SAF Newsletter

Newsletter of the Sensory Awareness Foundation Spring 2005

In This Issue

Finding Our Stature, *by Charles Brooks* 1

Explorations on Sensory Awareness and the Marks of Time *by Stefan Laeng-Gilliatt* 1

SAF Co-President's Letters 2

Dear Dharma Cousins, *anonymous* 5

SAF Publications 8

Finding Our Stature

This article is an excerpt from Charles Brooks' book Sensory Awareness - The Rediscovery of Experiencing. *Originally published in 1974, it has been out of print for some years now. We are in the final stages of reprinting the book and hope to use the same on-demand procedure which enabled us to publish* Waking Up. *But because the original artwork has disappeared we are finding it hard to reprint the many pictures in a manner that does not compromise their quality. This seems to take more time than expected. Many of you have contributed to the reprinting of this book. The Institute of General Semantics has been especially generous. We thank you for your patience and want to assure you that* Sensory Awareness *will soon be available again, reprinted with the care this beautiful book deserves.*

British Museum, London

And left only the living being. (From Charles Brooks' book Sensory Awareness.*)*

The difference between standing and sitting [...] lies almost entirely in the activity of the legs. In both cases head and trunk, or the totality of organs and organic functioning, are fully involved, either in discovering and coming to their own well-being, under the influence of gravity, air exchange, and the support below, or

(continued on page 7)

Exploration of Sensory Awareness and the Marks of Time

by Stefan Laeng-Gilliatt

From the very beginnings of what we today call Sensory Awareness, many of its proponents have taken a great interest in social issues. When I first started working on this text for the opening of the 2004 conference Sensory Awareness: Exploring the Roots of Peace*, I wanted to review the history of Sensory Awareness in that light. But I soon realized that this is an ambitious project and would require a lot of research. Still, I decided to take at least a glimpse at this topic that deserves much more attention. As I was getting deeper into the subject matter, I started to see that along with the commitment to social justice came other time-bound dispositions. Sensory Awareness is conditioned by the historical and cultural circumstances in which its originators found themselves some eighty years ago. Some of those traits are certainly still beneficial but others might "not be needed" anymore. The following article poses ques-*

(continued on page 4)

Our two most recent publications:

Waking Up
The Work of Charlotte Selver

by William C. Littlewood with Mary Alice Roche.
Talks about Sensory Awareness, Reports, Experiments, and Exchanges with Her Students.

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.

(For ordering information see page 9.)

SAF Co-President's letter

Dear Friends of the Sensory Awareness Foundation,

If an organization is to survive it has to be responsive to the conditions in and around it, much like a living organism. Like a living being which consumes nutrients from its environment and breathes air to sustain its metabolism, an organization can only stay alive if it is in dialogue with the world. The SAF has been in an ongoing process of "Finding its Stature" for a few years now. This process has naturally become more acute since Charlotte's death nearly two years ago. We are faced with many questions as to how best continue our work.

A few years ago, we asked the business consultant Tai Sheridan to join us for a weekend of inquiry and outlook. This weekend prompted some important changes in the way the SAF board of Directors works and it also brought about a number of changes in the composition of the board. In the years since, a number of people have come and gone and have enriched this organization with their unique qualities. Most recently, Albert Moreno, who was a board member for ..... years, resigned. He brought to the board not only an independent and professional approach to handle the realities of a non-profit organization but has also been an invaluable consultant in legal affairs. Albert is about to retire and will spend much of his time in Mexico. We are very grateful that he will continue to help us on a project basis. Thank you, Albert, for your genuine care for our work. We all wish you a fulfilling new stage of your life!

