?

Jeffrey Maitland: Yeah.

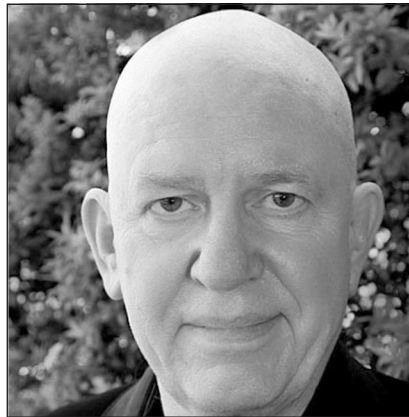
AH: Have you always been a writer? Did this come out of your academic background? As the Editor-in-Chief of the journal, I am able to tell you unequivocally most Rolfers are not writers.

JM: I've noticed that.

AH: You're one of the people in the Roling community, and one of the people on the faculty, who really seems to have an ease with writing, and a willingness to do engage in the discipline of it.

JM: You know the experience you have if you hike to the top of a mountain, versus take a tram? When you get to the top of the mountain by means of a tram, it doesn't look or feel as good as when you hiked to the top. The magnificence of your experience can be stunning. Everything looks and feels way different from the experience you get from a tram. You can touch into this sort of experience in all kinds of activities like running, playing music, dancing . . . they are inspired moments. Writing is like hiking to the top of a mountain. The world gets brighter, more expansive, easier, and I often make discoveries, it's just wonderful. I feel like I have grown because I've learned something new about it and myself that can be helpful to others.

I had two experiences relevant to your question. As a graduate student, I was an assistant in an honors philosophy course, in which I was supposed to help teach Immanuel Kant the next day. Trouble was, at the time I didn't know beans about Kant. To top it off, there was a very difficult article written on Kant by a famous Kant scholar that I was supposed to discuss. I didn't know beans about what he was talking about either. So I stayed up all night reading this article over and over again, trying to figure it out. The next day I felt my mind/body expand and awaken. Suddenly I was flooded with insight, expansiveness, and a wonderful clarity. It was like my mind turned on and my body woke up.



Jeffrey Maitland



Anne Hoff

A similar thing happened when I started teaching at Purdue. My first year of teaching was filled with a lot of stress and strain and I started meditating. Not long after I started meditating, my mind threw off its constraints and awake again at a much deeper more expansive level. It never regressed or stopped producing original ideas. The experience was never one of a whirling, run-away mind that Zen calls a monkey mind. Writing keeps forming me, and giving me insight that's useful. I climb this mountain almost every day. I had no idea whether I could write or not when I was an undergraduate. I wanted to party and study philosophy. Today I value writing as a meditative discipline.

AH: It sounds like there's a discipline to it, the act of climbing the mountain, but also an

organic unfolding and flow of the creativity of the mind that sort of demands that you write.

JM: Yeah, that's true. I discovered a long time ago – it sounds ridiculous, but I found that I wasn't happy unless I was confused, because if I'm confused, then I'm working on what other people are confused about, and trying to make sense out of it. Without confusion, I wouldn't have anything to do.

AH: I think you know I'm a student and a teacher of the Diamond Approach®, a path of consciousness work.

JM: Oh yeah – a very interesting approach.

AH: One thing that has always harnessed me to that path in the way that the founder (A.H. Almaas) isn't complacent with any one answer. There's this ongoing inquiry. Where other people or traditions have sometimes determined a goal or end point, such as enlightenment, Almaas seems to have a questing mind that asks, "What else is there?", and then whole new lines of experience and inquiry open up. I thought about this quality he has when you mentioned the confusion that drives you. You recognize that if you're not confused, then there's something too pat or too simple in where you're at, and you're waiting for the next piece to unfold.

JM: That sounds right as long as the idea of confusion is not seen as ordinary confusion that misleads one to think that the practice is about throwing a monkey wrench into thinking. And yes, there is no stopping point. Every discipline has its points of confusion. Even Buddhism, which is the most phenomenological of all approaches to the spiritual path, gets confused about philosophical issues. It's really amazing to read Buddhist philosophy and contemporary phenomenology and neuroscience and see that they're all worried about many of the same things, trying to illuminate these deep issues that are the conditions for there being anything at all. You will also see some of the same mistaken answers. It's just incredible to catch a glimpse of this fundamental quest that lies at the heart of existence.

AH: What led you to Buddhism, and within Buddhism to Zen in particular?

JM: I don't know how to answer that clearly, but as a kid I was always on a kind of quest. My mother turned me on to reading science fiction, and I just loved the stuff. I was eight years old when I read

my first science-fiction story. I couldn't get enough of it. I think the reason was because it flirts with quasi-philosophical issues: the paradoxes of time travel, can the mind exist apart from your body, is it possible to instantiate your mind into your neighbor's body, can a machine be self-aware, why is there something rather than nothing, and so forth. I was a [university] freshman when I learned about philosophy from my girlfriend. She told me that I talked like I had had too many philosophy classes (it wasn't a compliment!). She was a couple of years older than I, so I had to respect her. The next day I went to the philosophy department and changed my major to philosophy – and discovered my niche. I could barely contain myself. I loved going to class.

Then I learned about Zen when I was in graduate school. I had no idea what these Zen guys were talking about. What was a Zen master the master of, anyway? I couldn't understand any of it, but I loved it. Do you know what a *koan* is? For example, "What is the sound of one hand clapping?" or "What is your original face before your parents were born?" Even though I had no idea what they were asking about, something about it just caught me. I loved reading about it and desperately wanted to go experience it. My first teacher showed up and I started meditating.

AH: Is what I'm hearing in this love of the koans something similar to the recognition of the value of the confusion?

JM: Somewhat, yes.

AH: You're talking about ordinary mind versus . . .

JM: . . . The way.

AH: Yeah. I don't really want to call it 'enlightened mind', but a sort of a direct knowing. It doesn't necessarily make sense to the ordinary mind, but is understood in the bones, in your being. It seems like confusion points to something, it suggests that there is another knowing possible.

JM: Yeah. It's confusing because the ordinary mind refuses to become a participant and steadfastly takes the stance of the onlooker or bystander and insists upon its way of knowing. The way *it is* cannot be captured in that ordinary way of thinking. So some other way has to be found. I call this other way of knowing 'feeling nature'. We have to realize that our feeling nature can disclose aspects of

reality just as accurately as our intellect can. And then if you learn how to live out of the allowing mind, or the feeling mind, then you'll see that the koans make great sense – as long as you drop your onlooker stance and don't give into an onlooker's answer. Zen teaches by indirection. You might say that Zen doesn't offer an alternative explanation, but offers rather an alternative to explanation.

AH: How does this come into your Roling Structural Integration (SI) practice, and also into working with students when you are teaching Roling SI?

JM: A huge part of Roling SI is about perception. After years of struggling to teach *seeing*, I finally created a three-step self-teaching exercise on how to see. This three-step process is in my book *Embodied Being*.

