



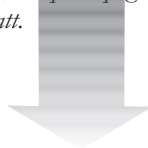
# SAF Newsletter

Newsletter of the Sensory Awareness Foundation

Spring 2007

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*All photos in this issue, except on page 7  
by Stefan Laeng-Gilliatt.*



We proudly present

## The Ground We Share

Opening to the Living World

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October 12 - 14, 2007

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*For more information see enclosed  
Workshop Schedule.*



How does it feel to be fully awake?  
You could be like this in perfect quiet  
and you could be like this in the wildest dance.

It's your birthright!

*Charlotte Selver*

We very happily announce the publication of

## Reclaiming Vitality and Presence

Sensory Awareness as a Practice for Life

The Teachings of Charlotte Selver and Charles V.W. Brooks

Thanks to the support of many, including North Atlantic Books in Berkeley, this book is now available in your local bookstore and through many other sources, including our online store. Instead of singing our own praises, we would like to share with you part of an email we recently received from Bill Littlewood, editor of *Waking Up: The Work of Charlotte Selver*. You will find it on page 8. For a taste of the book, read the article on page 4, **Simple Contact**, and go to our web site for more excerpts.

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## Letter from the incoming SAF President



I first learned about Sensory Awareness in 1970 from Jeannie, a San Francisco Zen student. She told me how she became freed from the chronic back pain which she suffered in sitting meditation after she'd attended a two week workshop in something called Sensory Awareness which was held in a small school house on an island off the coast of Maine. She went on to say how the small elderly couple who gave the workshop, Charlotte Selver and Charles Brooks, almost always dressed in white or beige and that all they did was to get students to do simple "experiments", such as lifting their arms up in the air, or skipping around the room or just sitting. She explained that through this way of working she was amazed to discover that her breathing was supporting her sitting so she didn't have to work to make herself sit up straight. She said it was western Zen.

As someone with a collapsed posture and subsequent back pain I was intrigued, particularly since she reported how she could sit comfortably on the floor without any supports or cushions for over an hour. That seemed impossible.

This was a time my life and the world itself seemed upside down. Living through the 60's in San Francisco with all the chaos of a shameful war, national riots and assassinations, the sexual revolution, experimentation with drugs, many young people like myself were drawn to ways for finding a more authentic sense of reality, for rediscovering some truer ground of being.

I had tried Bio-energetic therapy for a few years, and although it had helped me feel more real and alive I had grown wary of its authoritarian and directive style. Something was missing and it seemed to have to do with breathing. This led me to study with Magda Proskauer, a wonderful, supportive Jung oriented teacher who had been strongly influenced by the work of Elsa Gindler, Charlotte Selver's teacher. Magda told me this after I asked her about Charlotte and said their work had much in common. I worked with Magda for a little over four years.

Thus in 1970 I took my first workshop with Charlotte and Charles in Berkeley. During this workshop I was impressed by the scope and variety of experiments in which I felt support not only from my breathing but from the ground, from my partner's hands, from my giving support to others, from eye contact as we walked through the room, from the air around me. It was a very existential, living experience. It was a kind of western Zen. I was hooked.

But more impressive was the generous contact and support shown by Charlotte and Charles. They seemed to genuinely try to relate to me as a person. At one point during a lunch break as I sat alone in the courtyard Charlotte came over to me and asked if she could sit down. I said yes. She then said something that touched me to the core, "You seem to be carrying such a heavy load that bends you over... Do you know what it is?" I said I did not. She paused a long time smiling and then she said, "Have you noticed how you seem a bit more upright than you were this morning? Perhaps by and by you can feel what it needs and it can give itself up". She smiled again and got up and left. I had been too shut down to tell her my best friend had killed himself two months earlier and my live-in girlfriend of four years had just broken up with me for good. I felt totally seen and respected.

Then after five years of taking many workshops with Charlotte and Charles in California, Mexico and Maine I joined the second nine month study group at Zen Center's Green Gulch Farm. This was intense and challenging and out of it I became clear that I wanted to go back to college.

