

Side One

I'm Joe Heller. I'm really excited about this meeting. For one thing I'm going to have the distinct privilege of being the first past president of the Institute. I'm really looking forward to that. I really would like to welcome you here and tell you that for me this has been a really exciting time. Especially this past year. This past year especially has been a time when I have really felt that I have come into my own. I'm sure that a lot of you have gone through that same journey in your life. All of us, the Institute as a whole, has come into a time of finding out who we are and to me that is really going to be the theme of this Annual Meeting. As you glance through your agendas you'll see that finding out who we are includes a lot of stuff. The first thing that I would like to do is to inaugurate this building. This is our new home and we have not had one until now. This is the first time that many of us, the whole body of Rolfers, are here in our home. I would like to ask John Lodge to come up here. Would you come up John? Would you lead us through a meditation to bring our energy in this building?

A long time ago, Ida Rolf told me that she had made me a shaman and this is the first time that I've had the opportunity to express that energy so I'm glad to be here. I'm really impressed with the building. I think that was the first impression that I got from coming from California. The second thing was the energy in the space of the meetings that have been taking place here. My first overall impression was that we're coming into Yin Yom balance. That's what this is all about.

We have energy on the right hand. We have energy on the left hand. We have much to do, much to go through. To start that process off, I'd like to draw the energy of the sun into the building. I'd like to ask you to participate in that. So all we have to do is join hands and in our being visualize brother sun and draw that energy straight into the center of the building. Visualize it. Be with it. And so it is. Thank you John.

Thank you all. I would really like this time for us to express our thanks and our gratitude to those people who have made this home a reality for us and for whom it is a home every single day. Those are Dick Stanstipole. Would you come up here on stage, Dick? There's going to be alot of overwhelm in this meeting. It's alright to cry. I really want to say that I have never.... I'm in overwhelm right now. I have never really seen such devotion and loyalty to our cause, to the Rolf Institute that those three people have put in - as long as I have been around and I'm sure as long as most of you have. I really think that they deserve all of that thanks and applause.

Thank you. Thank you Dick. Thank you Lynn. I want to take a little time to make some announcements about this upcoming meeting. I'd like to talk briefly about the new program. Tuesday and yesterday we had a couple of days of rather intense meetings with the Board of Directors of the Education Committee and a large segment of the membership came to observe and participate. It was a really striking meeting for me in the amount of participation that came from the members. There was

a really strong feeling that we wanted in this assembled body here to consider some of the issues of the organization, of the Institute, in addition to the work and the scientific reports that we have scheduled before. So feverishly at around midnight last night, we reworked the schedule to try and get all of that in. Since I know that many of you have a lot of interest in the presentations about the work we left most of those untouched. The one's that have been canceled from the past programs were due to the fact that those people did not feel like doing those presentations. We did not strike any of them out that wanted to have them done. Okay? The changes that you see is that this evening rather than continuing with Will Shutes, we are going to have a couple of presentations. One by the negotiating committee, the committee that has been negotiating with Dr. Rolf and her attorney on the transfer of her rights to the Rolfing, Rolfer and the Work to the Institute. You'll get a report on how those negotiations are proceeding. This will be preceded by a brief history of how we've gotten here, presented by Peter Velture, who should probably know as much about it as anybody. This will be followed then by a presentation of the planning committee report, which will be done by Michael Salvison. We feel that it is appropriate for the membership to know what issues and recommendations the planning committee came up with. On Friday morning, we are going to take off hours in the morning with the views of the education committee and the Board of Directors about where we are and where we see ourselves going. Then at 10:30 we'll have Amos Gunsberg do his presentation, which for those of you

who have not experienced Amos' work, is a centering sort of work and it will bring us back into our centers. Followed by lunch break and on Friday afternoon we intend to have the whole afternoon open as a forum to discuss any of these issues that have been presented in these reports or anything else that is on your minds. You will have the Board, the education committee available here to answer questions, talk with you about this, and allow you to talk to each other about them. As I said, the time is open, we'll just go until we're tired. I haven't put in the break, but we will be taking breaks through this, fear not. On Saturday morning, Ann Shaff will do her presentation as scheduled. Then we will continue the forum if necessary, from 10 to 2 o'clock, and postpone the presentations by Jim Oshbin and Marshall Therber till 3:30 and 4:30, have a dinner break and then go and party. I'm sure by that time, we'll deserve it. Sunday will be mostly presentations. We end up having three multiple sessions on Sunday, and I'd like after all that, to have us come back together for a farewell. If you're interested in staying on there will be another couple of days of Board meetings on Monday and Tuesday, where the Board will take all the information gathered here and construct some reasonable force of action from there. Any questions on that agenda so far? Can we schedule a lunch break on Sunday so that those small presentations can have better attendance? Okay, the first presentation is scheduled from 10 to 11. There's an hour from 11 to 12. Will the open forum on Friday be able to include some of the people presented before, like Will Shutes or Amos Gunsberg? Yes, Amos will be here. I'm not sure about Will Shutes, but I think he intends to stay for the

