

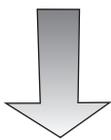


Sensory Awareness Newsletter

What is it to be more fully present?

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Please support the future of Sensory Awareness Memberships are by calendar year from January to January.

If you have not renewed your membership for 2009 please do so now.

Your membership helps ensure that the SAF can continue its educational and promotional efforts through its web site, publications, support of leaders, sponsored workshops and more ..

For more information and membership benefits see page 10 and 11

President's Message

Deja-vu



With today's world so concerned about stress, how interesting it is that so many of the newer approaches to stress reduction seem so familiar. Examples of some of these "new" methods include: sensing a stone while holding it in one's hand, tapping oneself in various areas, cultivating mindful awareness while walking, not identifying with one's emotions or thoughts, experiencing gravity while lying on the floor, attending to the sensations and movement of the breath, going on nature walks, and more. These are all very similar to what we do in Sensory Awareness. To me this is just another confirmation of the inherent wisdom and significance of this work. It also underscores why we need to continue to promote its development and spread its growth in the world.

The theme of our upcoming workshop retreat, "Stress and Renewal: Coming to our Senses", couldn't be more appropriate. Times of crisis and great stress are usually ripe opportunities to rediscover what is most valuable in life. These days it's good for us to remember and reflect on the fact that the study we

celebrate your nature

Please join us for a life newing weekend in spring held within the beautiful and remote setting of Mt. Madonna Retreat Center.

RECONNECT REAWAKEN REFRESH

Stress and Renewal: Coming to Our Senses

May 29 -31, 2009

Mt. Madonna Center, Watsonville, CA

Explorations in how Sensory Awareness provides a healthy counterbalance to the stresses and distractions of modern life.

Our Special Stimulus Package

2 for 1 offer: Bring or refer a friend and get 1/2 off registration.

This will be the first year we will be offering professional education credits for therapists.

To find out more go to our website www.sensoryawareness.org

Reminder of new S.A.F. address and phone

Towards the end of last year the SAF moved to a new location.

Please take note that our phone number and fax have also changed.:

Sensory Awareness Foundation

23 Wallace Way
San Rafael, CA 94903

Tel & Fax: 415 - 507-0996

know as Sensory Awareness somehow survived and continued to develop during extremely stressful times in Germany during the Nazi era and post war years. For many of the students of those terrible years the ongoing class work in sensing helped keep them more human and balanced emotionally. This too speaks to the true value of this type of work.

We decided that the word “conference” that we had used for this workshop was unclear. For the leaders who come a few days before the weekend workshop for leaders’ meetings, it is a conference, but for those folks who come for the weekend it is not. We hope, therefore, that renaming it a workshop retreat will be clearer to the general public.

In spite of the current economic fears the SAF is continuing to focus its energies on trying to build a stronger future for Sensory Awareness. We feel that we need to do more to attract new students, support the leaders who are offering the work, and increase the public’s exposure to this valuable study.

The Board believes that its important for the future of the work that we continue to find ways to bring more approved leaders together, to help promote more dialogue between them and clarify how the future of the work can best be sustained. This, in fact, is one of the main reasons we sponsor a yearly Sensory Awareness conference/workshop, and why we actively work with and support the Leader’s Guild. Although we are two separate non-profit organizations we share many of the same goals.

We continue to support Stefan Laeng-Gilliatt’s Charlotte Selver Oral History and Book Project, feeling that as an independent project it adds and will continue to add an important enhancement to our publication and educational efforts.

In response to many members’ expressed wish to have ongoing Sensory Awareness classes in the region where they live, the SAF will be exploring ways to help sponsor classes in those areas where there are a significant concentration of members and leaders. Putting on classes and workshops in a particular region takes a lot of work communicating, coordinating and planning. If you would be interested in helping in this effort in any way please contact me.

I ask that you support the work of the foundation by renewing your annual membership and by contributing whenever you can. We are still in a transition phase

since Charlotte’s passing we need your help to keep moving forward. Our members not only help support our many important projects but also receive discounts at future SAF conferences and sponsored workshops, books, publications, and CDs. More importantly, perhaps, your membership helps us stay in connection.

These indeed are difficult times and both our workshop theme and the study of Sensory Awareness are particularly relevant at this present moment. We very much hope you can join us to celebrate and nurture the power of renewal. For many of us it will be an important time to reconnect.