I cultivate *wu wei* (at least I think I do). It comes from the practice of Taoism, and is often translated as 'not doing'. It can also be translated as 'allowing'. This is a really difficult thing to articulate properly. It is the practice of letting 'what is' unfold as it needs to unfold. The presence of the practitioner is necessary to hold the space for the healing to occur, but the practitioner does not get down into the trenches and perform the 'healing' itself. If you can hold that space, then you create the possibility of change for an individual or a group. You open a space within which possibilities abound.

AH: Were you able to do that in a classroom? There is a lot of angst in being a Roling student, particularly in the Basic Training, a feeling of "I have to get this, I have to leave here and go out in the world and be able to do this for people." So the ego is present with its agenda, but you, the instructor, are trying to create this *wu wei* field to transmit or embody something.

JM: The first and last thing to learn is to manifest clear-minded imperturbability and use your hands like a Rolfer. For most students, trying to learn energy and subtle techniques at the same time as basic Roling SI is a huge mistake, often leaving them confused as to how to deliver the work. So part of the answer is to carefully stage sequencing the work, and make sure they don't learn energy work until the very last days of the Advanced Training. A good way to handle those worries is to put them to work with clear instructions on how to do this job and recognize success.

AH: How do those meet, and how does that field become a field where the allowing can happen?

JM: Your question brings us to the second part of the answer – there is no field that becomes a field and there is nothing you need to do. Or the field is already here. We need to get rid of our willful will and just do it! And without a will, the field is already here . . . just recognize it and *just do it!* Hang out with those people who just do it and learn to feel and manifest it. One of the things I used to do with my students during [body] analysis was to have the student sit between me and the other teacher – because being in the presence of somebody who can manifest cleanly the spirit of Roling SI automatically *entrains* the people around him or her. By putting the student between the two teachers, we were doing our best to entrain them in how to perceive – to *see*.

The first, most important, fundamental step in any kind of healing or manual therapy is the step that allows you to be open to whatever happens. You let yourself be shaped and touched by what you're perceiving. You must let what is show itself as it shows itself from itself. The first step is fundamental. You have to learn that step. It is the first step of meditation. It is the first step of Roling SI, the first step of phenomenology, and the first step of creating art. It is of fundamental importance that you let what is show itself to you. If you can truly let what is show itself, if you can do that, then you are on your way.

Getting to the place of a diminished ego requires the transformation of the practitioner. The practitioner must get rid of his own conflicts and fixations so he can be there for the process. To be a little more precise, the ego is not really the problem. The problem is the belief in a continuous self-subsistent self. The self like all things appears and disappears continuously. You don't have to drop the self. It is already dropping itself continuously. Our committed belief in a self-subsistent self as the essence and core of what we are is the issue.

AH: Yeah, and that's actually maybe a value to the pressure-cooker way that the trainings have historically been conducted, in that at some point the student does have to sort of surrender.

JM: The positive meaning of surrender is allowing.

AH: Allow that you're not going to intellectually get it all, that you have to just imbibe what you can.

JM: I like to say freedom is the creative appropriation of limitation. Everything that exists is limited. If you let it limit you by following in the footsteps of others, you are not going to produce creative work. If you attempt to free yourself from all limitation and successfully get rid of limitation, you just cease to be. Limitation is a condition of being. When you make it your own and it is appropriate to what is unfolding, then you've found freedom. The difference between a master of the tradition and a follower of the tradition is that the master bends, or appropriates, the tradition for the sake of art while the novice rigidly follows the tradition and kills art. The creative appropriation of limitation is where it's at. I think it was Robert Frost who said you have to become easy in your harness. All disciplines are like that, you have to learn to become easy in the harness, then you've found your freedom.

AH: Talk a little bit, Jeff, about how you work with people.

JM: I am by instinct and training a Rolfer. I work across all the taxonomies as needed by the client. A session might be mostly biomechanical or non-local or a mix – whatever is required to achieve the goals of Roling SI. . . . By the way, I demonstrate working within the psychobiological taxonomy in my latest book, *Embodied Being*.

The energy work I employ is still very much Roling SI. Bit by bit by bit, over quite a number of years, I had a number of experiences with energy that left me puzzled. I would leave a session thinking, "What was that?!" As a result, I took different classes and trainings in energy work just to see what was available and how they did it. Over time I experienced more and more clarity and I noticed that energy was becoming obvious to me.

I remember once I had an 8 AM appointment with my hairdresser. She'd been out partying all night in Las Vegas, got home late, and had a headache and was miserable. I thought, "God, I can't turn her loose on my hair." So I said, "How about if I work on your headache while you're cutting my hair?", and she said, "Okay." So I did some non-local stuff, and her headache went away, and she felt much better. She said, "Wow, did you do that?" I said, "Well, I

think so." After a number of experiences like that, I knew I was onto something.

And then I realized, after years of not realizing what I should've realized much sooner, that I could work with energy. I realized again the importance of holding a sensitive open space. It is essential to the first step. That insight really started influencing my work. Sometimes I would do half a session of Roling SI and half a session of energy. Sometimes I would mix them. A lot of times the energy work looked like Roling work as energy work, and it just got clearer and clearer. Eventually you must learn to distinguish, in experience, the difference between energy and the 'physical' body.

AH: You say it looks like Roling work, explain that a little bit.

JM: I often did the non-local energy work sitting in a chair, while the client would lie on the table. We would work on various energy phenomena. I noticed that a lot of the restrictions and their releases were what happened in the physical body. For example, I would sense the core opening up, or a restriction around the heart area, and then it would do a little movement this way, and a little movement that way, and then it would lengthen.

AH: So the phenomena happening in the client's body were similar to the phenomena that would happen if you were doing hands-on Roling work?

JM: Right.

AH: But you were sitting in a chair, and the client was lying on a table. Were you intending anything, or directing it, or were you just an open field of consciousness asking what needed to happen, or something else?

JM: That's a good question. I answered it in my book *Mind Body Zen*. The last two chapters are about Taoism and a little bit about healing, and I talk about intentionality and intention. What has to shift – a lot of people say it's intention, but it's not intention. If you don't take that first step that I was talking about, change the way you're oriented toward reality, then no intention will be effective. The intentions for change become effective the minute you step into the openness.

AH: Then things would happen for the client in his body like happen in a Roling session?

JM: Yeah. I did most of my healing by simply learning how to open up – that first step is the first step of healing.

AH: Was this opening up grounded in your Zen practice?

JM: Same thing, I would be able to open up the space in meditation, and then open it powerfully with my clients.

AH: So you need to find this place in yourself, this certain state. What about the person on the table? Does he need to do anything, or be in a certain state? Is the energetic work you're doing best when it's met by a particular orientation in the client?

JM: I wouldn't say you have to have a state. I would say that you have to come to where you can experience where you come from. For example, we notice that when we're awake and looking at the world, that we have a world full of objects and people and things. But what makes it possible for all of this to be? A state is something that is part of the world that I know. What makes it possible for me to have a state is what we are really interested in when you're opening that space.