As one person leaves, another comes and brings fresh air to our organization. It is with great pleasure that we introduce to you in this newsletter Tai Sheridan as the new co-president of the Sensory Awareness Foundation. We had recently asked him to join us for another day of inquiry. (Tai has a professional background in organizational development and has consulted with boards of directors for twenty-five years. As an ordained Zen student he also has an affinity for our practice and has taken workshops with Charlotte and Charles. He also has designed and built our new website.) In the course of the day, Tai challenged us to take a deep look at the past, present and possible future of Sensory Awareness and its respective organizations, the Sensory Awareness Foundation and the Sensory Awareness Leaders Guild. Our work with him was so inspiring that we asked him not only join the board but to share the presidency with me. I had for some time voiced the desire to step back from this post and make way for "fresh air". Having been both president and manager of the SAF for more than nine years, I believe that change is necessary for both the Foundation and myself, as I wish to fully concentrate on offering the work. However, we decided that, in this time of transition, it would be best if I continue on for a while but with a partner at my side. I will also keep managing the organization and take care of the day-to-day business together with our faithful secretary, Sara Gordon.

This time of transition is both exciting and challenging. We invite you to join us on this journey. One way of doing this is by supporting the SAF with your membership. We need your financial support in order to continue our work. If you are currently not a member, please consider joining our efforts in this way. Another way to accompany us is by working with one of the Sensory Awareness leaders. This work is not only a teaching that goes one way. It is a joint inquiry, collaboration between leaders and students. See the enclosed Leaders Guild schedule for more information on workshops, classes and individual sessions. **We also urge you, especially as members of the SAF, to join us in our quest to "rediscover our stature". In his letter, Tai Sheridan asks some very potent questions. Please share your responses with us, write us or talk to a Sensory Awareness leader when you take a workshop.** We look forward to hearing from you!

Sincerely,

Stefan Laeng-Gilliatt

SAF Newsletter

Editing & Design: Stefan Laeng-Gilliatt
Send your comments to: St. Laeng-Gilliatt, 2300 W Alameda St. A3, Santa Fe, NM 87574; email: stelaeng@msn.com
The deadline for the next newsletter is September 30, 2005.
© 2005 Sensory Awareness Foundation
955 Vernal Ave., Mill Valley, CA 94941
www.sensoryawareness.org

Letter From The New Co-President

Dear Sensory Awareness community friends:

I was surprised and honored to be asked to be a co-president of SAF. I said 'yes' out of deep appreciation and gratitude for Charlotte's lifetime work of Sensory Awareness, and out of appreciation for the good will of the board members I have worked with over the last four years.

It is strange to be president of an organization with a membership that I don't know. I hope my zen practice and organizational consulting skills will be helpful to you as you consider how to continue bringing your wonderful work to our alienated and distressed world.

Recently the SAF board had a very dynamic retreat plus a follow up meeting. We are exploring the big picture. We are doing this openly without too much concern for whether our questions belong to SAF or to the leaders, so that we can develop a big understanding of the future of sensory awareness. Seeing clearly can be difficult.

I think a few questions are very vital and helpful. I'm sure there are others that can be added to the list:

What is sensory awareness work?
Is there some agreement about what the work is, or large differences?
Can it be taught as something that can be passed on?
Who can teach it?
Who will develop future leaders?
How can the leaders and SAF be aligned?
Can SAF be of help to leaders?
Do the leaders want to be more organized?
How can leaders separated by great distances be coordinated?
What will happen if there is an official leadership development program?
What will happen if there is no official leadership program?
How will Charlotte's seminal work be preserved and expanded?

It seems to me that although SAF and the Leaders Guild are separate, their fundamental foundation is the same: the preservation and development of Sensory Awareness. SAF is adding some leaders to our board so that we can have more input about their viewpoints.

I could say many things about organizations in transition, leadership training and development, the difficulties and potentialities of two separate boards attempting coordination, or multi-continental membership – but I think it would be useless! The most important thing is that all of you develop some feeling for what you would like the future to hold, that you talk about it among yourselves, and that you find a way to empower your boards and leaders to set down stones on your path into the unknown future.

I will do my best to support and guide the SAF board, and to be helpful and supportive of the larger community in any way that I am asked or am able.

It is a wondrous miracle to be born as a human being. Teachings that help us understand how to live in our senses and become the intimate web of life that is our own true being are rare and valuable. When I read Charlotte's wisdom in *Waking Up* and *Every Moment is a Moment* it touches something deep, vast, and grateful within my own mind and heart.

A deep bow to you, Charlotte, for bringing forward timeless teachings that encourage us to live a wise and awakened life.