rest of the meeting. Any other questions? I'd like to show a slide show during an appropriate time. During the party maybe? Okay, we will have announcement about the additional parts of the program that are not listed on the sheet like Ron Thompson's slide show or any special regional meetings, caucases and so on on this black board right here. Okay? Talking about announcements, there is a message board over by the picture of Dr. Rolf in the other room. Do you remember coming in and seeing the picture? On the right hand side of that are messages. So if expect a message, or even if you don't expect a message, check there and see if you have one. After this, around noon which may be close to now, we are going to have brunch in the next room. It's a buffet type lunch and feel free to eat it anywhere you like. Okay, on the matter of bathrooms. There are two bathrooms in the building. One right behind this wall in this antechamber and one straight up the stairs facing the staircase in the office part of the building. In addition to that there are two portajohns right outside this garage door here. If this room gets too hot for you, let me know, or Dick or Anna and we'll do something about it. Mainly, we'll open up that garage door and turn on the fans. We'll blow you away. This is not an announcement, but I'd like to get you opinion on smoking. I know some of you smoke and some of you don't smoke and is there any feeling about smoking in the room? No. Is there any strong feeling for smoking in the room? Great. We'll have no smoking in this room. Please go outside if you want to smoke. There's been a brown leather wallet lost which contains a blue appointment book, you have it? Okay, it belongs to Rosemary. Good. It's time for announcements. All of you who have

announcements please come up here to the stage and we'll take them in turn. I'd like to first introduce Marilyn Hall and Adrienne Carley who lived in my house with me in Philadelphia and have supported Rolfing and alot of the projects that I have done and Dr. Rolf has done over the last year. Stand up Adrienne and Marilyn. In there never ending support of Rolfing and Dr. Rolf, in me and the Institute, they are selling these Ida Rolf tee shirts that Dean Rollings and Lolly made these in Vermont and I saw them and I thought about it two years ago to have tee shirts, using them to make money for the Institute, and I just said no, but this time she said we could do it. So they are a minimum donation of five dollars. That means that you could take these back to wherever you live and you can order them through me later and we'll work out the arrangements for ordering them later. You're clients can buy them, and the minimum donation is just \$5. It will encourage people to make a contribution to the Research Fund. That's where the money is going to go for. This lot costs about \$3.20 or \$3.40 a shirt, so we're not making much by selling them for \$5. What I'm hoping for is that it'll be an opportunity for people to contribute to the Institute and be able to get something for their contribution. They can wear it and all that. The other thing is that Psychology Today made a cassette tape of Dr. Rolf and is going to have that in their cassette program. I have a hundred copies of the tape here for you if you want to buy them they cost \$7. You can order them from Psychology Today a little later on for probably more. So that's a little bargain. The proceeds from that, they sold to me at cost, whatever we make on that will go to the Institute. They have a contract

with Dr. Rolf. So you can encourage your clients to buy those too. It's a really neat opportunity to have them have an experience of Ida. She doesn't say much, but she does say enough to give people an experience of what Rolfing about. I think it's a good introductory tape. Thank you.

I would like to tell you first before I start on mundane announcements that we are really glad to come to your home. I like Joe Heller's theme about discovering who we are and I hope during our discoveries we'll celebrate. Now, the announcement. I think it would help with the brunch that we're going to have if you could go somewhere else and eat besides that classroom until everybody gets served. You can go into my office, you can go into the general office, if it weren't raining you could go to the patio. But if you can sort of help that classroom keep clear until we're all served, and then we can use that for a mingling eating place. Are you interested in the menu or do you want a surprise? Surprise. One of the other things that I would like to ask your assistance on with this luncheon, I have tried to station real large trash cans around and if you could dispose of your plate and stuff like that in the trash cans it would help. If you would put your used forks, where could I have you put your used forks, I rented them at \$.07 a piece. Let's put them out on the refreshment table by the refrigerator and I will get them cleaned up and we'll set up coffee again for the afternoon doings. I don't want to loose too many forks in the trash cans, I don't want to go broke. The other thing is I am aware that some of you came here wanting to buy books and supplies

and so forth, and we've tried to get a good stock in so you can take home with you what you want. Somethings we don't have because we just don't have them maybe for you to take home immediately and the printer is printing them. So, I'd like to have a book store for you at an announced time. It would help if you have a large order to write it down and we can work with that for invoicing and writing your check and so forth. I would like to put the book store tomorrow from 2:30 until 4:30, and Saturday morning from 9 to 11. Lynn is going to come in early and help with the book store on Saturday. Book store from 9 to 11 on Saturday, on Friday from 2:30 to 4:30. I trust you all will enjoy your time with us.

Good morning. This announcement actually applies to only a few of you but it seems the easiest way to get to all of you. A number of you who are going to meet with the education committee sometime during this meeting as preliminary interviews for people who want to become Rolfers, I've already communicated with you that it would happen sometime during the meeting. Until I got this program, I still didn't know when it was going to be. I'm still not sure. So there will be some interviews on Saturday afternoon, possibly Sunday. There will be quite a few on Monday during the board meeting. The easiest way I think is once I work out a schedule, I'll post it on the bulletin board by the photography room for those of you who are involved if you would just check there as to when and where to meet with the education committee. Also, any of you who are interested in becoming teachers of Rolfing, teachers of anatomy, whatever, it's nice if you'll tell me during the meeting, but don't expect me to remember. Please put this in writing and in a future time we will set up other times of interviews and so forth.

Enjoy the meeting. We are going to be developing a movement program to go with Rolfing and be part of the Rolf Institute since Judith has resigned and is doing something different now. Any people who are interested in participating in that program, particularly any patterners who are here, and any people who would like to give input into that program we would like to have a meeting. To see when that would be, why don't you meet with me right after brunch. We'll get together and set a time when we can talk and see what's happening. Any other announcements? Okay, what time is it? Brunchtime. We'll reconvene around 1 o'clock for Dr. Rolf's opening address.