Take the expression "the body is the temple of the soul." Same point: the body is the condition of inhabiting objects, it is not an inhabitable object. Likewise, we're not as interested in what appears as we are in what makes it possible to appear. What makes it possible for something to appear cannot appear to itself. It is like the eye that sees and cannot see itself. This condition of the possibility of a world is what you have to rest in. You see, that's quite different than recognizing a state.

AH: It sounds like there is a ground of openness inherent to that. Would energy work have an effect on somebody whose attitude was skeptical and cynical?

JM: They can wreck it. They can ruin the session. A client once said to me, "Well, you know, every time you work on me, I open up." I said, "Really? That's great." He said, "I don't like it." He would say, "Do you think as you're working on me, if I'm thinking to myself 'I don't like this, this doesn't work, it's a bunch of crap', that it's going to affect what you're doing?" I said, "Oh absolutely," and it did, so I decided he had to go.

AH: Yeah, it's interesting. There was some sort of openness that had him coming to you, but he didn't want the openness, and

he didn't want to support the openness in being there, and even when he would feel the benefit or the effect, he was trying to close it down.

JM: Yeah, yeah.

AH: In my experience, Rolfing SI will have a varied affect on different clients.

JM: Yup.

AH: Do you think that has to do with the ground that they're coming from, their orientation?

JM: Yeah, and what their conflicts and fixations are. Perception is so essential to Rolfing SI. You have to see where they're coming from. In some people there'll be a pushing out at some place in the body, and other places sinking, and you have to decide what those things are about. You discover that if you get rid of them in one person, he has a marvelous experience. In another person, he goes through a healing crisis. It changes from person to person, and you have to be able to meet reality with the power that reality comes to meet you.

AH: How do you perceive, Jeff? When you say this "pushing out," this "sinking," is that visual, is it felt, you feel it in the client's body, you feel it in your own body?

JM: I used to wonder about that too. Now I think it's your whole body and its energy field that is your sensorium. You can feel, perceive what's going on, at any level – with your knee if you had to. You often feel what people are feeling by feeling it in yourself. I feel it in myself. I can feel a pressure where the person is complaining of something. Sometimes I see exactly what it is.

The more you do it, the more you become aware of the fact that you've always known these things, you just haven't believed it, you haven't had the words for it, or the experience to know what to do with it. I've always felt this way. But it's the whole body, and the whole of what we are is capable of providing us with information about ourselves and other people in the world.

AH: I completely agree with you there. Some people who do energy work are very concerned about picking up other people's energy, and they feel they have to cleanse themselves after they have been in tune with someone else's energy. But we are always in tune with other people's energy, and we are always picking up the whole field because we are the whole field. I'm curious what you have to say about that.

JM: It's kind of interesting. The way you defend yourself against energy is very different than the way you defend yourself if somebody's trying to punch you. If someone much stronger than you is about to punch you, you will probably curl up in order to avoid getting hurt – as much as you can. When you curl up you contract and become less. But if somebody is broadcasting or putting forth a lot of negativity at you, if you can stay open and expand to the horizon, so that you can include the negativity, the effect is minimal. I never could get white light around myself.

Now when someone tells me he has that problem [with someone's energy], I just sit at his head and hold his head and have him expand and contract and feel what that feels like. And then I have him think of an odious situation, and he contracts automatically. And then I say, "Okay, now, we're going to do that again," and I have him expand again. Then I tell him to, this time, not contract around the place that he's having the trouble with that person. Just let it be there. Just hold it, and give it a place to be, but don't directly do anything to it. It just dissipates when you do that. It's counter-intuitive, because instead of curling up and contracting to defend yourself, you're expanding and opening up, and not giving it a place to live.

AH: Curling up and contracting is reinforcing the idea that I am a separate self that can be attacked, that can be contaminated, and the opening up is the recognition of a certain ground that we all are and participate in, and how can that be attacked? How can that be contaminated?

JM: Yeah, there's a great quote from Nietzsche. He authored some of the greatest aphorisms. In part, this one bears on your question: "When a worm is stepped on, it curls up. In the language of morality, prudence."

AH: You're going to have to give me some commentary on that. It's not landing immediately.

JM: All right. When a worm is stepped on, it defensively curls up to lessen the impact of any future being stepped on. The worm goes into a defensive posture of being contracted – in the language of morality, we call this 'prudence'. He's really scared to death. This insight predated, and seems to have anticipated, Reich's 'body armor'.

AH: Right.

JM: Nietzsche also said "the body is inspired," talking about his inspired writings: "The body is inspired. Let's keep the soul out of it."

AH: Thank you, Jeff, for your time today.

Hokaku Jeffrey Maitland, PhD, is internationally known as an author, instructor, innovator, and expert in soft-tissue manipulation. He has spent most of his adult life deeply investigating Zen practice, philosophy, and the nature of healing. He has practiced Zen over forty years and is a Zen monk. He is also a Certified Advanced Rolfer, an Advanced Rolfing Instructor, a former tenured professor of philosophy at Purdue University, and a philosophical counselor. In addition to teaching Rolfers, Maitland also teaches workshops and classes in myofascial manipulation to physical therapists, chiropractors, and other healthcare professionals, as well as workshops in perception and energy. Maitland has published and presented many papers on the theory of somatic manual therapy, Zen, philosophy, and Rolfing SI. His research, articles, and book reviews are published in numerous professional journals. He is the author of four books: Spacious Body: Explorations in Somatic Ontology; Spinal Manipulation Made Simple; Mind Body Zen (written at the request of his Zen teacher); and Embodied Being. He lives and practices in Scottsdale, Arizona.

Anne Hoff is a Certified Advanced Rolfer in Seattle, Washington, a teacher of the Diamond Approach® to inner work, and the Editor-in-Chief of this Journal.

Bibliography

Maitland, J. 2016. *Embodied Being: The Philosophical Roots of Manual Therapy*. Berkeley, California: North Atlantic Books.

Maitland, J. 2010. *Mind Body Zen: Waking Up to Your Life*. Berkeley, California: North Atlantic Books.

DIAMOND APPROACH is a registered trademark of The Ridhwan Foundation in the U.S., Europe, and various other countries.

Explorations of Earth and Sky

An Interview with Sally Klemm

By Anne Hoff, Certified Advanced Rolfer™ and Sally Klemm, Basic and Advanced Rolwing® Instructor and Rolf Movement® Practitioner

Anne Hoff: First some general questions, how long have you been practicing Rolwing Structural Integration (SI)?

Sally Klemm: Thirty plus years now.

AH: What inspired you to become a Rolfer in the first place?

SK: In my case, it was more a matter of *who* inspired me, rather than what; that “who” being in the person of the now departed Stacey Mills, Rolwing practitioner and instructor who steered me toward training at the Rolf Institute® during the course of my series with her. I met Stacey fifteen or more years after my first encounter with Rolwing SI. So ultimately perhaps it’s been my own body dealing with the various bumps and scrapes that I have experienced that led me eventually to Rolwing SI; more of a ‘long and winding road’ than the direct route.