Warm regards,

Tai Sheridan, Ph.D.

tions that will sound provocative to some. However, they grow out of a deep respect for our teachers and their findings.

Within the framework of Sensory Awareness, there has been from the beginning an emphasis on activities which have a calming effect – spending much time in silence, lying on the floor and giving our weight to it, using the touch of our hands to help calm the head and the mind, and so forth. Gindler understood that quiet – or peace, if you will – is a prerequisite for discovery and change. Healthy activity has its basis in quiet within, from which we can respond to the often disquieting happenings around us.

Interestingly, when we look at the time and place in which this practice has its roots, we will find that it was in a chaotic Germany in and between two terrible wars. The time between these wars was a time of great creativity and renewal in many ways. In the nineteen teens and twenties, a number of "Gymnastik" schools emerged in Germany, which were devoted to overcome the rigid forms of physical education and find a more natural way of exercising. One of the pioneers of this movement was Charlotte Selver's teacher, Elsa Gindler. This is not the place to discuss how Gindler developed her way of working but I find it intriguing to reflect on the fact that Sensory Awareness developed in a time marked with extreme difficulty, poverty, hunger, chaos – and danger.

This unidentified photograph is from a roll of negatives found in Charlotte Selver's archives. She must have taken these photos on one of her first trips back to Germany in the early fifties.

In my research for this article I came upon a draft for a talk Gindler gave at a meeting of the "Deutscher Gymnastik Bund" in Munich, in February of 1931. In this draft she writes: "It is high time to bring an end to the "belligerent actions" in the field of physical education. Together, we should focus on ending practices which have really nothing to do with physical education. It is time to stop evaluating running only by measuring time or the distance run. We have to also take into account the condition in which the runner crosses the finish line."

I don't want to suggest that I understand the complexity of that time or how Gindler's approach emerged from it. Still, I look at that time and place and I wonder how it all came together. Munich, where Charlotte Selver studied *Bode Gymnastik* in the early twenties, was the breeding ground of National Socialism and by the time Gindler wrote these lines, it had already spread throughout Germany. By 1933 the Nazis had come to power in Berlin, where Gindler had her home and where she worked. Some of Gindler's colleagues collaborated with the Nazis and it became increasingly impossible to communicate. But others did not: When the "Deutsche Gymnastik Bund" was dissolved in 1933 and its members integrated into the "Reichsverband Deutscher Turn-, Sport-, und Gymnastiklehrer im NS-Lehrerbund", there was a special meeting to mark this occasion in Berlin. At the end of the gathering the "Horst-Wessel Lied" was sung – the anthem of the Nazis. All of the Gymnastik teachers of Berlin stayed seated, none of them raised their arms to the "Hitler Gruss" (Source: Sophie Ludwig's book on Elsa Gindler. See below). After the Nazis took power, Gindler retreated from her public life but continued to work quietly. She helped many people who were persecuted and put her life on the line.

Are these dramatic circumstances in which Sensory Awareness has its roots still reflected in the work today? I would like to propose that they are.

I know we are tempted to think that our practice is pure and somehow free of conditioning, as it deals with the exploration of nature. But more and more I discover that this is not true at all. Not only are we as individuals conditioned, but science itself – and Gindler often spoke in terms of science about her work – is shaped by the time and place out of which it grows. This practice in many ways still has the flavor of a response to a particular time and place: Germany between two wars and also during the second world war. What is still relevant for us today that was relevant in the early 20th century in Germany? There are similarities for sure. We are in a time of war and we live in a country which aspires to world dominance. But there are also many differences and I wonder more and more if some of the conditioning with which this work is being offered, some of the basic assumptions about who we are and how we "naturally" function, are no longer accurate and need to be revised. I don't dare to answer these questions thoroughly but I would like to present some examples of possible conditioning and propose alternatives.