Best wishes, *Richard*
Richard Lowe
SAF President

Reflections:

“...if you are facing the stress in your life mindfully, you cannot fail in your responses to it. Just being aware of it is a powerful response, one that changes everything and opens up new options for growth and for doing.”

Jon Kabat-Zinn, Full Catastrophe Living, p442

“Our study provides evidence that mindfulness practice can lead to being less caught up in and at the mercy of destructive emotions, and that it predisposes us to greater emotional intelligence and balance, and ultimately to greater happiness.”

Jon Kabat-Zinn, Coming to Our Senses, p375

“Perhaps it is time for us to own the name we have given ourselves as a species, to own our own sentience, and come to our senses while there is still time for us to do so. And while we may not realize it, that time, by all reckoning, is shorter than we think.

Jon Kabat-Zinn, Coming to Our Senses, p609

“The receptivity of presence permits us to unleash the shackles that automatically enslave us.”

Daniel J. Siegel, The Mindful Brain p. 160

“Teaching mindfulness involves developing the skill of direct sensory experience and the observational focus on the nonverbal world....The stream of sensation becomes an important grounding point in which to wake up the

mind, often drowning beneath waves of anxiety or depression, fear or numbing, which as “symptoms” have taken over the hub of the mind.”

Daniel J. Siegel, The Mindful Brain p. 279

“The answer to exhaustion is not necessarily rest. The answer to exhaustion is whole-heartedness.”

Brother David Stendl-Rast

Native American Proverbs:

“Listen to the voice of nature, for it holds treasures for you.”

Huron

“Strive to be a person who is never missing from an important act.”

Osage

“If we wonder often, the gift of knowledge will come.”

Arapaho

“It is no longer good enough to cry peace we must act peace, live peace and live in peace.”

Shenandoah

Gravity, Energy and the Support of the Ground

By Charlotte Selver

I would like to speak about the main natural forces we are exposed to as we live on this planet. There is this force of gravity. Gravity is a very attractive force, and everybody is constantly exposed to its influence. The pull of this force makes us all stay on the ground. It even tries to pull us under the ground. But fortunately there is another force in us which does not permit that. That is energy.

Each of us is able to allow energy to counteract the pull of gravity. So this would be the second very, very important force there is, to which we are constantly exposed.

And then, of course, this energy manifests as breathing too. The possibility of constantly getting new air—can you feel it right now as you are reading? Are you open for this possibility of the energy source of breathing to go through you or are you collapsing? Are you open to this coming and going of air and the possibility whether we sit, or stand, or lie to allow this exchange of air through us?

The third very important force, which we constantly are exposed to, is the support of the ground. That means, as you are sitting right now; there is something under you which supports you. Can you feel it? It is very solid and reliable; it is there at all times supporting us—the support underneath your feet, underneath your whole self when you are lying, underneath your behind when you are sitting. You cannot go wrong trusting this support. Are you enjoying it? How wonderful that is!

Gravity, the support which the ground gives you, and energy ...can you really experience these three forces?

- Can you feel that there is always something which invites you down?
- Can you feel something going through you which gives you the strength to stay upright?
- Is there really something which offers itself under you?

You may feel how easy it would be for gravity to become overwhelming, pulling you down to the ground and how the earth even wants to swallow you. But no, there is something under you which supports you and something inside you which reconditions you from moment to moment.

Could you be open in your bones and other tissues for that which supports you? Be grateful for that support - grateful in every cell, grateful in your skin, and in your bones!

Can you feel the air which goes through you? Can you feel how it comes into you and how it goes out of you? Could you become sensitive in your muscles and skin and all tissues for the air which goes through you and leaves you? Are your tissues awake enough to let the air through and receive what is needed and let out what needs to go out? Can more and more of you be open for this wonderful process? We call it breathing,

To talk about these forces is quite dangerous. We have to be very careful not to follow ideas about

[Continued on Page 5](#)

SAF Newsletter

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The deadline for the next newsletter is October 15, 2009.

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23 Wallace Way., San Rafael, CA 94903

www.sensoryawareness.org

gravity, energy, and the support of the floor. In German the word for "learning by heart" is "auswendig lernen." The literal translation is something like "learning from the outside." But to learn by feeling from inside is completely different. [Unlike the German, the English expression "learning by heart" seems to encourage that. -Editors.]