AH: You grew up in California, right? Where?

SK: Right. Northern California: I was born in Berkeley.

AH: So you were at ground zero of the whole ‘60s movement?

SK: That’s right; there were lots of very dynamic things going on in the San Francisco Bay Area back in those days. And because I lived within a ten-mile radius of the university; I was able to begin attending classes during my senior year in high school.

AH: So you had not only the West Coast awareness of the Pacific Ocean and the world out that direction, there was the whole California influence of that time.

SK: Yes. Do you remember American Field Service or AFS?

AH: Yes.

SK: Between my junior and senior year in high school I spent the summer in Istanbul, as an AFS exchange student. What a thrill! I was the first person in my family to have a passport. My first plane ride was from San Francisco to New York City. Then by ship across the Atlantic aboard Chapman’s floating campus to Rotterdam. Another



Sally Klemm



Anne Hoff

flight from Amsterdam to Istanbul on the way over. Because the ship was out of commission for our return, we were rerouted with an unanticipated five-day layover in Paris on our way back. A nightmare for the chaperones but a dream come true for the seventeen year olds!

AH: When did you first hear about Rolwing SI?

SK: My first exposure to Rolwing SI emerged from doing movement work with a university classmate of mine who was training in the Alexander Technique. During high school I had a run in with (or halfway through) a plate-glass window where the window won. This was before shatter-proof glass (yeah, that long ago). The broken glass sliced through my hamstrings and severed the tendons crossing my right ankle. The

surgery and recovery went well and I figured I was ‘as good as new’. But during the course of our work together, the Alexander practitioner pointed out that compensation and adaptation from that injury was limiting optimal functioning and suggested I look into Rolwing SI. The theory I read about made sense to me, so I scheduled what I *thought* was a consultation session with a Rolwing practitioner, but he included ‘application’ in his consultations. That initial experience was less than inspirational and did not bode well for my road to Rolwing SI.

This was back in the day when Rolwing SI was earning its reputation for being rough and painful. I left the ‘consultation’ session with my ribs bruised so black and blue that I put a good decade and a half plus the entire Pacific Ocean between my first experience in Berkeley and meeting Stacey in Hawaii.

AH: Wow. You got out in the world pretty young. Besides living in Istanbul, I know you crewed on a sailboat. Tell us a bit about that and where you were headed. Did you have a plan or was it pretty open-ended exploration?

SK: I was very much exploring the world. Let’s see, I paid for my undergraduate degree by working as a legal secretary in law offices in the Bay Area. I took off traveling and working various and sundry odd jobs: dive shops, newspapers, teaching school in Micronesia, working for the publisher of a newspaper, teaching English in Japan, etc., etc.

AH: You weren’t fixed on any career path?

SK: Not in my twenties, no. Rather than some conviction or sense of what I wanted to *be* when I grew up, I had strong sense of what I wanted to *do*. From the time I was a kid I was taken by a yearning to go around the world, preferably by sail, and live on the water. So when the opportunity arose to do just that, I jumped on it.

AH: I’m sure you’ve had many impactful experiences, tell us about one of them.

SK: In third grade, world geography was my favorite subject. I chose Myanmar (then Burma) for my report with the conviction of an eight year old that I would get there one day. And eventually it turned out that a friend and I were able to make the trip around my thirtieth birthday. In those days tourist visas were limited to a one-week stay, no exceptions. As the days ticked by a part of me was anticipating some big illumination, “Okay, I made it; what’s the story?” But

of course, it doesn't happen like that. On day five or six when it became obvious no message was going to appear written across the sky, I headed up one of the four stairways up Mandalay Hill for a view of the sunset from the Sutaungpyei (literally 'wish-fulfilling') pagoda at the top.

Along the way I was beckoned with gestures and arm signals (no English spoken) over to a platform off to the side of the stairway. I joined quite a few local people gathered around the edges of the platform watching the most amazing spectacle. There was a middle-aged woman laying in the middle of the wooden floor who looked like she was having a seizure. Surrounding her were several men dressed in drag, conducting some kind of ceremony/ritual – a healing?, an exorcism?

It was very shamanic. I can't remember now if there were drums or not. I do remember it was very slow motion initially; the figures slowly approaching her and then backing off. Gradually the pace picked up more and more, building toward a crescendo that culminated in them running and yelling toward the woman writhing in the center of the floor. Whereupon she sat up, powered her nose with a compact she pulled out of her pocketbook, and nonchalantly stood up as the men changed out of their dress into street wear. They were so very casual. Their manner indicated, "Oh yeah, good, it was a successful ceremony," whereas I'm saying to myself, "What was that?" By this time it was totally dark, and by the time I reached the bottom of the hill my friend was circling the base looking for me, very worried and concerned. When she asked, "Did you get lost? What happened?" I couldn't even begin to know what to say. That was quite a healing and definitely outside any energetic frame of reference that I had operating within my worldview. A while later I realized how seeing that exposed me to some other very different ways of knowing and perceiving.

AH: Let's go now to how you arrived in Honolulu and re-engaged with Rolfing SI.

SK: I arrived in Honolulu via sailboat in 1983 after a four-year journey around the world working as diver, bo'sun, and crew aboard various sailing yachts, and – inevitably – sustaining more injury in the process. When the boat got hauled out for a bottom job I moved out of the harbor and into the rain forest, figuring four years [on the water] was long enough, and revisited the idea of Rolfing SI. I started asking around

and heard about Stacey Mills, the Grand Dame of Rolfing SI in Hawaii, who not only taught Rolfing SI but was reported to be gentle as well. Still, I'd wised up by this time, and wasn't about to take any chances before I got my ass on the table again, so I invited her out for coffee to check her out before scheduling with her. She agreed and suggested the Waioli Tea Room. I remember thinking to myself, "if she orders Sanka all bets are off."

Over coffee (which she drank black, much to my relief) she told me of her involvement with Subud (a spiritual teaching from Indonesia that used a practice called *latihan*), and that she'd been a psychologist prior to training with Ida. In my book she seemed to model the Wise Old Woman archetype, who not only aged well but retained her zest for life. Did you ever meet Stacey? Tall, and statuesque, she had hennaed hair, wore bright red nail polish, and enjoyed attending afternoon tea dances with her daughter and granddaughter. We hit it off that first meeting; I felt comfortable enough with her to schedule a session; the notion of receiving work from another woman appealed to me greatly.

AH: What was your experience of getting Rolfing sessions from her compared to that first person?

SK: With Stacey I experienced that it was possible to evoke profound change in the body without bruising. During the very first session I experienced her touch as so deliciously appropriate – I felt for the first time profound change being evoked rather than forced from the tissue. I was hooked and booked for the entire series.

AH: What was your embodied experience of the work? How did you sense the change?

SK: With enough change in my body, I could begin to feel how scar tissue was exerting certain pulls that extended from the ankle up to the sacrum. What was most dramatic to me was the change in respiration. Swimming and diving were a part of my lifestyle. I grew up on the West Coast swimming and diving for abalone. In my twenties it was the scuba training and diving experience that helped land me crew jobs on charter yachts, so respiration was a good gauge for me. The increase in respiration and range of motion in swim strokes were most dramatic.