When in Graduate school I was in a start up program in Dance/Movement Therapy at John F. Kennedy University. To me this seemed the kind of graduate level training most closely related to Sensory Awareness. Unfortunately, the program was not very well managed and so after two and a half years I transferred into the Clinical Psychology Program of which my program had been a part. After graduating and with the support of many long time students of Sensory Awareness, I helped create the Sensory Awareness Leaders Guild and became its first President. At the time this was no easy task, believe me. Long-term students of Sensory Awareness tend to be independent spirits and suspicious of organization. It helped a lot that Charlotte supported the idea.

A few years later I became licensed as a Marriage and Family Therapist and in addition to maintaining an ongoing part time private practice I worked as a therapist for an agency for abused children, served on the SAF Board, managed a large face-to-face counseling center for seven years, served as a program supervisor and therapist at a day treatment program for emotionally disturbed children and served as the president of the local Marriage and Family Therapist Association. My private practice working with adults, couples and children continues. Recently, I had the good fortune to work with Stefan in editing the new book *Reclaiming Vitality and Presence: Sensory Awareness as a Practice for Life*.

About two years ago I rejoined the SAF Board and have been quite pleased with its energy, focus and effectiveness. Great thanks go to Stefan who has done a monumental job for many years as SAF's Executive Director and Board President. He will be a hard act to follow. His vision, impressive skills and good humor are an inspiration. Thank God that he has agreed to help mentor me as I step into his shoes and to act as my advisor through the next year.

My hope for next year is that we continue the good work of ensuring that Charlotte's legacy takes root. To do this, I believe the SAF Board of Directors needs to:

- ♦ Substantially improve our fund-raising ability.
- ♦ Continue to organize and sponsor yearly conferences that bring leaders together, attract new students, and inspire and energize our community.

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- ♦ Set a two-year goal for establishing a practice center or centers where ongoing classes can be offered year-round on a collaborative basis by Guild Leaders.
  - ♦ Find more ways to familiarize new people with the work.
  - ♦ Actively support and encourage the members of the Leaders Guild

I look forward to working with the Board and the Sensory Awareness community on facing the challenges ahead.

Sincerely,

Richard Lowe

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## Letter from the outgoing SAF President

Dear Friends of the Sensory Awareness Foundation,

After 12 years as President and Executive Manager of the Sensory Awareness Foundation, I will step down from my position in June. Richard Lowe will then take over the leadership of the SAF and over the next 6 months I will support him in the transition.

At the same time, Tai Sheridan, who has shared the presidency with me for the past two years, is also stepping down. He has been of invaluable help to the Foundation in the years past with his keen nose for what is rotten, his bold ideas and his irresistible laughter. We are very glad to know that he will continue to be available to us as a consultant. Thank you, Tai!

Many of you know Richard Lowe as a longtime student and leader of Sensory Awareness and as a dedicated advocate of our work for many years. I am delighted that he will be my successor and I very much look forward to working with him over the next months – and beyond. As Richard mentions in his letter, we have already worked very closely - and very well - together for some time, both on the SAF Board of Directors and as editors of Reclaiming Vitality and Presence. I got to know him not only as someone with whom it is a pleasure to work but also as a very diligent, dedicated, passionate man who I know will give his utmost to the foundation in the time to come. I am very confident that under his leadership and with the support of our wonderful Sara Gordon and a great board of directors, the future of the foundation – and with that of Sensory Awareness – will be most prosperous.

I will not immediately leave the foundation, as mentioned above. Over the next months I will still be very active, preparing for the conference, promoting our new book and helping Richard ease into the position in which I have been immersed for all these years. After the end of this year I will still be available to the SAF in some way and will probably continue to edit the newsletter and maintain the website.

To step down from my position in the Foundation is a big step and it was not an easy decision. But the time is ripe for change, as I want to dedicate myself more fully to offering Sensory Awareness through workshops, classes and individual sessions. My work at this time is informed by grave concerns about the health of the earth and the wish to contribute to a new living connection with nature that is not limited by individuals' desires but responsive to life in all its awesome forms. I will dedicate a big part of my work to a project I call "Breathing Earth", in which I plan to explore our interconnectedness with all of nature with groups and individuals through Sensory Awareness.