When we were preparing for the Sensory Awareness conference, I received an email from a fellow Sensory Awareness leader. In it, she described her experience of a long-term study group with Charlotte Selver in the 70s: "*Charlotte was quite clear that she wanted her students to meld with the Zen practice as much as possible. She cautioned us not to "interfere" with the students' practice. She urged us not greet them or engage in conversation, to make the least noise possible ("is it necessary to clink your fork on your plate while eating?"), to do community work (don't be a burden to the community), and*

(continued on page 6)

January , 2005

Dear Dharma Cousins,

Thank you Sara Gordon. Thank you Lee Klinger Lesser. Thank you Robert Smith. Thank you Bruno Kirchgraber. Thank you Robin Brandes, Bill Littlewood, Mary Alice Roche and all the members of Charlotte Selver's dharma family who worked directly or indirectly on *Every Moment is a Moment*.

Nothing is written on the page
but the page is waiting.
Portrait of a Zen Moment
A split moment of spontaneous joy before striker meets gong.
A split moment of surprise when the two become one.
Ripples from the fluttering wings of
a startled butterfly
travel fifteen billion years
to the Big Bang
and back
in less than a moment.
Silence cancels sound.
Heart skips a beat.
Breath hesitates.
Myriad moments bursting out of emptiness....
this one....
this one....
this one....

And thanks to the hundreds of "students" from all over the world who attended Selver-roshi's workshops. Without your active participation in the mutual mentoring process your "teacher's" unique synthesis of Sensory Awareness, Western psychology, Zen Buddhism and Taoism could never have made such a deep and lasting contribution to the expansion of our evolving human/cosmic consciousness.

Each brief but powerful teisho in this elegant collection gives readers a galvanizing glimpse into the heart of a fully realized moment--one that is lived lightly but passionately. The vibrating threads of this sensory awareness sutra draw us deep into the realms of reality where there is no gap between organic matter and spiritual energy.

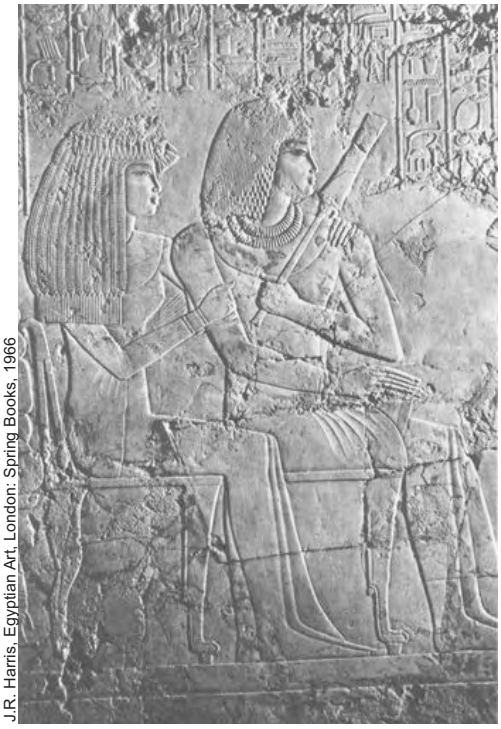
Every illuminating lesson in Charlotte's meditation journal reminds us to participate as fully as possible in the particular tasks presented by each moment of our everyday lives. Every teisho helps us appreciate our painful as well as our rewarding moments. Whenever a moment passes away satisfied that its mission has been accomplished, we take a quantum leap closer to realizing the ultimate request of our current existence: embrace this moment when it arrives and let it go when it departs. This moment is your greatest teacher.

with palms together,
an old friend of Charlotte Selver
an old "student" of Shunryu Suzuki

EXPLORATIONS... *(continued)*

to pretty much mind our own business. She also told us specifically that any emotions that might emerge with the Work were to be "left alone." A show of comfort or empathy was not appropriate to the Work. As a result, our group became one of determinedly separate individuals who had little idea who their partners/housemates/classmates were in the entire world outside our classroom."