It is important that we give this learning from inside a chance. When you feel what is, what occurs, what calls on you, your sensations, then you are in touch with life, which is always better, always deeper, always new. Wanting to know something is usually outside. Real experience is always surprising, is nothing which you know beforehand. And there is a difference between talking it – speaking from direct experience – and talking about it. When we speak about something we are not in it. It is important to feel what we say. Very much of our daily living is not experiencing, it is not this warm-blooded being there for what we are doing.

From
Reclaiming Vitality and Presence, P. 43 -45

Love Letters as Diary
News about the Charlotte Selver
Oral History and Book Project

by Stefan Laeng-Gilliatt



“Dear Heinrich, all these episodes, all these experiences I deposit with you. Some day I will get them and copy them. I will then have an overview of my days in Munich. You will not throw them away, yes?” Heinrich Selver didn’t and the letters to her first husband eventually found their way back to Charlotte. When and how we don’t know but Charlotte must have read them systematically because many that were originally not dated received a date later and they were carefully archived and preserved for many decades. Thanks to this care we too have now an idea not only of her days in Munich in 1921 but of much of her life in the 20s and early 30s.

Charlotte was a prolific writer. I am currently working my way through 1925. Of that year alone over 150 letters are preserved. By then Charlotte and Heinrich had been a couple for about five years but were not married yet. They had also never lived

together but nevertheless maintained a passionate relationship. Though the letters are certainly love letters in the first place, they read like a diary. At times Charlotte goes into much detail about her daily life, such as when she gives Heinrich her weekly, sometimes even daily, schedule.

By 1925 Charlotte was very busy teaching Body Gymnastik (or Expression-Gymnastics, as dubbed in the English translation of a book by founder Rudolf Bode). She was working for the Bode School for Physical Education in Berlin under Hinrich Medau. On most days she did not teach in Berlin, though. In the course of a week she gave lessons in a number of cities around Berlin, staying in a different place almost every night, traveling by train and sometimes using that time to write letters. Longer workshops in beautiful sea resorts were



Charlotte as a young woman

given in the summer. One is very much reminded of her later life, when Charlotte and Charles Brooks together went on teaching tours through the Americas and Europe.

In early 1925 one of the cities where Charlotte gave weekly classes was Potsdam, historically the military center of Prussia and home of its royalty. From there Charlotte writes: “We laughed so hard

at Loeb's, I teach Bodegymnastik in Potsdam!! They said this is like eating Matzo with butter and ham!! But I continue to give my lessons without worry and sometimes I let these "Swastika guys" [Hakenkreuzler] practice to a Jewish tune!"

Such references both to the growing Nazi movement and to her Jewish identity are not many in the early letters but they are noticeable. Some of her encounters are outright bizarre and – read in the light of history – chilling. In the summer of 1924 Charlotte spent some weeks on the North Sea island of Sylt. From there she writes: "When the moon is low over the sea at night and the beach hard from the waters of the receding tide I walk with Astri on the beach. Astri is a weaver. She has lived on this deserted island for three years now, year-round. She loves me – why? 'I hate the Jews!', she told me on the first day after asking me if I was Jewish. Now she calls me Ruth and Rachel and says: 'In memory of the biblical figures', which she loves more than anything. One night I was invited to visit the weavers: beautiful German girls and boys, they sang merrily and beautifully old songs, I want to learn them too. They read tales from Oscar Wilde. I let myself drift with this pleasant current, the beauty of the room illuminated by ten burning candles, the beauty of these blond girls and of the slender boys. But I think: this is as far as they go. I thought of you, of us, and I loved us tremendously".

Studying Heinrich's letters to Charlotte is a task that still awaits me. Attempts to read his writing have been very frustrating and I am beginning to reach out for help. But as I look at them more and more, the letters gradually start to reveal their secrets.

I recently pulled out a letter from May 23, 1924 – quite randomly chosen – and suddenly the writing began to make sense. It happened to be a letter written on the day Heinrich joined a Zionist organization. He was very elated: "My Jewish girl, my heart's lover, sister to the blood of my people: give me your blessings for this journey" For quite some time he and Charlotte had nursed the idea of emigrating to Palestine. This was probably of more importance to Heinrich but Charlotte certainly went along with

the idea and partook in Zionist activities at least occasionally. In this letter Heinrich also writes: "In the evening I had a lively discussion with professor Schneider (he writes a book about these things). Never have I met a decent German who didn't say this: 'stay with us – we need you [Jews] and you need us even more. You cannot thrive on your own but here you are valuable and productive people....' You know how indeed we fear and anticipate just that, that the latter could be or become true. Schneider predicts my return after a few years and understands. But he regrets this detour of just about every decent Jew these days. And I say: per aspera ad astra (through the thorns to the stars).... And as of today I am openly, actively and documented: a Zionist!"