Side by side with offering the work I am also planning to write about Charlotte Selver's life. In preparation for that I will collect stories about her. I was fortunate to be very close to Charlotte in the last years of her life and together we spent many hours recording her own memories and going through her archives. This material has been waiting to be worked with for some years now and I feel a great urgency to get to work on this project and talk with as many of her long-time students, friends and family members as I can. Over the next months I will work out a plan for this project and I look forward to sharing more about this with you later this year and to hear your stories.

"In other words," as Charlotte would say, I look forward to continued work with many of you in new ways.

Sincerely,

Stefan Laeng-Gilliatt

### SAF Newsletter

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www.sensoryawareness.org



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## Simple Contact

by Charles W.V. Brooks

Excerpt from the new book *Reclaiming Vitality and Presence*.

Our classes are of no lasting value unless they inspire the student to continue sensing for himself. As one begins to feel the possibility of life's being an endless exploration, any moment can become a moment of being, full of its own significance. At such moments distractions are not needed, or even interpretations. The present experience is sufficient. Living is its own justification. This is why I have given so much space to the experiments in our classes which we do alone, and which the reader can equally try at home if he has the patience and interest.

Nevertheless, we do not live alone. Every glance, every tone of voice, every letter is a form of contact. Every figure in the supermarket or on the sidewalk is an energy field with which, willy-nilly, we come into some kind of relationship.

People come together, or hold themselves apart, in an infinite variety of ways, complex and simple. All this, one way or another, can be our study. But I should like to start at what seems to me to be the beginning.

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To be part of the earth, to love it, to experience it, not as an object outside the self, but as the essence of what the self is, connected, intimate, vibrant, and alive, overflowing with life and with the essential kindness that is life's salient characteristic—to teach, explore, and demonstrate that in living: this was Charlotte and Charles' work ....

*Norman Fischer*

from the foreword to *Reclaiming Vitality and Presence*

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Almost from the moment of birth, a baby's life falls into a certain rhythm of action and quiet, of which I suppose the most significant, and certainly the most variable, part is in connection with his mother. In the United States the actual connection may be very slight; in the Mexican countryside it may be constant, with the baby either nursing or resting in his mother's shawl against her breast all day long.

In our competitive culture, the experience of inactive, quiet connection is normally restricted to rare moments of falling or being in love, as when two lovers simply walk holding hands or lean against each other on a park bench. With or without actual touch, such communion occurs more often in youth and in old age than in the "prime" of life. This is a phenomenon very well suited to our study. So I shall begin with the description of a class exploring simple physical contact.

We may take a few moments at the start feeling out our standing. To come quietly to ourselves first is really a prerequisite for coming to another. Then we will take partners, preferably someone we don't know and do not choose. One now

stands at the side of the other. When the other signals that he has come to a quiet standing and is ready to be approached, the first person brings his hands somewhere to the other's front and back. Let us say one has come to the other's upper chest and to the back opposite, between the shoulder blades.

[.....]

To permit simple contact is to permit, and necessarily to experience, the natural reinforcement that the living has for the living. It is the experience of mother and infant after breast feeding, when she perhaps rocks him quietly in her arms. It is the shared experience of two survivors of a catastrophe, the experience of peace after a sexual connection that was not maneuvered. It is the experience of just stepping from the inanimate world of the indoors into the living world of a garden.

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Now, perhaps for the first time, it is asked of one specifically, as simply as one would ask another for a glass of water. No wonder almost everyone is "touched," in fact "moved". No wonder we can and do work at this for years, gradually finding a freer opening of those intricate inner passages which inhibit or permit the flow of experience.