At first glance, much of this makes perfect sense. As a long-time student of Buddhism I understand that little contact and minimizing social interactions simplify life and support the practice. But suddenly it occurred to me that Charlotte's most intense time of studying with Gindler, the years between 1933 and 1938, were a time of great danger. Charlotte's world became smaller and smaller. She couldn't work anymore. She lived in the schoolhouse where her husband, Heinrich Selver, was a teacher. She studied intensely with Gindler, driving her car through Berlin to Gindler's studio while fearing for her life as she was passing through Nazi road blocks. Once in Gindler's classroom, the students worked together but they did not socialize. They tried to know as little about one another as possible, as not to endanger each other, in case they were questioned by the authorities. Could it be that this war-time setting became deeply ingrained into Charlotte and somehow carried over into the way she was teaching?



J.R. Harris, Egyptian Art, London: Spring Books, 1966

A study of what can breathe life into sitting.
(From Charles Brooks' book Sensory Awareness*)*

We might find that there are further ramifications, as well, of this type of withdrawal. It might be that one reason why this work is so little known, despite its permeating the somatic practices we are familiar with today is because, for many of its early years, its proponents, namely Gindler and Jacoby, had to be careful not to draw the attention of authorities, be it in Germany or in Switzerland, where Jacoby lived after 1933. Both Gindler and Jacoby had to keep a lid on their teaching careers for many years and could only work with a small circle of students. This tendency to work in secrecy seems to have carried over into the present and may have also furthered a kind of self-centeredness and even isolation, coupled with a sense of exclusiveness. To be visible, to stand out, is not something that seems to belong in this work.

It also seems not to belong to this work, to be visible to the world as a practice alongside other somatic practices, offered by leaders who can actually make a living. Although many professionals in related somatic practices know about the importance of Gindler and Selver and their work, very few people know about our work, let alone take classes and workshops. Success seems to be suspicious and is often seen to be synonymous with "watering down" the purity of the work. Charlotte, who thankfully was very successful, paid a high price for her achievements: In the fifties, when her practice really took off, some of her students urged her to start a foundation. These first attempts to create an organization much like the SAF today, which would publish writings, audio tapes and other materials, possibly even offer a training program and generally promote the work, were completely discredited by Charlotte's teachers, Elsa Gindler and Heinrich Jacoby. Reasons given to Charlotte were that Gindler had long realized that training people was not the way to go, and that as long as Jacoby had not published anything, how could anybody even dare thinking about publications. And, more generally, she argued that the development of the human potential could never be achieved by appealing to the masses, through marketing, etc.

The rebuff and subsequent falling out with Gindler and Jacoby was very traumatic for Charlotte, and she was conflicted about success and the validity of her efforts for the rest of her life (especially when it came to passing on the work to future teachers/leaders). Is this past still haunting us today? While I can understand Gindler's concerns to a degree, I do think that it is time to revisit some of these assumptions.

If, indeed, being on one's own and not "collaborating" with the world at large (or for that matter, with representatives of related practices) is part of the belief system of Sensory Awareness, how can this practice have an impact in a time that is already marked by tendencies of fragmentation and self-centeredness? Could Sensory Awareness help us explore our interdependence as well as our nature as individual organisms? Our individual freedom – and what some call the American way of life – is very dear to us. As individuals and as nations, we have a tendency to believe that we have to be the first, the fastest, the strongest, if we are to survive. But this is not how nature works. Natural processes are very much based on interdependence and mutual support. In a way, this knowledge has always been a central part of both Gindler's and Jacoby's work, as in its emphasis on gravity and the support offered by the earth.

It may now be time to put an end to the "belligerent actions" against the greater organism of our communities and the world community. It may be time to stop measuring success only by the achievements of an individual or a single nation. Maybe we need to take into account in which condition we find ourselves and the world, as we pursue our interests. It seems so hard for us to understand that our well-being depends on the well-being of our neighbors and the world in which we live.

It may be time to examine such tendencies and explore new ways of working together. I propose that we explore not

(continued on page 8)

in obedience to the numberless inhibitive or distracting elements of one's conditioning. We work that we may gradually admit more of all these factors into consciousness, where conditioning begins to lose its grip on us and to dissolve, leaving room for the objective realities. These realities, far from dissolving in the light of consciousness, become ever clearer and stronger.