At any rate, as you know, part of the speakers job who's on this part of the program is to welcome you. I don't think I need to welcome you. You welcomed me so well that I know that you are the hosts and I am the guest. Consider yourself properly welcomed by yourselves who are the essential people for whom this place exists. I hardly need to tell you that it's also part of one of the early guest speakers to tell you what a beautiful place you have. I don't think that I'm exaggerating when I tell you how impressed I am with this place. I would like very much to publicly thank all of the people who have exerted themselves endlessly to make this place not only a possibility but a beautiful possibility. It is such a joy to come into this home of ours and see so many beautiful things. Somebody said to me that the carpet on the floor is just the right shade, it's just not any shade of green, it's the right shade of green. This is what I'm talking about. I want as I've said to have the opportunity of expressing and I think also on

your behalf, to the unnumbered people who have effort into this place our thanks for the wonderful gift that they have given us this time around. Bob Toporek, who I'm sure everybody knows, said to me one day, "You know, when I have to speak I talk about Rolfing. When you speak you talk structure." I said "Yea, that's right. Which one do they seem to want to hear about most?" And he said, "Structure." So accordingly, in order to preserve my reputation I'm going to have to do a little talking about structure this afternoon. The reason I am talking about structure this afternoon, aside from Bob who always manages to give me reason for something pleasant, the reason I am talking about structure this afternoon is that still so many of you who are Rolfers and who are established Rolfers, say "I cannot think of what to tell people when they ask me what is Rolfing." I know just how they feel because I felt that way a great many years myself. In fact I still feel that way many times. But in terms of the words structure, in terms of a single unit, single word answer, structure is as good a word as any in the dictionary that I know of. Because we believe it or not we are the experts in structure in this or any modern culture that I know of. Has it occurred to you that you are the experts and as far as I know there are no others. There are a lot of people who will talk about structure, but there are no other people who so deliberately organize structure and view it in terms of its environment. Somebody is going to say who is trained in osteopathy or chiropractic that there are other people who are dealing with structure. There are osteopaths. They are chiropractors. That is true. These people were the people who introduced the idea of structure.

Now, you people, most of you are mostly practioners, I fancy. Well, I suspect there are a few friends here too, I hope they're friends. At any rate what I have to say is that as practioners probably every once in a while you stop and think to yourself, I wonder what this is basically that I am doing? What is Rolfing? Why does it work? Why does it have such a good reputation for working? Why does it work? I don't know, 90% of the time there are no other ways of dealing with the human body that work best with such consistency and with such assured success as Rolfing. Why is this? And the answer is let me whisper it to you. The answer is because you are dealing with structure. Now think of this for a bit. A hundred years ago when somebody came to you ill, you looked for a medicine. You looked for a something that you gave them a spoonful three times a day and expected it to work. If you were a thoughtful person, you thought about what that is on that spoon that you're giving. Why does this work? Many times you see, the anser was that what was on that spoon was so different in terms of material from the body that it was supposed to heal that it looked like magic, because actually the old magic as you know, you took something completely alien, a frog that died in the moonlight as the moonlight happened to be full on the 19th of the month. I am not fooling. If you look at this closely, you can see where our medicines came from in terms of even a substance that had a reputation of always making your stomach ache better, or headache better, or something of the sort. These were still very alien structures and we did not understand. In many cases, we still don't understand what is the constituent in those particular structures that give us the healing action. Now that is

what I feel as I work. As I work I feel a dichotomy. I feel around me an old medicine and a new medicine. Or therapy, if you prefer the term. And the old therapy, the old medicine, worked with this curious reliance on magic, if you want to call it that. On a something alien that you introduced into a body in order to get a result which would be beneficent. I don't need to tell you that a spoonful of this and a spoonful of that. You all dosed on rhubarb and soda when you had a stomach ache, and alot of other things. Oh, don't forget castor oil. This is the remains of that method of thinking. Then an odd thing happened. It waited till the last quarter of the 19th century to happen. Some men came down the pike and one of them in particular, noticed that when somebody was ill, his physical structure changed. His name was Andrew Taylor Still, as I'm sure many of you know and he became the father of the group that call themselves the Osteopaths. It seemed a curious name for them and rather inept, but that's besides the point. The osteopaths were the ones who first saw that structure had something to do with health, with well being, with good function. Many people realized that structure and function, there was a relation between them. But people did not realize that in altering structure, you immediately immediately, you didn't wait for weeks to see what was going to happen, you would immediately start a different function going. Then one day, Still was an old country doctor, if I remember right he lived in Kansas, and he was an old country doctor, doctoring horses if he didn't have men with stomach aches or something of the sort, and general all around man who looked at symptoms, man who looked at what is necessary to bring this along. Just a good old guy. Then one day there came along a fellow by the name of Palmer and he said to Still, "I want to learn your system." So Palmer, as the story goes was taken into Still's house and

kept there as a young student for quite some time, until Palmer felt that he knew everything Still knew and probably, being Palmer, knew a little more. So one fine day, Palmer didn't appear for breakfast and when they went to his room to look for him, he was gone, his clothes were gone, everything was gone, all trace of him was gone, and that was the end of that story. But Palmer was an aggressive guy. He was an aggressive guy and he went out and he gathered together like minded individuals who had come to him to whom he taught the principles he had learned from Still. Then, of course, as you all know, as you learn principles, various little deviations come in here and there and presently you have something that has deviated from the original. So it was with these chiropractors who called themselves chiropractors in order to make it apparent that they were working with their hands as therapy, for therapy. Now, at that time, you see we began something that was other than magic. We began to have something that belonged in the body, belonged to the body that we called on for help with the body. And a little and a little, people came along with eyes sharpened by these observations that Still had made and they introduced the two best known, well there are alot more than two, but the best known of them of them are osteopathy and chiropractic. Then there is napropathy. I do not mean naturopathy. It may be that some of you do not know that there is a cult in Chicago that very much resembles Rolfing in it's own way that manipulators of the body do look at structure. So, what are we doing here? Why are we celebrating the fact that we're a bunch of Rolfers and we're gathered together here and we think we're great? What have we ever done to justify that idea?