It may at any point be helpful, during such experiments, to make time for an interlude of exploring our own hands, or the hands of another, exactly as we explored our feet in an earlier chapter. Though we have not kept our hands packaged all day, as we have our feet, but may have been constantly using them, we have tended to use them over the years in ever more characteristic ways, so that we can often tell one another by our handshakes almost as by our tones of voice. But if our hands are really to find their way to the shapes they come to, they must begin to give up this acquired character and regain their natural potential. For this, a thorough digging into their structure and kneading through of the musculature can be very help-

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ful. The pleasure that attends rediscovery of one's native mobility is a powerful antidote to the habit that is always tending to diminish it. Then, when we come back to seeking the contours of our partner, there is the added interest in feeling our own yielding.

Any number of variations are possible on the basic experiment I have just described. It can be a great joy to let one's hands come fully and feelingly to another's head. So much sensation is latent in the contour of a forehead, or in the complex joining of bone and muscle where neck meets skull. Here, where so many headaches have their seat and so much misery may lodge, is also tissue that rejoices in contact, as every mother knows who has supported the heavy head of her baby or laid a quiet hand on his brow when he had fever. Every owner of a dog or cat knows these spots also, and every lover of a horse. Our habit, of course, is to stroke or scratch or pat, and certainly much of our reward is the animal's active response. But if we would try just coming into contact with the same care and interest that we work toward in the classes, bearing in mind that our pet's sense of time and rhythm is very different from our own, we might find an astonishing new depth of relationship and an unfamiliar equality.

Like our sexuality, I believe the use of our eyes has become compulsive. Impatient with the fears and hesitations implicit in so many of our childhood backgrounds, we seek breakthroughs rather than feel our way with quiet and forbearance into more natural organismic paths. In our modern American belief that there is a shortcut to everything, there is a very widespread tendency to try to achieve deeper contact through direct use of the eyes – a sort of cutting of the Gordian knot. It is true that this may have powerful, often immediate, effects. But it is not sensing. To gaze into another's eyes, except in love or in long-tested friendship (when it is sometimes, but rarely, needed as reproach or as reassurance), results in a suspension of sensing, not a deepening of it. To gaze so is more often to declare oneself to another than to perceive him, and to challenge rather than invite the other's response – not to speak of those many occasions when one simply tries to outstare the other. For we Americans seldom have the eyes we had as young children, innocent of competition or intent. We have not the simple fierce, friendly, or evasive eyes of simpler cultures, or the open, inquiring eyes of animals. We can work toward this most natural of all modes of contact, but I do not think we can hurry it. In our classes, when we have gained the courage to feel it is not evasive to avoid the other's eyes, we may venture a glimpse of them as we might venture a glimpse of the sun, adjusting the shutter speed of our camera to the energy that can

pour instantly through these apertures on a clear day and more slowly on an overcast one. In my feeling, more than that is not generally useful for this study – at least not until very advanced stages of it. "Eyeballing," however useful it may seem as a technique in the field of encounter, calls for a different film from the one we use: an emotional rather than a sensory one. On ours, the result is less likely to be a clear image than plain overexposure.



The eyes were once called the "windows of the soul." When we have worked with ourselves as totalities to the point where we can let our eyes be open to the eyes of another as windows open to the comings and goings of the air, without inhibition to our heartbeat or to our breathing, or to that of the other, then and then only, I should say, can we see with our eyes as true organs of perception and not as instruments of interaction. This, too, we could call "simple contact."

It might seem a similar evasiveness when I say that this work with quiet and reciprocity between partners is neither sexual nor nonsexual. Surely it could be fundamental for love as it could be for friendship, or for dancing, or for a multitude of practical work situations, such as paddling a canoe or moving a piano or setting rafters in a roof – to name a few of which I have experience.

But just as we can work over the long haul toward recovery of our innate capacity for a free meeting of the eyes, so our work with simple contact leads ultimately toward an equal and parallel freedom in that other prime facility for relationship, our sexuality. In a culture where sexuality, like watching, has been sharply isolated for the child from the rest of organismic functioning – usually first prohibited and later urgently required – it cannot so easily find its rightful place. But among people who have come to regard orgasm, like a full meeting of the eyes, as something not to be permitted but to be achieved, the study of simplicity in contact can be revolutionary.