The plans of emigration to Palestine, however, never came to fruition, though Charlotte and Heinrich some years later went on a Mediterranean cruise to visit the place of their dreams. How this came about and why it was eventually the USA to which they emigrated I look forward to finding out over the next months. So my journey through Charlotte's life continues. It is a fascinating endeavor and I am very grateful for the support of the Sensory Awareness Foundation and many others along the way.

For more stories go to

www.CharlotteSelverBiography.org.

There you can also find out how you can support the Charlotte Selver Oral History and Book Project.



Photo by Stefan Laeng-Gilliatt

Integrating Sensory Awareness and Somatic Psychotherapy

By Judyth O. Weaver, Ph.D.

Adapted from Integrating Sensory Awareness and Somatic Psychotherapy. In USA Body Psychotherapy Journal, Vol. 3 (2), (pp 56-65).



Judyth Weaver

Meeting Sensory Awareness

I was a dancer in my early days, studying modern dance for many years in New York and San Francisco. I then lived in Japan studying dance and eventually entering a Zen Buddhist Monastery there. Upon my return to the United States, I was looking for ways to integrate my different experiences of movement and of stillness. It was then that I began the study of Sensory Awareness in the classes of Charlotte Selver and Charles Brooks.

The work in the classes was very much like living in the monastery: Pay attention. Be conscious of what you are doing. Be present. Don't let your mind get carried away. I was thrilled and intrigued. I took as many classes as I could. I remember telling my Zen Master that I had found the American version of Zen. I could appreciate this simple practice of being more present in everything I did in my life.

Introduction to Reichian Therapy

When my marriage ended and I was left with a toddler and an infant, I felt the need for supportive therapy and found a therapist to work somatically with me. (I had never had success with talk therapists, and being a dancer I felt there had to be some way to integrate the body/mind.) I was so intrigued by the work of Wilhelm Reich that I began to study in this field. When Charles Brooks learned I was studying Reich, he was very pleased. Charles very much respected Reich and his work. I could see how the two ways of working were connected. I became certified in Reichian therapy in 1976 and was told by my mentor to begin offering therapy sessions. I earned my doctorate in Reichian psychology in 1979.

Almost without my knowing it, in my quest to be as real and honest as possible, I integrated what I received from Sensory Awareness into my clinical work. Eventually I found myself no longer calling it "Reichian Therapy." In my effort to be accurate, the name had evolved to "Reichian-based Awareness Therapy." Even though the name was unwieldy, I felt my work was good. In fact, it seemed to some that my work was a combination of meditation -- actually the sensory awareness work-- and energetic release.

Some years later, in 1984, I met Eva Reich, the daughter of Wilhelm Reich, the man whose work I had studied so much and to whom I felt we all owed a great debt. In our talking she asked me what I did. I told Eva that even though I had been trained and certified in Reichian Therapy, I had begun to integrate another kind of work into the basis of the therapeutic process. I told her that the work was called Sensory Awareness, that Charlotte Selver was my main teacher, and that her teacher in Europe had been Elsa Gindler. I was surprised and encouraged when she exclaimed, "Oh, how wonderful! My father would be so very glad!"

Eva then proceeded to tell me that she remembered being a child and going on hikes in the mountains with her mother and father and their best friends, Otto and Clare Fenichel (Otto and Wilhelm were both students of Freud), and that her father would keep asking them about the classes they took with Gindler. He would say, "Now tell me, what is it that you do?" In our subsequent talks over the years, Eva was very clear how she felt her father and his work were influenced by Gindler's work.. She stated several times that she did not think her father would have begun to work with the body, and especially the breath, if he had not been influenced by the Gindler way through so many of her students.

The Meeting of Sensory Awareness and Psychotherapy

In Sensory Awareness, there is nothing to teach. It is just the activity of experiencing and working to be ever more present for the moment. As my ability to be more present deepened, like in Zen, Sensory Awareness became more in me and I became more it. Of course, as I became ever more present in the moment for

myself, I became more present in the moment for my clients. My working with them changed: a lot of what I had been taught got dropped by the wayside. Not the knowledge, but the techniques. If I am going to be fully present and responsive to the moment and able to help another be more in the moment, it doesn't make sense to use a technique that I was taught some time ago. Sensory Awareness taught me the essence of being fresh and responding to what is happening at each moment... just what I learned in Zen.