Just one thing. We began to find that we had to take in, in order to get results, into consideration the field of gravity. That is the only thing that takes and sets us apart from the various other methods around the world of healing by hand. We found that in order to get true permanent healing, healing that next week has not flown, we had to take into consideration gravity, the field of energy in which we live. Now, it took quite a while before people began to understand that the field of gravity was a field of energy. If they were going to get any sense out of what they were doing, they had to begin to look at human beings as smaller fields of energy. Those smaller fields of energy were acted on by the greater field of energy and that now this began to make sense. Because if you have got that greater field of energy and you have a smaller field which is not in alignment with it, or does not bear a straight relationship to it, that greater field is going to break down the smaller field. It's going to do this, that or the other thing. It is certainly not going to be of any therapeutic value. This is what people were beginning to find out. This, you see, is where you're coming in. You are beginning to find out that in order to get support from the energy field in the earth you have to be essentially vertical. Many of you have heard me say this before, and some of you possibly have seen it in my book that the verticality you see, that we find serving us at the surface of the earth is vertical only because the field around the earth, the energy field around the earth is so vast to us as small bits of it, it seems to be vertical for a short space around the surface of the earth. Now as

I said before, you can give this lecture to your patients, see if they understand it when they ask you what is Rolfing. But the fact of the matter is you see, that you have to make them recognize the fact that a man is not a man in the Aristopilian sense in the eyes of a Rolfer. For two thousand years we have thought of a man as a unit, but Rolfing is beginning to say, if you think of a man as a unit, you are not able to get for that man, the full benefits that are available to him. If you start thinking of him as a unit and start thinking of him as an energy field. All fields react on one another. So that where this man is and how this man, this energy field is in a larger energy field is going to determine what happens to him. When I was in college, quite a number of years ago, we used to talk about a man and his environment, and the necessity of thinking of a man as a something in an environment. As you see, we have developed accidentally the recognition of the need for the right man and the right environment in order to get the best results. A man as an energy field is going to have to act in terms of the lines of energy, of the energy field of the earth. This is what makes you different from a chiropractor and the osteopath. Those people who were very wise for renouncing Rolfing, don't downgrade them at all, they were real smart boys, they thought that the necessity was to get joints which moved freely and they looked for joints that did not move freely and put enough pressure and enough movement in there to get free movement in the joint. Perhaps before the guy got down onto the street, or perhaps before Monday of next week came, or perhaps before the first of next month came, he can no longer move freely. Why? Because at that point,

you see, nobody was recognizing the fact that what he was really dealing with was a pair of fields of energy and that the well being of the man has to be looked at in terms of an energy field if he wanted to get results which had been unavailable by any of the other methods. This is the story of why you are good. If you meditate on it, you will get better. Guaranteed. I do not know how to tell you to make this fully convincing, understanding convincing in terms of the many people who come to you and say, well what is Rolfing, or why is it different from chiropracting? I have just told you why it's different. Rolfing differs from chiropracting and from osteopathy because it takes into account the energy of the environment and the field around it. The environment field, Rolfing says that a man does not live alone. At any point, not from the moment of conception to the moment the undertaker picks him up, he is always in a field of energy and he is always responding to that field of energy as best he may. Now you carry this energy notion and observation a little further and low and behold you will recognize that you have got to see and feel that there will be centers here and there in that energy field. It can't be one large diffuse differentiated energy field. The action of a man, the look of a man, betrays the fact that they are anything but undifferentiated. So that then you will have to again, start digging for appropriate significant separations. Separations of function, and so forth. You come of course, to the recognition that you do have these various organs, each one of which has its own job to do, but which each one is an energy field. So low and behold, if you are really

taking yourself seriously, you are beginning to live in a very different world. It is a world of energy and it needs to be treated and thought of and manipulated and I don't mean hand manipulation. At any rate, I don't seem to be able to think of it, and at any rate, I have passed on to you the message that I would like you to take with you and think about. If any or all of you want to argue with me about it, come on up here and roll up your sleeves. I bid you roll up your sleeves on various other occasions. But this is a serious invitation. I do not see how it is possible to understand a body in the sense that we expect and we believe we understand a body except as you look at it in these energy terms. I wonder why structure has significance? Or do I? Do you? Because you see everything, every particle of matter of material substance has around it its own field of energy, whether it be an atom or a world, or whether it be a sun, or whether it be a star, every material bit in the universe has its own field of energy. Consequently, if you are going to get a beneficent addition of energy of anything to anything, you have to have these fields so that they can interplay beneficently. If you disstructure that so that they cannot play beneficently, then you are in the middle of trouble. A spoonful of boiled frog put in your mouth isn't going to get you out of it. Maybe you'll get a stomach ache from it. You see, what I am trying to tell you is that I believe that most of you as Rolfers do not live in this energy world. You think about it as having been taught it. That is a very different place to live than the place where you really feel yourself and see yourself and your Rolfee as a field of energy. And you see then if what I'm saying is true.