AH: And becoming a Rolfer, how did that come about?

SK: That pretty much came about at Stacey's bidding. Early on during my sessions with her she took one look at the size of my hands and more or less said "If you don't play piano, I've got a job for you." I thought she was joking, but next session she asked if I ever thought of becoming a Rolfer. My honest reply was that it had never entered my mind. Maybe she was recruiting for more women in the trainings, encouraging and empowering those of us of the female persuasion at a time when male practitioners far outnumbered the women. Next session, she'd be on me again, saying "Well dear, I want you to think about it . . ." It got so I began to wonder whether I needed to follow up on her suggestion or she might not schedule my next session!

Whatever it was, she did get me thinking about the training. Because my liberal arts education lacked life sciences, I dutifully went to the University of Hawaii to see about satisfying the Rolf Institute® entry requirements. Daunted by the thought of taking nursing or pre-med courses after going around the world, I told Stacey, "I don't think I'm ready to go back to school at this point in my life." She then told me the Rolf Institute was starting an in-house program to satisfy those requirements. (The first pilot project organized by Jason Mixer was to eventually morph and evolve into what is now Phase I: Foundations of Rolfing Structural Integration.) So, I traveled to Boulder and did the foundations class in the annex of the old Institute on Pearl Street. It was a great experience for me. Jim Oschman taught the physiology portion, Therapeutic Relations was co-taught by two Rolfer/psychologists, etc.

That first year 'off the boat' was a time of tremendous change for me. The same year I attended a transpersonal psychology conference in Davos, Switzerland and a week-long vision quest trek through the Alps afterward. This came about through another case of synchronicity. I chanced upon the flyer in California. The theme of the conference, "Individual Transformation and Universal Responsibility," gave me 'chicken skin' (the Hawaiian term for goose bumps), but the deadline had already passed for the vision quest application and I couldn't see going there for just the conference. I chanced a call to inquire and it turned out there was *one spot left* for each. Off I went to hear an amazing compendium of speakers: Jungian analysts Marie-Louise von Franz and Adolf Guggenbühl-Craig, Stan Grof of Holotropic Breathwork, Michael Harner,

Sandplay therapist Dora Kalff, tai chi master Al Chung-Liang Huang, to name a few. And to top it off, the closing address was given by the Dalai Lama! I came away from that very pivotal life moment with the idea of doing the Jungian analytical training. Of course I would need a vocation to finance my way through the process and voila! – why not pay for it with Roling dollars?

Toward that end, my plan was to take Stacey's class in Hawaii, but you've heard that joke about making God laugh by telling her your plans? The selection committee had other plans. Disappointment! Instead of doing the auditing phase in Honolulu, I began taking craniosacral classes with Jim Asher and Jane Harrington and found myself at Esalen Institute in Big Sur for Gestalt work with co-founder Dick Price. (Another pivotal moment.) As luck would have it there were an odd number of participants in the workshop Dick was leading. I was the odd man out, so Dick partnered with me. During our hikes together in the Santa Lucia Range he assuaged my gripe over not being accepted into Stacey's training with his personal story of how Ida's work (during her tenure at Esalen Institute with Fritz Perls) relieved him of residual pain he suffered from electroshock treatments. His regard for her was immense. As we parted, he told me he would consider it as a favor to him that I return to the Rolf Institute and reapply for the training.

Within six weeks of my leaving Esalen, Dick was killed in a hiking accident very near where we had been hiking together. Yikes!!!! What could I do but sign up for the very next scheduled selection process held in Boulder?

To be honest, I had trepidation around facing another selection committee. In order to address it I decided to go on another vision quest. This one was held on Iroquois land in eastern Canada and more true to the Lakota tradition where the vision quest was preceded by a sweat lodge. (I had never been to a sweat lodge, and I imagined that between 'rounds' there would be something along the lines of what happens at a prize fight, where you retreat to your corner for ice water and fresh towels. Was I mistaken!) Two powerful totems came to me during that time: an owl during the sweat lodge and a snake during the three-day solo vision quest.

AH: A real snake?

SK: Yeah, it was an actual snake. There I was within my circle during the solo,

beating the heck out of this drum asking for a vision, still thinking in the back of my mind that some animated message will appear in the sky (you'd think I'd learned my lesson in Burma, but expectation dies hard), when movement on the ground caught my eye. My rational mind freaked out saying "No, that can't be real, I must be hallucinating after two and half days of no food, no water." But looking down I picked up the corner of my mat and there was very much a snake. It came in and hung out in the circle for a while, and then it crossed over out the other side. Then [after the solo] we went back and had a debriefing with the medicine man. I don't know what it was supposed to be, but here's what happened. He said that the snake was a healing image, an image for inspiration and then change and healing.

AH: So you were given some signs along the way.

SK: That's how I took it, and proceeded to Boulder with less doubt and a more favorable outcome than the first round.

AH: Who did you do your Roling training with? And how was it going in with quite a spectrum of touch already from having studied craniosacral work?

SK: The very next training after selection was in Santa Fe with Jan Sultan. It was like it was meant to be. There I was in the high desert, instead of Waikiki, looking down at fossilized shells and realizing I was still at the beach even though the tide had gone out a million or so years ago. It was really a good fit for me. Jan was introducing the internal/external model and Jeff Maitland was doing his first assist. Together they were already starting to introduce this idea of the auditors getting more involved than sitting on their hands or changing sheets for the practitioners: we were working, either with the practitioners or with each other. A friend from the foundations class who was practicing wasn't familiar with inherent motion and had trouble dialing into what Jan was talking about. Because I had done those cranial classes with Jim, I could connect the dots and feel "Yeah, I got it." So sometimes, he'd have me come over to his client and balance the sacrum or do a CV4 or something. That was pretty fun.

AH: Who did you do your practicing with?

SK: Neal Powers and Helen James (aka Jimmer) in San Francisco

AH: So this is all before the 'split' [leading to some faculty leaving the Rolf Institute and forming the Guild for Structural Integration].

SK: Right. It was brewing, but hadn't happened yet. I remember it was definitely in the field in my class. I did my training in '85 and '86; I think the split happened in '89. I had auditing with Jan and Jeff and then practicing with Neal and Jimmer. After the split, Neal decided to go with Emmett Hutchins and Peter Melchior and was gone with the Guild. So Jan Sultan turned out to be the instructor who had the stronger influence on my Basic Training.

AH: After you completed training, you went back to Hawaii to go to work. Have you always worked in Hawaii?

SK: Yes, Honolulu has been home base for my private practice since 1986.

AH: And at what point did you become interested in being a teacher and start that process?