Charlotte Selver was not a psychologist. She didn't put much stock in psychotherapy. In fact, she strongly felt that Sensory Awareness was enough and that if people continued with their sensing, they would resolve their issues. However, her teacher, Elsa Gindler, did have an interest in psychotherapy that came through her own colleague, Heinrich Jacoby.

Many psychotherapists of varying methods have learnt from Sensory Awareness. Many have knowingly incorporated it into their own psychotherapeutic work, Fritz Perls being one of the most notable. I think many more have unknowingly integrated Sensory Awareness into their therapeutic processes. In fact, I sincerely believe that every somatic psychotherapist includes Sensory Awareness in their work, whether they do it consciously or not. Personally, I don't see how we can be somatic psychotherapists without Sensory Awareness as our foundation.

Teaching Sensory Awareness in the Context of Somatic Psychology

In the over twenty-five years I taught at the California Institute of Integral Studies in San Francisco, I was able to establish courses in both Sensory Awareness and the Psychology of Wilhelm Reich. This was a wonderful ground for me to begin to create the kind of training I believe is necessary for somatic psychotherapy: to have a basis in Sensory Awareness and then continue the sensitive somatic inquiry into clinical applications in more professionally-oriented courses. The success of this work at CIIS gave me the support to create the doctoral program in somatic psychology when I co-founded Santa Barbara Graduate Institute. For me it was organic training - education from the inside out.

It is my experience that the Sensory Awareness component allows students to take the time to focus on tracking themselves and their own senses. Then, from that center, they can branch out into the clinical relationship. This greatly informs their clarity on transference and counter-transference and gives them skills to help ground themselves and know themselves in a very real, visceral way. Sensory Awareness work also helps them to share their experiences clearly and to draw on these experiences when working with their own clients and students.

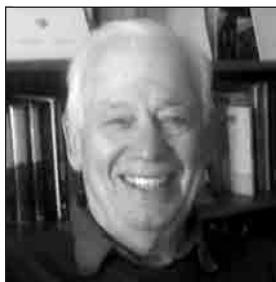
It Works Both Ways

Sometimes I have clients who come to me for Sensory Awareness sessions, and our work turns into somatic psychotherapy. More often I have therapy clients who, realizing the benefit of the sensing work for their well being, pursue Sensory Awareness practice further by taking classes and workshops offered by Sensory Awareness leaders. Either way it works, and I'm ever grateful for the lineage, the leaders throughout the world, and their creativity and devotion to the simple work of somatic inquiry.

The latest growth and development in my own work over these past ten years is in the essential field of pre-natal and birth therapy. How wonderful and important it is when we can work soon with the early traumas! How invaluable it is to have Sensory Awareness skills to track oneself and also the infants, and to help the parents do so too. Since we are essentially working nonverbally with infants, it is even more crucial to have these sensory awareness skills.

Charlotte Selver was a dynamic force. More than she knew and more than most of us know, she has influenced many forms of psychotherapy, mainly somatic-oriented psychotherapy. We are indebted to the integrity of her work.

For more information contact:
www.judythweaver.com



Stanley Keleman

A Conversation with Stanley Keleman

Stanley Keleman, founder of Formative Psychology, talks about his connection with Charlotte Selver and Charles Brooks, New York City in the 50s, the revolution in the humanistic movement at that time and Charlotte's place in it. This is an excerpt of a longer interview conducted as part of the Charlotte Selver Oral History and Book Project.

Stefan Laeng-Gilliatt: You told me that you met Charles even before Charlotte. Was that in a Reichian or Lowen circle, or how did that come about?

Stanley Keleman: I met Charles through a woman that I was dating, maybe 1958 or 59. She invited me to one of Charley Brooks' famous parties. He lived in the Village then and he was a first class woodworker. These parties were salons; they were top-of-the-line. And they were fun. And Charles was working his way through paying for his therapy with John Pierrakos in the Lowenian movement by making his desk and chairs and stuff.

Charlotte was not part of that episode of me knowing Charles. It was Charley and the gang around him, and the dances, and the let's say the rebellious psychological people.

SLG: Can you tell me a bit about the parties and the people.

SK: How could you describe these parties? There was irreverent talk about the nature of life, society, condemnation and the exploration of sexual reality and sense reality, and whatever we want to call the life of the body.