This thing that we call structure is really the outward and relatively visible sign of the relation of particles, each one of which has its own energy field, and in terms of good structure, in terms of something that we need to have sturdy in terms of the steel we are using for building and so forth, that kind of sturdiness only comes with the appropriate structure where the energy fields from one material body reinforces the energy field of its neighbor. This is the new world that I think that might give you a lot of amusement and entertainment in your spare time when you're not Rolfing. Thinking about and living it. You may even find that you have very different ideas about Rolfing when you are beginning to see these various bits and pieces of the body as energy centers having their job to do in terms of energy. Now, the next logical question which I'm not going to answer is why is a liver different from a kidney, for example. I don't know. This is still in the unknown state. These different fields are not unknown. They exist and you are working with them everytime you do a really good job of Rolfing you have worked with them. You have placed them. And realized that all of this energy field that surrounds material objects demands free space. You can't have it anywhere else. You've got to have length, and height and breadth. These energy fields relate to each other in terms of distances in space, relations in space, angles of one field of energy to another field of energy in space. Always this is a relative concept. There is nothing absolute in it. It is always a relating of one thing to another thing in space. Now, I don't know - yes I do - I don't know quite how to make my point clearer, but in fact I do. I bid you look

at that word relative, and those of you who went through my earlier classes remember that we spent probably an interesting morning one time long ago talking about how people, how men, how humans have developed ways of thinking. What has been the path through which we get from the African Bushman's way of chasing a lion to the Wall Street broker's way of chasing a stock. The answer, or part of it, of that sophistication lies in what I have told you at that time. At that time, I bid you to take a look at the fact that the simple, that there are about five areas into which people ways of thinking can be divided in order to give them a better understanding of how they think. You remember that the first, the most primitive of those ways of dividing is how something effects you. The little girl goes down and sticks her foot in the water and says "Oh, it's cold." Big brother comes along and he's a little more sophisticated and says, "We'll see if it's cold. I'll get a thermometer. Let's measure it." See, it's a long step from "I feel it, it's cold", and his step of "Let's measure it." There has to be a great deal of sophistication that comes in between of those things. Then there's a third area and that third area is what we learned in science in high school, and some colleges. You learned absolutes about this that and the other. And then there's a fourth step, and that fourth step is a relativity step. A consideration of something, but always thinking about something else. Always relating it to something else. Always relating the man to the environment. Always a step of relationship. And it took men, even pretty smart men, a long time before they

came to consider ways of dealing with what they called science in this fourth relationship fashion. They have done that as you know. They have done it and nowadays it is easy a transition from the third step of looking at an object to the fourth step of relating that object to other things, the stuff that has made it, the person who has made it, where it can be bought, all the rest of the stuff that clusters around there. The relationships to this. But this becomes a thoroughly sophisticated way of using human minds. Then there are very few people on the face of the earth today, I think that have ever gone beyond that. There aren't very many ways of organizing knowledge that have gone up to it. Rolfing happens to be one of them. There aren't many. General semantics is another one. Relating the fact with all the parts which makes that fact significant to what it does and where it is and how it affects you and the rest of it. As far as the fifth area is concerned, I think I'm not going to talk about it. Because I think we've gotten to where we're relating. That concept goes everywhere, into the deepest depths that you can think of concerning material, as well as concerning people. You get that concept of relationships, that concept that probably around every atom you have a field of force and that field of force reacts, relates to the field of force of other things, and now low and behold you have something new. You find the same thing happening on the level of humans, on the level of human behavior, on the levels of human likes and dislikes. Then one day you wake up to the fact that you are not thinking the same as your brothers, your sisters, your mother, your father, let alone your grandfather. Then life begins

get complicated, because whenever you open your mouth, someone misunderstands you. You mean something and they don't know what it is you mean. That's alright, that's good exercise too. So this is what I have to say about relationship. I hope Mr. Toporek has this lecture down pat so he can use it too, where is he? (I taped it so I can listen to it later.) You taped it? Well, the nerve of some people's children! Do you think I ought to forgive him? No, I don't think so. Anyway, I don't know what more I can say to you on this subject that makes it any more significant to you, because to me it is an extremely significant concept. An extremely significant concept that it is the relationships in life which determine what you think of as human, and they're not units at all, they're relationships. And so I think I'm going to bow myself off this platform and give way to a speaker that's better than I. Where is he? Come on up here. Wait a minute, how many of you have questions that you might want to ask? Anybody? Either I have been awfully good or I've been terrible.

I have a question - you talked about Rolfing being distinct from any other with the concentration being put on gravity, aren't chiropractors concerned with gravity? If at the end of all these 20 or 30 or 40 years of Rolfing, the word gravity hasn't gotten around there's something wrong with people's ears. I'll guarantee you that 30 year's ago they would not have been concerned with gravity. Ideas are born and lived and reach maturity. Hopefully this has not reached maturity, hopefully this has not reached maturity. Hopefully, we're still in the young stages. Because many other things may come out

of it. I am not downing chiropractors. I like them, I believe in them, I honor them. They are much better people to have around in an accident than a Rolfer. So when you get to an accident, stay away from the Rolfers and go to a chiropractor. You can go back to a Rolfer when a chiropractor tells you that's all he can do for you. Anyone else?

Dr. Rolf, what could happen to some future children born on a space station where there is not the same energy field?

Man, I don't know anything about that. I'm awfully sorry I'm not a good fiction writer. Most of the stuff that comes out of my mouth, I have relatively good authority for. So I don't know. Anyway we'll find out.