The first part of this book will end with a study of sitting, which is the mode in which most of us Americans now spend the greater part of our lives. In the meantime, very much of our work with standing will be equally pertinent as a study of what can breathe life into that wasteland which usually passes among us for sitting, and of what brings such majesty and peace to the sitting figures of ancient Egypt and of both the ancient and modern worlds of Buddhism.

[...]

It is the unique character of the spinal column that its many vertebrae make possible that union of flexibility with structure and gentleness with strength, which the great statues of the Orient represent. But the specialization of modern civilized man has brought a kind of premature arthritis to very many of us. In our loss of flexibility the most natural act, like dancing and lovemaking, must often be performed by force of will. Force tends to rule our lives rather than strength, and letting go rather than yielding. But it is the tree that has nothing to let go and merely yields that displays such grace in the gale and has the resilience to survive.

Charlotte Selver and Charles Brooks in their house on Monhegan Island.

Anything that can help sensitize the musculature and restore the natural mobility of our backs will do much to add to our sense of freedom and aliveness. A very simple and useful experiment to this end is that of coming from standing to a state of hanging over, in which the flexibility of the whole length of the spine becomes involved.

[...]

This gives the chance for very fine distinctions between achieving, allowing, and letting go. What is allowed feels good and right in itself; what is achieved feels good in spite of itself; what is let go simply feels limp and heavy. The allowing is when the person reacts as a totality; the achieving is when the person obliges himself, against his own resistance; the letting go is when he abdicates.

[...]

But the real delight that may be found in this experiment is in the slow return from hanging to standing, when at last standing is not produced but *discovered.* It does not come at once. Many attempts may be needed before the subtle and often deeply rooted tendencies to effort can be sensed and abandoned. At first it may seem that one does not have the strength for it to happen by itself; one has to make efforts to produce it. At every stage on the way up, as on the way down, one may need to pause, go back a little to where it still feels easy and start rising anew – gradually feeling out in what phase of the process more energy is needed, or where this or that region is not fully involved in the activity and must be allowed to join in. It requires a strong interest, but offers rich rewards.

[...]

After a while, one may become so fully alerted throughout that a fresh distribution of space and energy occurs which allows real inner freedom and a sense of total functioning. Then, when the work of rising is shared equally among all the tissues concerned, and is sustained by breathing and by the sure support beneath one, it can seem no work at all, but instead simply a yielding to one's own vitality, whose native energies tend naturally upward toward freedom and balance. As back and shoulders, belly, chest, and finally neck and head come gradually into what feel their right and natural relationships, allowing the inner channels to open easily for fluids and air, it seems like the response of a thirsty plant when given water, whose tissues fill until the whole organism stands erect and fresh. [...]

Another frequently made discovery, as vertebra after vertebra and mass after mass finds its rightful place in the general unfolding, is that the moment when one feels *now I am standing* is always new. One comes to the recognition that there is no "standing position" for a person in the sense that there is for a building. The positions that people assume, when not in reaction to a specific situation, are assumed in order to conform to some external model, or to some inner image or idea. The moment of arrival at standing, when we are occupied with our sensations, is never frozen into immobility or statuesqueness but remains in perpetual, subtle involuntary readjustment.

The sculptors of antiquity, in those enduring works where the ideational content is the least, cut away from their blocks of limestone and marble everything that might have landed in a fixed position and left only the living being. The same happens to each of us when our minds come to enough quiet so that we can sense our needs.

EXPLORATIONS... *(continued)*

only ourselves as individual organisms but also how we function within community and as – if I dare say so – an organism of humans, within the greater "organism" of planetary life. What condition do we find ourselves in as we function together?

Sensory Awareness has great potential for such explorations and social responsibility has always been part of this practice and important to its proponents. Gindler and her students very much looked after one-another – and that's a legacy we would certainly not want to give up. Sophie Ludwig writes in her book: "*Gindler was convinced – even before Hitler came to power – that National Socialism had to be rejected, even fought. She took a stand against injustice, inhumanity, and deception. . . . . She supported people who were persecuted for political or racist reasons . . . She tried to bring to people's attention the things that happened in Germany that should have made it impossible to be a National Socialist or to even just go along with it because it was easier*."