As I remember it, Charlotte had a reputation coming through the Korzybski movement and Erich Fromm. She ran these sensory workshops, I think Erich Fromm sent people and supported Charlotte. In those years there was a tremendous revolution in the humanistic movement in places like New York. All these immigrants that flooded the world and changed the humanistic dynamics. Charlotte was part of that movement.

An influence besides Elsa Gindler (Charlotte Selver's teacher) was the Korzybski movement, which at one time was extremely powerful in the States. A lot of hot shot, upper echelon intellectuals in the social movement were involved in that. I knew about Charlotte and her workshops through the people that I knew in the Korzybski movement. She did her workshops and classes, non-Aristotelian experiences. I would say that there was this group of people, the Korzybskian people, the F. Matthias Alexander gang – not him directly but one of his disciples. And one of the Gurdjieffian guys. It may have been Orage, I'm not sure about that. And just a little around the corner also Feldenkrais. Who else was in that package? Ida Rolf. Erich Fromm was very strong, and Gindler was involved by reputation – she wasn't there.

SLG: But you knew about Gindler. People knew about her.

SK: Oh yes. Charlotte and Carola Speads were linked back to that. And Charlotte was a student of Karlfried Graf Dürckheim. [Keleman studied with Dürckheim in the 60s].

SLG: She was not a student, she was friends with him.

SK: Well, she was also his student in his classes in philosophy [in Leipzig in the early 30s?], according to what Karlfried told me. She was a friend. But she also was a student. . . . Anyway, the connection with Dürckheim was the strongest personal connection between Charlotte and I then. Because I was in Todtmoos (Durkheim's Center) and Charlotte and Charles showed up. And we were talking about our sessions and who Karlfried was. Karlfried was a new Alan Watts. He was famous in Europe.

In my opinion, Charles was more organized than Charlotte. Intellectually, he was more informed than Charlotte. He could – you know Alan Watts – I don't know if you really know how incredibly intellectual this man was. He had a first class intellect, and Charles could hang out in that. So, I just think that for comparisons . . . But obviously they were married quite a while!

SLG: And they did beautiful work together. Charles wrote a beautiful book about their work.

SK: Yes. You could see who he was in how he wrote that book. He lead people intellectually into the realms of experiencing.

SLG: What do you know about Charlotte's work with Alan Watts?

SK: Charlotte and Alan rented the studio of Annelies Widman for their workshops. Annelies Widman was my girlfriend at that point, she was a Lowenian and she knew Charlotte. She was a recognized dancer in the dance world, and they were both German.

SLG: I thought Charlotte always had her own studio where she'd give the classes.

SK: But if you had 35 or 40 people, her studio held only a small number of people. Alan Watts was very popular and he was the darling of a small part of the avant-garde psychological movement. So the workshops were quite large.

SLG: You say you were aware of Gindler in New York, and maybe you knew other Gindler students also? You mentioned Carola Speads.

SK: Carola Speads. I would have to think of others. But she was a name that was known as a reference.

SLG: And Gindler's ideas, or her work, did that play in at all into what you were doing, or the Reichians or Lowen – was there a connection that you know of?

SK: My recollection is that Charlotte was mentioned as the resource for movement and sensing and how to sense yourself. I don't remember if this was discussed in a way that influenced me. What influenced me was the life of the body, and the Reichian stuff – I should say, I never was a Reichian. I came at this thing in a completely different way. I had a degree at that time as a doctor of chiropractic practicing in New York, and that's how I ran into Lowen – but my basic orientation was through Nina Bull. She has a motoric understanding of human nature. She wrote some books on it. The Attitude Theory of Emotion is a famous book. She knew all those people like Orage and F. Matthias Alexander and other people, so they were all in the same circle. And she knew also Erich Fromm. I came from her side, the life of the body and how an individual expresses themselves with inherited social patterns of behavior. So it was a different place that I was coming from. Action made the person.

The conversations that I could have with Charlotte (Note: "I could have had" this sounds odd. Do you think this what Stanley means to say?) were about the nature of a natural sense of self that didn't need mysticism. Didn't need a magical approach. It needed the deepening sense of being able to communicate with yourself and your environment. She did sensory mechanism; I did motoric mechanism, but that was the basis of the conversation.

Just to make a [clarification]: she was in the sensory-motor business, the sensing, the expansion of the sensory apparatus in every sense of it. And I say it's the action that precedes the sensing. I'm not critical but there is a difference. You could be critical, but not when you know somebody like Charlotte or Charles Brooks, because then it's a conversation about how you explore reality.