How did the idea of a series of relationships and the intergrating priority idea - can you comment on the possibilities that if this had not evolved having a second Rolfer on the opposite end of the body that is the relationship or the second center and Rolfing both centers at the same time?

What are going to charger them - \$100 a treatment? I don't to want to see this thing get to the place where all the thousands, for example university students can't afford it. Well, for his \$100 it's equivalent to \$1,000 worth of exercise.

That's what he says. But I'll guarantee that my \$50 worth of Rolfing is equal to a \$1,000 worth of excercise. I'd like to speak to you individually after this, if you don't mind, please come up.

So what else can we talk about here? Anymore questions?

I would like to talk a little more about that fifth stage, if

you don't mind. Well, I do mind. I don't want to confuse it now, because at this stage this rapidly goes into another level and I have delivered the message to Gosha here, now and that's it. Who's Gosha? You haven't found Gosha yet? No, first time I've heard of him. Really? Let's thank Dr. Rolf. If you clap too long, I'll get to thinking that I'm good.

I would like to introduce to you the man who in my mind has done besides Dr. Rolf the most to introduce Rolwing to the public by writing several books, by writing about Rolwing in four different books which have been widely sold and widely read, Dr. Will Shutes.

Thank you. It's delightful to be back and see Ida and see that she is just as sexy as she ever was. I used to describe you as a cross between Margaret Rutherford and Winston Churchill. In fact, I think I still will. I'm not exactly sure about what to do here, he lied. I was asked to come up and do a few things and I noticed that there are four hours devoted to my doing something with you. I'd like to give you a few proposals and see how they sound to you. One of them is to do something experiential, that is to get to know each other and to do a few little things together and to do some of the activities described as a microlab. The other possibility, one thing I'd like to talk about a little is the psychological aspects of Rolwing. That's something I remember Ida was always very annoyed with me and a few of the other on this, whenever we mentioned it saying that if you align the body, the mind takes care of itself. I think begrudgingly at least she said that in the book I wrote where I included that she said

in the Body Fantasy book, she said it was nice. So maybe it'll be alright. A little bit about illness, illness in the sense of psychosomatic and physical aspect of it. And then also the issue of ethics has come up and there are divisions in Rolfing and all the questions about will Carl Young and Alfred Agler be allowed to leave so forth and so on. Apparently there are a lot of things of that sort to be talked about. So I'd like to propose to you that as we start with something experiential and get into whatever is most pertinent to you or something else. I'd like a little reaction from you. Also I'd like to talk about the San Francisco Giants who... Do you have any preference? The Giants. For four hours? And the Red Sox. Experiential. The psychological aspect and also how that might relate to the nebulous fifth realm that we always kind of glaze by. I noticed Ida always has something in reserve. When we were being taught, she never mentioned that all energy concept and now here you have the energy concept and she has a fifth thing. Always a step ahead. Nazlo is like a Jewish mother, I don't know if Ida can be described that way but I know whenever there was some psychological work going on, psychoanalysis and behavior it wasn't good enough. We had to have a third force, so everyone ran out and created humanism, and came running back and said here it is ape, you know what there really is, there's a fourth force. I get the same thing about Ida. We didn't get to the fifth, but I'm sure there's always a sixth thing. Any other questions? How many of you are willing to do something experiential, which means you have to do

instead of just listening? How many are not? Okay, then there will be one person watching. I promised Ida you wouldn't have to take your clothes off before half an hour. Ida wants everybody to do that. All right, what we have to do is be unencumbered. so this will be a group project and the project will be to take all your paraphernalia put it somewhere, take the front chairs, I think the front chairs over there and the back chairs over there, get everything out of the way except you.

How many of you understand anything at all about what Est is up to? I want to talk a little bit about choice, which obviously Est talks about a lot. I want to talk to you about it from my standpoint and then apply it to the body and illness and to the things that we just went through. I'll just go over it quickly because I assume the first group have heard something like it. It isn't quite the same thing. I think in understanding the body and understanding the holistic aspect of the body which is really the thing I've been interested in, it is important to get clear about the responsibility about choice. It is also to me a little disturbing thing about Rolfing which I will refer to shortly in terms of responsibility. Now the belief I have about choice is that we do choose every thing in our lives and we always have. We choose our feelings and we choose our body and we choose our behavior and we also blame a lot of people for things, and as we have concepts that seem to be blaming concepts like group pressure and using people and manipulating and I think

some of you probably agree with, those are terms that are not really truth. No one can really manipulate anybody, and no one can pressure anybody and nobody can use anybody unless they're allowed, or unless the person allows that to happen. Of course the same thing is true of the body. There will be no change in your body, unless you decide to change your body. One way that I'm looking at Rolfing especially a little more advanced, is that I am like a biofeedback machine, that is I am an outside person who can help the Rolfee be more in touch with what it feels like to have a body like they have. The ultimate change is of course, is from the person. I want to talk about belief before we get into the cycle. There's a feeling that the words I am saying are hollow. Maybe if I talk about belief that will help. I think that... Do you mind a discussion? Because you made an assumption already that we have free choice to change or not change and that the change comes from within. I'm not sure that I accept that. I just said that as a total truth. Let's just assume that we all agree with that, but let's agree that it is an assumption and really that to me is a mystery. Okay. I think we should respect the mysteriousness of it rather than assume it as a truth that we all agree to. Well, I don't know if we all agree to it. Okay. Well, we'll back up to belief and then we'll get into that. Many of you have probably thought this in these terms and what I would suggest to you is that what I find especially with ex-graduates and with Light Spring and bachelization and the other offshoots is that most people who go through these programs understand the concepts pretty well, and God knows, the language. The language just keeps coming out over and over again. The concepts are very