SK: Well, it was perhaps more a slow germination than specific point. I continued my interest in the cranial work, taking classes with various teachers when they would come to Hawaii – John Upledger, Michael Shea, Bruno Chikly, etc. – and I was studying the movement work. You may recall Rolf Movement evolved from Judith Aston's initial collaboration with Ida. Initially certification in Rolf Movement was a training separate from Roling certification. When Neal Powers was president of the Rolf Institute, the separate training was suspended. But there were still workshops being offered in various places by various people. I worked with Megan James in San Francisco. I met up with Mario Finato and Hubert Godard in Avignon to drive down to Barcelona in order to attend a six-day taught by Annie Duggan and Janie French in 1988, etc.

Back in Boulder, Vivian Jaye and Jane Harrington got the ball rolling by developing a certification training for cross-training Rolfers in movement work. I was fortunate enough to be in that first cross-training group with them. It's interesting to reflect on this absorption with the movement work, as my first movement experience went south in much the same as my initial Roling session; not a good client/practitioner match. I guess I felt I needed to take a class or so to get the gist of what was underlying it. I found familiarity with inherent motion from the

cranial work lent itself well to consideration of functional movement; plus I enjoyed the classes very much! As it turned out, I became certified in Rolf Movement *before* I did my Advanced Training.

Once certified in Movement, I proceeded to assist Combined Studies and movement trainings, which I enjoyed very much. While assisting Jane Harrington and Vivian Jaye, Jane mentioned that Tom Wing was looking for an assistant for a Basic Rolfing class that he was doing in Boulder and suggested I might look into it. At that time I knew of Tom, but I hadn't actually met him, and felt it was time I did. I accomplished this by enrolling in his Review of the Basic Series, a continuing education class and residential workshop held in the Boundary Canoe Waters. Yum, just my style! We hit it off during the workshop, I asked him about assisting, and much to my surprise and delight, he agreed. And truth be told, Tom was stepping out on a limb, as I hadn't done my Advanced Training yet.

It was kind of a whim on my part, but I was curious, and really treasured the opportunity to work with him. During the training a student challenged my intention to return to my private practice by suggesting I "do the math." Her point was that Rolfing practitioners do good work in the world but there were too few practitioners doing it. Teaching groups of practitioners would support the growth of Rolfing SI a lot more effectively than working one on one with individual clients. I heard what she said and took it to heart. So Advanced Training with Jim Asher and Jan Sultan was the next thing in line.

AH: Was that the old advanced series?

SK: Essentially yes; the five-session template of the old advanced series was presented, along with new emphasis on alternative interventions where say the 'Z position' may not have been the most user-friendly or appropriate for the client. (I'm getting a little nostalgic reminiscing: what a wonderful cast of characters in that training – Rebecca Carli, Jane Harrington, Eric Dalton, and Don Van Fleet. Amazing to share the depth of those experiences with friends and colleagues for a lifetime!)

Before the split, the process for moving from member to assistant onto faculty was more amorphous. My impression is there were many folks who had assisted several times waiting in the wings with no real set progression in place. After the

split and its attendant disruption, a certain reordering occurred, changes were made in the curriculum and course offerings, and the faculty looked into how to streamline the certification and train new faculty, etc. Interested candidates were invited to attend the 1994 Faculty Meeting and the 'Teacher-In-Training' (TIT) process was designed to build a conduit or 'pipeline' for Certified Advanced Rolfers to train toward joining the faculty. Quite the amusing acronym considering the membership as well as faculty was predominately male back in those days. Ironically Lael Keen, Carol Agnessens, Tessa Brungaart, and myself were all granted TIT status that year.

At that same meeting, when it became clear Vivian Jaye couldn't make the Movement Training she was scheduled to teach with Monica Caspari in Brazil later that year, I was eligible to go in her stead. By chance my first teaching assignment happened in Brazil in movement!

It had been suggested that candidates wanting to teach Basic Rolfing courses should audit the Advanced Training with the Advanced Faculty. This I did the following year by returning to Brazil for an Advanced Training co-taught by Pedro Prado and Jan Sultan. My first 'official' assist as Teacher in Training with Michael Salvesson was a rough one. It was held in Berkeley, where my mother, who was terminally ill at the time, passed away during teaching of the middle hours of the Ten Series! I somehow made it through that trial by fire and joined the Basic Training faculty in 1995.

AH: This is interesting history about the predominance of men and how that started to shift. I've heard that Ida Rolf herself at one point had put the kibosh on women training as Rolfers.

SK: Well, Ida did train Stacey, Gladys Man, Gael Ohlgren [now Rosewood], and her daughter-in-law, the petite Joy Belluzi. I'm not sure when Joy trained, but when I went to that first foundations class, the women were all eating like mad to bulk up because applicants were supposed to weigh at least 150 pounds. You also had to submit a photo with a quarter in your palm to show how big your hands were. There's no way Joy weighed 150 pounds.

The shift from a preponderance of male practitioners began in earnest during the '80s, when the notion that you had to be a big guy and push really hard to do the work gave way to more specific interventions,

and when a growing emphasis was placed on body use.

AH: Before you joined, who was on faculty who was a woman, besides the movement people . . . ?

SK: Before the split, Stacey was on the faculty, and then after the split, Gael was on the faculty. And that was it in terms of structural work. Then four of us women came on to teach basic Rolfing trainings at the same time – Lael Keen, Tessa Brungardt, Carol Agnessens, and myself.

AH: You still teach both Basic and Advanced Trainings, what are the different challenges in teaching each of them, and what are the different rewards?

SK: Good question, and difficult for me to answer as each class is unique unto itself. I frankly never know what to expect, the locations and circumstances seem to vary so widely. I've probably taught more classes to fill in that I wasn't originally scheduled for than ones that I scheduled ahead of time. I mentioned the Movement Training in Brazil earlier. About seventeen years ago I went over to Europe to cover a Basic Rolfing class for Robert Schleip when his schedule didn't allow. That was in addition to a Basic Training in Australia, a Combined Studies Class in Boulder, and Advanced Training! A very busy time, when we didn't have quite enough faculty to cover the Basic Training. When that changed I thought to myself maybe I should move on from teaching beginners.

After 2012 I needed to take a health hiatus and stopped teaching trainings entirely. By the end of 2015, however, I decided to jump back in the game in order to co-teach an Advanced Training with Pedro in Boulder the following year. When that training didn't pan out, I got recruited to teach a Phase II Basic Training instead. Once again, not quite what I had anticipated or planned for myself, yet it turned out to be a momentous return in many ways. It was a small class, for one thing. (I think I do better with small classes, because I can give more individual instruction.) I celebrated the thirtieth anniversary of my certification that fall. My assistant, Keith Economidis, had been a student in a class I'd taught twenty years earlier, so another anniversary of sorts. And the class was highly motivated to train sooner rather than later. Feeling at risk of getting 'caught out' and having to wait a year during the transition at the Rolf Institute to shorter intervals between phases

for compliance with COMPTA and federal regulations, they asked for another Phase II to be added to the schedule. It was rewarding to work with a younger group of eager beginners, and I finally felt the advantage of being older and more seasoned in the work.

AH: So you foresee teaching both Basic and Advanced trainings in the future?