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# What is the Use of Becoming Aware if it Doesn't Have Any Consequences?

by Peggy Zeitler

*A few years ago we changed the format for the yearly program of our non profit organization, "Wege der Entfaltung" for Sensory Awareness and the Work of Emmi Pikler (see SAF Newsletter Winter 1999/2000). Instead of being xeroxed, it was professionally put together and printed with a touch of color on the cover. Our appearance took on an official look. This new way of presenting our program demanded more than just the schedule of lectures, classes, workshops, and publications. It wanted a statement. But who was going to write one? We decided that if anyone was going to make a statement, it was going to be me - a privilege granted the oldest in the group. The next decision was that this would take place in the form of an "editorial". So what you will be reading below is the first "editorial", which appeared in the Wege der Entfaltung program for the 2004/2005 season.*

*When it comes to making statements, Charlotte and Charles immediately come to mind: Charles who found words for things and wrote them so beautifully and Charlotte whose words flowed during classes. I have little trouble anymore finding words in class but writing does not come easily. Choosing a topic for an editorial turned out to be quite simple, though. Some ordinary situation around the time when an editorial is necessary offers itself for elaboration. Somehow there is always a connection between these situations and the work.*

These are Charlotte Selver's words. The first time she spoke them in my presence was one afternoon in front of several hundred people. They had come to experience and work with Charlotte, who was then over 90 years old. She was very excited. The responsibility of passing on the work she had learned from Elsa Gindler and Heinrich Jacoby - faithfully - to all of these people was weighing heavily on her. After she had conveyed the essence of the work in a few precise sentences, there came this question.

What is the use of becoming aware, if it doesn't have any consequences? Everyone who has ever worked with Charlotte for a longer period of time knows how she wanted all of us to go out and do something to alleviate the suffering and injustice in the world. How she would have liked to send all of us to South America or Africa to help the underprivileged. This was the meaning of her words. She was appealing to our sense of responsibility for mankind. The intention of the work was not to encourage our being wrapped up in our own well-being. As far as I know it was also the first time that Charlotte addressed the responsibility of each individual here in Germany, the land of her birth, which she had had to leave half a century earlier. It was an uncommonly political moment.

In the years that followed she repeated these words often. Now I find myself saying them - however, in very different situations. How is it, for instance, during an experiment - which is the name we give to what we do in Sensory Awareness classes or groups - when something catches out attention? Something in our relationship to the floor, in the way we are standing, in what our eyes are doing or in our breathing, which doesn't feel quite right. Or even something that is painful? What consequences does it have to be feeling these things? What difference does it make in everyday life to become aware of such phenomena? For something to be hurting? To notice that we are making far too much effort? Or, on the contrary, that we are heavy and cumbersome like a sack of potatoes? How difficult it is not to burst into action, trying to change whatever we are feeling to fit some idea we harbor of how things should be. Not to start doing things, like exercises, to make whatever we are feeling disappear. Not to run to specialists - one after the other -, subjecting oneself to all kinds of treatments. How much strength it takes, how much trust it

demands, to remain peaceful, instead of undertaking something. Staying with the present in a way that gives us a chance of finding new balance and clarity; clarity which could go far beyond this moment and this place. Allowing the consequences of perception to become evident and make a difference.

And what consequences does perception have in an educational context, another area in which we are inclined to do too much. Full of the idea that we are going to help someone learn something, we easily lose any sense of this other person. We don't see, hear or perceive the other anymore. There is no contact in a situation like this, which is fertile ground for the growth of insecurity and in turn leads to an even greater lack of contact. Where there is no contact to the other, no interaction, what we do becomes arbitrary. We overlook the fact that what another person learns is not up to us. We cannot make anyone learn.

Whenever I catch myself in this frame of mind, I feel how presumptuous it is. This is usually enough to bring me back to my senses and seems to make it possible for the other to become more active. This other person begins to take what I have to offer. And what is more, this other person leads me places, where I might never have gone alone. When we take what we perceive seriously, we find our way to the consequences.