important, especially the choice idea. Extraordinarily important. Life changing important. And I don't find that many people, including myself really understand what it means and by understanding I mean this. Let me give you an anecdote to illustrate. My son came to me a few years ago and he said, "I want to drop out of high school." A year and a half ago, he said, "I don't really enjoy high school, I want to get into a business deal, and I want to go bowling." So I thought to myself, my son the bowler. However, I said to him, "Son, you know what a wonderful parent I am and if that's what you want than of course, that's what you should do. You might just consider that if you drop out now, you'll probably have more trouble getting a job, you only have a year and a half to go so why don't you just stick around a little bit longer and blah, blah, blah,". And he looked at me, and said, "What are you talking about? I heard you give a lecture the other day and you said that people should follow their own energy and I don't have any energy to go to school. I have energy to go bowling." Well, I said, "Alright shut up kid and let me think." And of course, as soon as I started thinking about it it was obvious that it was totally right. What had happened was that I had been writing about this and talking about it for 12 years and so if you ask me a question I will give you the right answer all the time, if you ask me a question. If, however I have to respond to this from some level other than the head, like my heart or my gut, then out comes what my father would have told me 25 years ago, and it's still in there. So I am not really fully

believing what I am saying. That's the sense in which I want you to hear what I have to say today. There is one thing in being able to give the correct answers and it's another thing to be able to act spontaneously in terms that are consistent with that concept. That's what I find is true of most people, even if they know about choice or self responsibility or something of that sort. Almost nobody really believes it. Even if you believe it, you don't believe it. So I would just like to offer it from that standpoint. Then maybe we can get into it a bit further. The belief that I will give you, actually this idea has come from a number of sources. Alfred Adler had talked about it many years ago and certainly the Est people, Werner pushes it very hard. It is also the nureka training where you are in charge of your own evolution. It is probably most clearly stated in the Seth books, if you're familiar with those. The word Seth is a dead man who speaks through a medium. So that the idea has come about even in more mundane like Harold Greenwalds Decision therapy and Fritz Prose used to talk about it somewhat. Now all of these people talked about it and it was roughly the same but not really the same. My version is the one which I will give you which is related to these but not exactly like them all. That is what I've just stated. I think that we really do choose everything, I think I choose my behavior, feelings, body, and my illness' and my everything. I always have. What I've done is deceive myself by blaming other people. That is, I say it was really due to my mother and my father

or due to the atmosphere, the ecological condition of things. Or it was due to Nixon, certainly. Or God. Or the economic conditions. Or the fact that I was born in the ghetto, or during the depression or I was born poor, or I was born rich. Whatever it was, that's why these things have happened to me. What I find over and over again is these things happen to me because that's what I choose to happen to me. The two tricks to it are these: one is all of my choices are not conscious. What happens is that some of the things I am doing I am aware of so I choose them deliberately. Others things I choose I am not aware I am choosing and this is an old concept this is even related to Freudism. For example, that I have finished my relationship with my father with a lot of anger and I didn't want to feel that it's not nice and because I get in trouble, so I repressed my anger. So now what I'm doing is trying to get even with him. I displace it on a policeman and I find that I'm fired from my job and I get tickets and I have a lot of trouble with any authority. What I'm really doing is choosing to get revenge, and not letting myself know about it. So my experience here is simply that I'm not getting what I think I want, but what is more true, is that I'm getting exactly what I want, except I'm not letting myself know that that's what I want. Now that makes a big difference because if for example there is something happening in your life that isn't happening which you would like to have happen, rather than think of why it isn't happening it's much more fruitful, I think to get in touch with the part of me that wants it to be happening that way and then you can begin to find what the payoff is, what your getting out of it, why you're choosing

to have to have it that way, and perhaps bring it to your awareness. Now when everything is at your awareness, you can deliberately, willfully choose whatever you want. Now you're really in charge of yourself. So the culprit is the unconscious, and the unconscious is a very simple thing. The unconscious is simply all the things I choose not to know about. That's all it is. It isn't anything terribly mysterious, it's simply for whatever reason, usually guilt, or pain, or whatever, I have chosen not to let myself know a number of things that happened to me. A number of my old feelings, my thoughts, my experience in the past, and so forth, and that is what is causing me a lot of difficulty. That's one thing that is important to recognize about choice. The other thing is that choice is not an accusation. To say that you choose your own life, is not to say that you are a terrible person or that you're guilty to something like that. Susan Sontag just wrote a book on cancer. Any of you familiar with that? It's a new book in which she says that there is a mythology, I think it's called Cancer of Metaphor. She is saying that it is not true that cancer is an expression of the whole person. Cancer is simply a physiological illness and it shouldn't make you feel guilty by saying you had something to do with choosing it. Now I think in many ways I disagree with her, but on one big point, I would disagree and that is, she is assuming that if she is choosing it, that it is her fault. I think that that's the big distortion. To say that you choose your whole life is not to say you're a terrible person and that you're guilty and you're morally responsible, and so forth. It is to say nothing more than