SLG: I'm curious about this distinction between action and sensing. I don't think Elsa Gindler used these terms, but certainly she was interested in how people function in the world. In other words, how they act. It wasn't just sensing. But through their sensory experience they connect with the world.

SK: That's where the difference is. Right there. It's not through the senses. It's action that generates sensation. But, again, although I make differentiations from the Charlotte, we're on the same wavelength. Different ways of looking at it.

SLG: What is that same wavelength?

SK: The experience generated by how we act in the world. If you ask yourself in the history that we have of the human race in the Western world – I don't know about the Eastern world – the single most important thing about any philosophy is not what it means, it's about how to act. How you should behave. All mythology is about how to behave. And I don't mean there's a rule of how to behave, but that the behavior is what is demonstrated. We might call it heroic, we might call it compliant, whatever. So that's what I think. Charlotte is telling you: experience your world.

SLG: Absolutely. And how we function, how we behave in the world.

SK: Right. So that we agree on.

SLG: Yes. My questions have more to do with Charlotte than it may appear on the surface because I am trying to understand who she was as I write about her. Who she was through her work, and why this work was so important to her, what kind of an expression that was of her understanding of life and living.

Change to: SLG: Yes. Through these questions I'm trying to understand who she was... who she was through her work, why this work was so important to her, and what kind of an expression that was of her understanding of life and living.

SK: I did the same with Karlfried Graf Dürckheim, and I did it with Alexander Lowen – and people will do it with me. Who Stanley was and who Charlotte was.

Gindler and others came out of a certain group at a certain time, and I would say she represented that beautifully and at its best for the life of the individual in the world. She and Karlfried were born just at the edge of the **Continued on P. 10**

Keleman interview continued

Austro-Hungarian Empire, into a particular kind of movement away from Germanic and European romanticism. Knocking on the door of modernity. So I would put it in a context of who this woman was.

When I went to see Charlotte toward the end of her life, she was a very small, shrunken woman who had become frail and used her hearing to the best advantage I'd ever seen anybody use themselves without hearing. The sensory modality was paramount in her life in trying to understand the communication from another person. You would have to say that the development of her sensory system may have been a lifetime of work that had prepared her for being deaf.

SLG: But you never worked with her. You never took a workshop.

SK: Or she with me!

SLG: Of course she would probably not have with you.

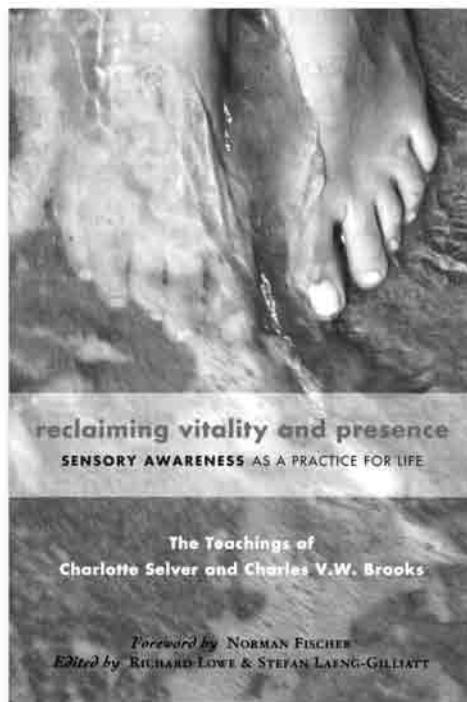
SK: Right. Oh, I was a bull. I was this powerful force in the life of the body and what it meant to be instinctually alive, and the hell with this awareness stuff. I mean I had that attitude. Just – we are a force in existence and we have to do that, and to be emotionally involved, but not to be the victim of our emotions.

SLG: (Laughs) Thank you for sharing that.

SK: (Laughing) Well that's two different worlds.

SLG: Yes, those are two different worlds. Thank you so much. I really enjoyed this conversation.

Stanley Keleman, a pioneer in the study of the body and human experience and founder of Formative Psychology is the author of numerous books including Emotional Anatomy, Your Body Speaks Its Mind and a soon to be published new book about dreams and the body. He lives in Berkeley California where he maintains a private practice and an active public teaching program. He was a featured author in Vol. 6 No.1 2007 spring issue of USA Body Psychotherapy Journal.



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