*For more information on WE and editorials in German, visit [www.we-ev.de](http://www.we-ev.de).*



*Peggy Zeitler about herself: I was born and bred in Washington, D.C., studied in Philadelphia, and moved to Munich, Germany, with my husband Hans in 1967. We have two adult children. After studying Sensory Awareness with and translating classes for Seymour Carter for some years, I started to offer the work in the late*

*1970s. I met Charlotte when she first came to teach in Europe again in 1983 and Charles when he came over a year or two later.*



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# Tribute to Magda Gerber

## Founder of Resources for Infant Educators

By her RIE colleagues

Pioneering infant specialist and educator, Magda Gerber, has died at home surrounded by her family on Friday, April 27, 2007. She retired in 1998 after a long career teaching her respectful approach to infant care and development to generations of parents and professionals in the infant/family field. As a popular and charismatic speaker at early childhood education conferences, she was one of the first in the United States to focus attention on infants. Her message to parents and professionals was to recognize infants as competent self-initiators of their own development within the context of at least one secure and authentic relationship. She brought to light in the U.S. the impact of natural movement development on psychological as well as physiological well-being. In addition to her direct teaching of parents of infants, her work had a profound influence on the growing infant development field in the United States, which became especially important as more and more mothers placed their infants in childcare as they entered or re-entered the work force.

In 1957, Magda Gerber and her family immigrated to the United States from their native Budapest, Hungary, where she had been mentored by innovative pediatrician, Dr. Emmi Pikler. Along with the essence of what she had learned about infants in Hungary, Magda contributed her own valuable insights into parenting and how to impart this important knowledge to parents and professionals in her adopted country. She applied her skills to typically developing infants as well as those with disabilities or other special needs in several California infant programs in the 1960's and 70's.

Based in Los Angeles, Gerber founded Resources for Infant Educators (RIE™) in 1978 with pediatric neurologist, Tom Forrest, M.D., and became its first director. RIE is a non-profit world-wide membership organization, dedicated to improving the quality of infant care and education through teaching, supporting, and mentoring parents and caregivers. Students from around the world still come to her modest, homey center in Silverlake to see the approach in action and to learn the theory from the active demonstration thereof.

Gerber was known as an intuitive genius in relating to people. As a thoughtful parent and therapist, she knew how to relate empathetically to a concerned parent. Modeling what she wanted to teach, she demonstrated how to respect infants and parents as she waited, watched and affirmed each parent who acted in a way that was in tune with his or her baby's need for free exploration on the one hand, and a safe haven for rest and comfort on the other. Parents were reminded to "Do less; observe more; enjoy most."

Gerber was on the faculty of Pacific Oaks College for twenty years, and was an original member of the WestEd advisory panel and faculty. Still widely read, Gerber edited *The RIE Manual for Parents and Professionals* and co-authored *Your Self-Confident Baby* with Allison Johnson. Magda's regular column in *Educaring*, RIE's quarterly newsletter, entitled "Dear Magda, Dear Parent", served as inspiration for her popular book, *Dear Parent: Caring for Infants with Respect*. The efficacy of the approach that she developed and modeled is admired and has been adopted by many in the forefront of the fields of infant development and research, parent education, and caregiver training. Her ideas form the basis of many college infant studies courses in the U.S. through the popular textbook, *Infants, Toddlers and Caregivers*, of which one of her early students, Janet Gonzalez-Mena, was an author.

Gerber leaves behind a legacy of respect for infants which her students and colleagues are determined to carry forth in her name and to her memory. Joining her husband Imre, who preceded her in death, she leaves behind her three children, Erika Nagy (and husband, Gabor), Daisy Gerber and Bence Gerber, grandchildren Tony Nagy and Jason Gerber, and great-grandchildren Bailey Nagy, Kylie Nagy and Austin Spiller.

For more information on Magda Gerber, RIE and the work of Emmi Pikler, visit [www.rie.org](http://www.rie.org) or [www.pikler.org](http://www.pikler.org).