you choose it. If you want to evaluate it, if you want to say to yourself, my God, it's awful, look what I've gotten myself into, look at how I've ruined my life, that's fine, you can do that. Just recognize that for whatever reason you're choosing to evaluate your life that way. You don't have to do that either. That's what you've chosen. So the assumption of choice is simply a statement of what is going on. It is not in any sense evaluating or saying good or bad or evil or immoral or whatever. So those are the things I think are very important to recognize about choice. The business with illness then, of course, becomes a special case of this. That is the medical model then becomes a little questionable. The medical model is pretty much a model of nonchoice. I get ill according to medical model because I'm attacked by virus, because I'm unlucky and get in a draft, because there are bacteria around, because of epidemics. Those are the things that make me ill. I've nothing to do with those. I also have nothing to do with my cure, because if I am lucky enough I'll go to the right doctor and he'll give me the right drugs, or he'll cut me in the right way. That will get me out of my illness. So I go along being attacked by things and being cured by people or drugs, and I have nothing to do with it. I innocently go onto the next stage and I get some kind of illness, and so forth. Now the choice idea says that that's all nonsense, that's not what's happening at all. I'm the one who decides to get ill, and I decide in a very specific way which I want to get into in a while. To get ill and for a particular reason. I'm the one that heals myself. I'm the one who gets rid

of it. So when the doctor says, "Take two aspirin and get plenty of rest", that is a very good prescription, except for the aspirin. The rest is really saying, let your body heal itself, and the aspirin is a poison that we'll have to deal with later. So the illness model then becomes very different from the standpoint of choice. Also, all of the muscle tensions in the body become choices. So if somebody is all tight it is because they are choosing to be that way right now. There's a very good reason for it, there's a reason right now why their body is in that condition and they're getting a payoff for it. That is why the body is the way it is, because they're choosing it to be that way. Now I'd like to elaborate both of those points in more detail, but before I do that let's talk about choice for awhile because as I've picked up, that is not a universally acceptable idea. Although it's pretty fascinating if I can give you an historical footnote, I used to talk about truth, about how nice it is to tell the truth, and it's a wonderful idea and truth does make you free. It was a radical idea ten years ago. It's now gotten to be a little better, not too much. But people aren't quite so shocked. I noticed the same thing with choice, because I have been talking about that for four or five years. In the beginning it was absolutely absurd, and now I find that audiences are more like this one, that you've already heard the idea and it isn't quite so shocking, and it's at a different level at this time. However, at whatever level it is, let's talk about it a little bit. Do you have any comments or questions about it?

When you say that I have a choice, or I have made a choice, you're really talking on a deeper level about a decision making process that each of us goes through in making a choice, consciously or unconsciously. I don't know, in terms of value, a more valuable approach would be to investigate that individual decision making process and put them in touch with making another choice on whatever level... Oh, you're talking about the therapy for that?... Yes. ...

The therapy for that. Are you making a choice and you don't like it, I take it that is the situation that you're talking about. Then there are two ways to go. One is the traditional way of going into the ideology and figuring out at what point of your life did you make that choice. The other is finding out what is your immediate situation, what are you getting out of it right now. So what it does, really, is open up therapeutically another area, that is a present area much more than it is usually dealt with.

It is a hard thing for me to think about because I get confused very easily when I think about this stuff. It's sort of like when I read Ayn Rand or something like that. It's almost like her process of thinking goes at 90° to mine, some stuff I agree with, some I don't. The problem I have with what we're talking about choices is that out of that, what you're getting is a system of belief. You believe in choice. I have a problem with the universe which is then generated out of that belief system.... Mainly?... Well, for example, I don't see where the direct question of relationship comes in in terms of is it really true that no one is really responsible for anything in the universe except oneself?

Yes, I think it is. The relationship comes about this way. In order for us to do anything together, we have to agree. Whatever we're doing together is a choice that we're making together. Now, I think, my own belief is that's the way the best society emerges. If we're together, I'm not doing anything for you. I'm just behave towards you in some way and you respond in a certain way. Now if I don't like that, then I'll probably choose to make a different kind of behavior, a different choice towards you. I'll make a choice towards you in such a way that I'll finally get what I want from you. Now you're doing the same thing with me. I think that gradually we'll grind our gears until we have the relationship we both want. I'm not doing anything for you and you're not doing anything for me. We're both just staying with our own selves. We're forming a society out of it, because then if everybody is acting the same way, that's what emerges. I think that there is a big misconception that what is often added to this is, well look here, if you're choosing, like if you're on welfare I'd say you're choosing that. What is added to it is therefore fuck you. If that's the way it is, that's the way it is and I don't have to do anything about it. Now that is also a possibility. If you want to, if you want to say "Well, as long as you're choosing it, I'm not going to do anything." , that's what you're choosing to do about it. I think however, that is not contained in that idea of choice. Because I can also choose to do something about it if I want to. That is I can choose to create conditions under which people recognize they are choosing to be on welfare. Perhaps I can

be helpful to them.

I don't have trouble with that. I have more trouble with I see the whole belief system is very homosentric. Very man oriented. But to me the universe is larger than mass. The problem I see almost like the feeling you can get in a small child when all he cares about is his own desire. The problem I see is the generation of a system where human beings assert there values over the rest of the beings on this earth, for example. The trouble with that is that it _____ ... Okay.

I have heard what you're saying, and believed it, and tried to live it and make sense, but when I get involved *manipulate*

Synchronicity. Well that goes a little beyond this. Let me just make a comment about it and I'll find the fifth stage for Ida. It is the choice idea is a very Yang idea. It is a very masculine I'm doing everything, I'm the captain of my fate and the master of my soul. What is missing from it, I'm just beginning to realize is the Yin part. The Yin part I think is the channeling. Opening oneself to the universe and the flow and so forth. And as you get into that and become totally receptive, than the choices you're making are the ones that flow along with it. I think that's the other part