Mieke Monjou's account, published in the second SAF Bulletin about Elsa Gindler, illustrates this: "*Elsa Gindler and I soon realized that we were of one mind, i.e., opposed to Hitler, his politics, and his brutality; we helped our Jewish friends as best we could. Often I would come to class early, or Elsa Gindler would ask me to say afterward. We would exchange information about some new atrocity, some radio reports from the BBC or the Voice of America [...] or sometimes just a few words of comfort about some new gleam of hope. During the classes themselves Elsa Gindler had to be very careful. They were open to the public, and the public included police-informers. Politically, Elsa Gindler had her own ides, but she had to keep up the appearance of "purely pedagogic interest" in her teaching. So she spoke cautiously; but for those who had ears to hear, what she said was daring, thought-provoking, and rousing.*"

The mutual support continued after the war. At that point, some of Gindler's students who had left Germany could give back to her. Charlotte and her colleagues in the US started to send aid packages. Lists with the contents of such shippings to Germany can be found in Charlotte's calendars and there are also letters of great gratitude from Elsa Gindler to Charlotte. Even though these people had not been able to stay in touch for many years, their sense of community was strong and they started to help as soon as possible.

What does the world need today? What does the practice of Sensory Awareness have to offer to the world? A colleagues wrote when I was working on the introduction to the conference: "*I guess I am trying to find links from our offerings in this peace workshop to people who are engaged with social change. [....] Also, it's hard to use the word "Peace" in times like these. All the time, I think of the Iraqis and the American soldiers, and I wonder why we don't jump up and put out the fires, somehow, before we continue to meet in meditation groups and in these peace conferences…*"

The Buddha also spoke about fires that have to be extinguished. But his way of putting an end to suffering in the world was through insight into our own inner workings. He spoke about putting out the fires of greed, hatred and delusion. I strongly believe that both are needed. Political action without an understanding of our personal, cultural, and biological conditioning will not root out greed, hatred, and delusion in us and in the world. That is where our practice can be of immense benefit. I believe that we can learn much about being in the world as we explore our nature – as individuals and as community – through Sensory Awareness. All the while, we also have to act from our place of limited understanding, and do the best we can to help alleviate suffering in the world.

We live in a world filled with conflict. We have conflicts within ourselves and in relation to others. How can we find peace? Sensory Awareness is a practice of inquiry. At its best it brings us to our senses, so that we can see, and hear, and taste, and gain a sound understanding of what is going. From that place we can act – not by following instructions or ideologies but by recognizing "what is needed", as Charlotte often put it.

** Sophie Ludwig: Elsa Gindler - von ihrem Leben und Wirken, Hans Christians Verlag, Hamburg 2002*

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.

RECENT BOOKS

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.)*

13) **WAKING UP: THE WORK OF CHARLOTTE SELVER**, by William C. Littlewood with Mary Alice Roche. Talks about Sensory Awareness, Reports, Experiments, and Exchanges with Her Students. 140 pages.

***** available in German translation.

Audio Tapes from Workshops with Charlotte Selver

T6TR **EXPLORING THE STRUCTURE OF THE HEAD.** Leaders Study Group 1990, class 7-3-90 p.m.

T7TR **BECOMING READY - BEING TUNED IN.** Leaders Study Group 1990, class 7-19-90

T8TR **FINDING MOVEMENT THAT IS TRUE.** Green Gulch Study Group 1993, class 4-1-93.

T9TR **LEARNING TO RECEIVE.** Monhegan Island, 7-30-92.

T10TR **LEARNING THROUGH SENSING.** Green Gulch, 11-14-77.

T11TR **FREEING THE EYES - BEING OPEN FOR SEEING.** Green Gulch Study Group 1993, class 3-31-93

T12TR **WAKING UP - BECOMING RESPONS-ABLE.** Green Gulch Study Group 1988, class 5-2-88

T13TR **PERMITTING INNER ACTIVITIES.** Monhegan Island, 7-31-80.

T14TR **BREATHING AND FULL REACTIVITY.** Monhegan Island, 7-28-92

T15TR **EXPLORATIONS ON SITTING.** Green Gulch, 2-27-00

T16TR **CHARLOTTE SELVER TALKS ABOUT HER EARLY LIFE AND STUDY.** Green Gulch, 12-5-99.