SK: Oh yes, Basic, Advanced, *and* continuing ed. Of course Advanced Faculty are eligible to teach the basic classes. It was valuable experience for me as Advanced Faculty to cycle through the Basic Training. I got to see how people are entering into the training at the ground level from the vantage point of their track toward eventual Advanced Training. It lent a fresh perspective too on how the Intermediate Training workshops might better prepare people for all the Advanced Training has to offer. With the hope, too, that our more senior instructors will eventually be freed up to offer post-advanced instruction.

AH: Changing direction a bit, as a teacher, how closely do you feel linked to Ida Rolf's teachings? And has that changed over the years?

SK: I feel very closely linked to Ida Rolf's teachings. I wasn't trained by her. My instructors all trained with her, so I am one generation removed. During her lifetime she changed and developed the work continuously. She died in 1979 but her pioneering spirit lives on over the years as Rolfing SI continues to morph and change with the times. In 2017 Rolfing SI is more than a one-woman band, it's a whole body of work with a history, science, and philosophy that I'm glad to be a part of. A lot more is known about the nature of fascia now than in her time. Not just the fascial system, but the body system of the whole; which I find very exciting. Attending the first Fascia Research Congress at Harvard Medical School in 2007 was a tremendous thrill for me, just wonderful.

AH: And when there is a new piece that's brought in, either through fascia research or other studies you do, like your cranial studies, is there a way that it still fits to you under a certain model of Rolfing SI, or do you feel more like you're doing different things? Like when you're doing cranial, are you doing something different, or do you see it as part of the Rolfing process?

SK: It fits into Rolfing SI via the principle of holism. Structural integration works with

the whole person. Fundamentally I do that. I jokingly say I consider myself a fascia-ist and fascially oriented. But I can't possibly limit myself to that. Inherent motion doesn't parse out well. (When Emmett Hutchins heard I'd been studying craniosacral work, he took me aside and advised me to leave that out of room when I was doing Rolfing SI, or to specifically state which techniques were cranial and which were Rolfing SI.) And I have taken tutorials in visceral manipulation and a semester of acupuncture study in the past. All of it has informed my touch. In terms of evoking change, I include motility as well as mobility and work across that broad spectrum. I use direct and indirect techniques. It's so interwoven in me . . .

AH: . . . that you really can't tease them apart?

SK: Yeah. I try to be aware of the inherent motion even if I'm working on some . . .

AH: . . . gnarly tissue?

SK: Yeah.

AH: What can you say about your own unique style of Rolfing SI?

SK: I may be too close to it to say. What would you say about it?

AH: I've experienced you as a mentor, an Advanced Instructor, and as a practitioner. Based on how you interacted with my clients in mentoring – and I've seen it as a client with you giving me work – I think you have a particular gift for engaging the individual, meeting the person holistically and uniquely where he or she is at. It's a dimension that gets added to the hands-on work. You have a way of finding and articulating someone's leading edge, where that individual needs to grow from, whether it's the client on your table and what that leading edge is to become more embodied, or whether it's the student working at a table in a training and you're coming over to observe and facilitate the development of that person's work. You're not somebody who just leaves the client on the table to silently experience, you're very engaged. And the dialogue informs the person in a similar way that your hands are informing and bringing something together. Does that make sense?

SK: Yes, particularly the part about being engaged. When I notice clients zoning out, I tend call them back. There's a difference between going deep inside versus dissociating or simply falling asleep. There are less expensive places to nap!

AH: How do you recognize, with clients on the table, what to draw their attention to, and how to language it?

SK: Very often I begin and end my sessions with reference to gravity and ground. I like to bring into the conversation that the body exists within the larger context of earth and sky. We exist in time and space on a particular planet that has this gravitational phenomenon that keeps us from spinning off into orbit. We habitually go about our days so preoccupied with various thoughts that we rarely bring this basic connection into our awareness. Making specific reference to this has been a very rich tool for my sessions. Together we can enter into an exploration and mutual participation in the human embodiment experience.

These gravitational forces are present and there's a supportive quality to our world whether we're aware of it, or relate to it, or not. If we can begin to awaken and sense into that relationship a little more, not feel like we have to hold up the whole show, there's often a lot of relief and relaxation that enters into our experience. At least that's what's true for me. Ida's saying '*Gravity is the therapist*' is right up there at the top of my list of all-time-favorite Ida Rolf quotes.

I'm fascinated by what quantum physics says about gravity, and the Newtonian definition of gravity as determined by planetary mass still holds some weight in my day to day. The principle of support is a good analogy for, or synonymous with, the planetary mass that actually does support and nourish us. And we don't exist in a vacuum. We are, each of us individually, connected to gravity and ground via the breath. Not our physical body so much, because that's always changing; it's the breath, the dynamic aspect of the breath, the vitality in that, that is actually bridging gravity and ground within us.

AH: So with gravity and ground, are you using 'gravity' to mean more the experience of the body in space?

SK: Yeah. But it's also a bit ambiguous because in what we refer to as 'outer space', there is no gravity.

AH: It gets very closely interrelated on the ground.

SK: Yeah, and in our lived experience, unless we somehow go outside the gravitational field, we have this force, this gravitational force, that is the space that our life form exists within.

AH: And for you, the breath is the bridge to hold both in awareness?

SK: Right, it relates us to each. It's the connection.

AH: Do you bring this deepening into gravity and ground into the classroom when you teach?

SK: I have been, yes.

AH: Especially in the Basic Trainings, students can get very caught up in their heads trying to 'figure it out'. How do you bring them more into ease and the personal relationship of gravity and ground as a place to learn?

SK: Oh that's a good question! Well, I've become more bold, I think, about introducing and including more experiential activities with movement, sitting, and stillness, that hopefully serve as an avenue toward this. My first ventures years ago with bringing this into the classroom

often met with resistance. "How does this relate to where I put my elbow?", "What does this have to do with technique?", etc. Throughout the Phase Two, Embodiment training I taught most recently, we did daily experiential activities around respiration, *chi gung*, movement, even meditation. Understandably I had some apprehension about once again placing this emphasis on breath and presence, but I went for it anyway as I feel it very strongly influences and informs how technique is delivered. In sharp contrast to previous years, the feedback from the group indicated it was very well received and most appreciated. Being on the other side of sixty-five, I'm enjoying an elder role with younger students. This lends some credibility to the notion that we might thrive in our embodiment as we age and mature as practitioners; that it is possible to be at ease in gravity and ground on an ongoing basis throughout life.

AH: Thank you, Sally, for this rich discussion.

Sally Klemm is an internationally recognized Rolf Institute instructor who teaches worldwide while maintaining a private practice in Honolulu, Hawaii. A native of Berkeley, California, Sally is a graduate of University of California, Berkeley's College of Letters and Science. After a four-year sailing voyage around the world, Sally was introduced to Roling SI by Stacey Mills, who convinced her to stop trimming sails and start aligning bodies. She has called Honolulu home since 1983. Sally's private practice includes Visionary Craniosacral Work© as well as Roling SI and Rolf Movement Integration. Her extraordinary ability to blend an organized cognitive style with deeply intuitive understanding reflects her fascination with the unity of the psyche and the soma. Sally joined the Rolf Institute faculty in 1995.