Note by the SAF newsletter editor: Charlotte Selver spoke of Emmi Pikler as one of three people building a "triumvirate, three pillars of a total 'work with the human being'," the other two being Elsa Gindler and Heinrich Jacoby. See our publication *Emmi Pikler*, SAF Bulletin No. 14.



Photo courtesy of Daisy Gerber



## Reclaiming Vitality and Presence Sensory Awareness As A Practice For Life

A combination of Charles Brooks' writing from his book *Sensory Awareness* and excerpts from Charlotte Selver's workshops, no other publication so completely captures the essence of Charlotte and Charles' work. Here is an invitation to wake up and experience life firsthand again, with the freshness and wonder we once had as children—to come to our senses, and regain the richness of our own lived experience.

**You can support our efforts to promote this book and further the practice of Sensory Awareness by asking your local book store and library to carry this book. Thank you!**

### Bill Littlewood on our new publication, *Reclaiming Vitality and Presence:*

"I am very impressed with your volume. It is filled with delightful photos and broken up into bite-sized readings. There are other qualities: let me count the ways..."

- ♦ The cover is modest and clear and handsome.
- ♦ Norman Fischer's Foreword is wonderfully clear, warm, brief and friendly.
- ♦ I liked your simple solution of putting Charlotte's words in italics and Charles' in normal type, making it effortless to decide who's speaking.
- ♦ The way you suggest how Charlotte & Charles worked together by inter-leaving their words and ideas.
- ♦ A wonderfully generous selection of photos: earthy, and expressive, relevant to the texts, and all implicitly suggesting the utter simplicity of the work.
- ♦ The typefaces and line spacings make each page welcoming, a pleasure to read.
- ♦ Your Epilogue, with summary statements by each of them: perfect!
- ♦ You have presented the heart of their work: it is an excellent introduction for newcomers.

The book is a very approachable presentation of their work, a most invitingly open, attractive, and pleasant way to discover Sensory Awareness. I can only wish the book were in hardcover binding so as to weather constant re-readings...."

## SAF Publications

1) **A TASTE OF SENSORY AWARENESS**, by Charlotte Selver. An overview of the work, with an edited transcript of a session from the 1987 NY Open Center workshop. 38 pages.

5) **ELSA GINDLER, Vol. 1**. Memorial to the originator of the work we know as Sensory Awareness. Excerpts from Gindler's letters, an article by her, and reports from her students; including Ch. Selver. 44 pages, with photos (1978). \*

6) **ELSA GINDLER, Vol. 2**. Memories from Gindler students and an article about Heinrich Jacoby, innovative educator and colleague of Gindler. 44 pages, with photos. \*

8) **ELFRIEDE HENGSTENBERG**. This issue embraces her own studies with Gindler and Jacoby, her work with children, and biographical notes. She was closely involved with Emmi Pikler's discoveries. 46 pages, with photos.

9) **HEINRICH JACOBY**. The Work and influence of Gindler's longtime collaborator, summaries of his books, interviews with his students, including his editor and colleague Sophie Ludwig. 46 pages with photos.

10) **EMMI PIKLER**. Dr. Emmi Pikler, Hungarian pediatrician, whose revolutionary practice and philosophy about earliest childhood upbringing has been very influential in Europe. Contains extensive selections from Dr. Pikler's first book, *Peaceful Babies - Contented Mothers*, and a paper by Judith Falk, M.D., then director of the Emmi Pikler Methodological Institute for Residential Nurseries. 48 pages, with many photos of young children.

11) **CHARLOTTE SELVER, Vol. 1**. Sensory Awareness And Our Attitude Toward Life. Collected lectures and texts. Containing: Sensory Awareness and Our Attitude Toward Life; Sensory Awareness & Total Functioning; Report on Work in Sensory Awareness & Total Functioning; To See Without Eyes...; On Breathing; On Being in Touch With Oneself.



12) **EVERY MOMENT IS A MOMENT.** A Journal with Words of Charlotte Selver from her 102 years of living and over 75 years of offering the work of Sensory Awareness. (125 pages, with many color and black-and-white pictures.)

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