Anne Hoff is a Certified Advanced Rolfer practicing in Seattle, Washington and the Editor-in-Chief of this Journal.

Reviews

Advanced Visceral Manipulation [DVD series]: Abdomen I, Abdomen II, The Thorax by Jean-Pierre Barral (Munich Group Media, 2016)

Reviewed by Allan Kaplan, Certified Advanced Rolfer™

At long last, Munich Group Media has released *Advanced Visceral Manipulation*, new DVDs of Jean-Pierre Barral, DO's visceral manipulation. These are the first releases since his original disc of about fifteen years ago, which was actually a reissue of an earlier VHS tape set. Now we have three new discs – *Abdomen I*, *Abdomen II*, and *The Thorax* – and a real wealth of fresh information.

Needless to say, technology has evolved since the first DVD was produced, and the new discs are well-filmed, clear, and crisp. Besides being well-presented, another big difference is that, in these discs, Barral speaks for himself, as he has in the Manual Articular Technique series, while the original disc was dubbed by a native English speaker. While the substance was there in that earlier DVD, I found the disconnect between Barral and the narrator a distraction. Now, the presentations are inviting and engaging.

Barral's lectures are, as usual, presented in a succinct, precise, conversational way, and it

is this that I find the strongest appeal of these and all the DVDs that Munich Group Media has produced. As I've said in other reviews, the Munich Group Media DVDs are really the next-best thing to actually being in a class with Barral himself. In person, I find him a very inspirational teacher with a genuine charisma, and the DVDs capture this well, beginning with his sincere introduction to the material, and continuing throughout the lectures and demonstrations.

The new discs are extremely thorough, with a section of "Generalities" – a review of diagnostic techniques such as general and local listening, fascial tension diagnostics, and thermal assessment – at the beginning of each one. Following that are sections covering each specific organ system, in which Barral proceeds with a detailed review of clinical anatomy, function, and techniques for the relative structures. He supplies his own concise, detailed drawings that show precisely what he wants to relate. He also elaborates on relationships to the nervous, venous, arterial, and muscular systems, and he also covers related plexi and clinical situations he considers significant. There is a downloadable table of contents available online for each DVD, which provides a cross-reference of anatomical illustrations.

In particular, *The Thorax* is really quite an addition to the series. Before, the

information presented on the thorax was quite cursory, and limited mostly to a collection of mobility tests and recoil techniques. Now, a dedicated DVD encompasses detailed anatomy lectures, evaluation, and treatment of the first rib and clavicle, pleurae, lungs, heart/pericardium, and an assortment of associated structures.

The thing that also stands out with the three DVDs is that Barral has shifted to a new paradigm in his work over the years, and I think that this is what "Advanced" is referring to in the series title. He uses much more subtlety, sophistication, and finesse in his approach, with greater emphasis on listening, induction, viscoelasticity, and global system and body relationships. This evolution of his technique places much more emphasis on listening and induction, and stimulation of mechanoreceptors – versus the focus on the mobility- and motility-oriented approach presented in his earlier material. This new emphasis is more powerful, and relies more on the internal relationships of the body. Thus, this three-DVD offering gives a much more comprehensive insight into the essence of mastery of visceral manipulation than we have seen before.

In Europe, the DVDs are available from www.munich-group-media.com; in the U.S. they can be purchased through <http://barralinstitute.com>.

OFFICERS & BOARD OF DIRECTORS

Richard Ennis (At-large/Chairperson)
bodatlarge2@rolf.org

Amy Iadarola (Western USA/Secretary)
bodwesternrep@rolf.org

Hubert Ritter (Europe/Treasurer)
bodeuropeanrep@rolf.org

Ellen Freed (Faculty)
bodfaculty2rep@rolf.org

Linda Grace (At-large)
bodatlarge1@rolf.org

Les Kertay (Central USA)
bodcentralrep@rolf.org

Larry Koliha (Faculty)
bodfaculty1rep@rolf.org

Ron McComb (Eastern USA)
bodeasternrep@rolf.org

Keiji Takada (International/CID)
bodinternationalrep@rolf.org

EXECUTIVE COMMITTEE

Richard Ennis
Amy Iadarola
Hubert Ritter

EDUCATION EXECUTIVE COMMITTEE

Russell Stolzoff, Chair
Carol Agneessens
Tessy Brungardt
Larry Koliha
Meg Mauer
Kevin McCoy

THE ROLF INSTITUTE®

5055 Chaparral Ct., Ste. 103
Boulder, CO 80301
(303) 449-5903
(303) 449-5978 fax
www.rolf.org
info@rolf.org

ROLF INSTITUTE STAFF

Christina Howe, Executive Director/
Chief Academic Officer
Jessica Bystricky, Office Manager
Fahta Carter, Community Outreach
Coordinator
Colette Cole, Director of Membership
& Placement Services
Mary Contreras, Director of Admissions
& Recruitment
Pat Heckmann, Director of Education Services
Samantha Sherwin, Director of Financial Aid
Susan Winter, Director of Communications
& Education Systems

AUSTRALIAN GROUP

The Rolf Institute
5055 Chaparral Ct., Ste. 103
Boulder, CO 80301
USA
(303) 449-5903
(303) 449-5978 fax
www.rolfing.org.au
info@rolfing.org.au
membership@rolfing.org

BRAZILIAN ROLFING® ASSOCIATION

Dayane Paschoal, Administrator
R. Cel. Arthur de Godoy, 83
Vila Mariana
04018-050-São Paulo-SP
Brazil
+55-11-5574-5827
+55-11-5539-8075 fax
www.rolfing.com.br
rolfing@rolfing.com.br

EUROPEAN ROLFING® ASSOCIATION E.V.

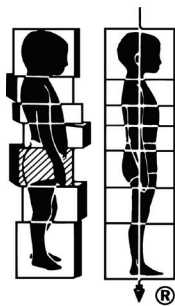
Laura Schecker, Executive Director
Saarstrasse 5
80797 Munchen
Germany
+49-89 54 37 09 40
+49-89 54 37 09 42 fax
www.rolfing.org
laura.schecker@rolfing.org

JAPANESE ROLFING® ASSOCIATION

Yukiko Koakutsu, Foreign Liaison
Omotesando Plaza 5th Floor
5-17-2 Minami Aoyama
Minato-ku Tokyo, 107-0062
Japan
www.rolfing.or.jp
jra@rolfing.or.jp

CANADIAN ROLFING® ASSOCIATION

Beatrice Hollinshead
PO Box 1261 Station Main
Edmonton, AB T5J 2M8
Canada
(416) 804-5973
(905) 648-3743 fax
www.rolfingcanada.org
info@rolfingcanada.org



Rolf Institute[®]

of structural integration

5055 Chaparral Court, Suite 103, Boulder, CO 80301
303-449-5903 • info@rolf.org • www.rolf.org