T17 **ALAN WATTS ON THE WORK OF CHARLOTTE SELVER.** and **CHARLOTTE SELVER ABOUT HERSELF** Green Gulch 12-4-99TR

T18TR **HIP JOINTS AND LEGS**, Santa Barbara, 4-1-00

T19TR **COMING BACK TO EXPERIENCING**, Santa Barbara, 4-2-00

T20TR **BREATHING AND THE DIAPHRAGM**, Study Period, Green Gulch, 5-12-00

T21TR **GIVING UP DOING**, Barra de Navidad, Mexico, 1-19-01

T22TR **BEING FULLY PRESENT**, Monhegan, 8-16-01

T23TR **ARE YOU TUNED IN?** Monhegan, 8-6-01

T24TR **BREATH AND HEARTBEAT,** Monhegan, 8-13-01

T25TR **NATURAL OR PERFORMED? -- A TIGHTROPE WALK** Monhegan, 8-3-01

Tapes in German

G1TR **VOM NACKEN ZUM GANZEN MENSCHEN,**St. Ulrich, 10.7.01

TR **TRANSCRIPTS.** TR indicates that a transcript for this tape is available for an additional $5.

Check our web site for a complete list of publications.

Each tape is of an actual class in the Sensory Awareness Work, and is intended for people wishing to experiment along with the work as it unfolds during the class.

For faster mail service to Europe for the above publications, and/or for a list of German publications related to Sensory Awareness, (including several translations of SAF publications), write to:
Wege der Entfaltung e. V., Mauerkircherstrasse 11
81679 München, Germany

Order online or send your order and payment to:
Sensory Awareness Foundation, 955 Vernal Ave., Mill Valley, CA 94941
If you have any questions call: (415) 383-1961, or e-mail: info@sensoryawareness.org
(Please make checks payable to Sensory Awareness Foundation)

ORDER / MEMBERSHIP FORM (PLEASE PRINT)
Please include your payment with the order.

SAF Members receive a 15% discount on publications. CA residents add 7.25% sales tax.

Please check items you want to order and indicate if you want more than one copy of an item.

- ❑1 A Taste of Sensory Awareness: $10
- ❑5 Elsa Gindler Vol. 1: $12
- ❑6 Elsa Gindler Vol. 2: $12
- ❑8 Elfriede Hengstenberg: $12
- ❑9 Heinrich Jacoby: $12
- ❑10 Emmi Pikler: $12
- ❑11 Charlotte Selver Vol 1: $12
- ❑12 Every Moment is a Moment: $22
- ❑13 Waking Up: The Work of Charlotte Selver $15.50

Individual Tapes are $14 each; Transcripts are $5 each.
Please indicate with TR if you wish to purchase a transcript with a tape.

❑T6	❑T11	❑T16	❑T21
❑T7	❑T12	❑T17	❑T22
❑T8	❑T13	❑T18	❑T23
❑T9	❑T14	❑T19	❑T24
❑T10	❑T15	❑T20	❑T25

❑G1

Total Order from Price List	$
Membership Discount (15%)	$
CA Residents add 7.25% Sales Tax	$
Total Order	$
Shipping & Handling $4 for the first item, $1 per additional item (overseas $13 for the first item, $1 per additional item)	$
Membership 2005 (see reverse)	$
Total Payment Enclosed	$

Return Address:
Sensory Awareness Foundation
2300 W Alameda Street A3
Santa Fe, NM 87507

Address Service Requested

Non Profit Org.
U.S. Postage
Paid
Santa Fe, NM
Permit No. 463

Finding Our Stature

ORDER / MEMBERSHIP FORM (PLEASE PRINT)

As a member of the SAF in the year 2005 you will receive:

- the SAF newsletter twice a year
- a 15% discount on all of the publications of the Foundation
- your donation is tax deductible (in the USA)

❑ Yes! I would like to support the Sensory Awareness Foundation with my membership.

❑ New ❑ Renewing

❑ Low Income: $25 ❑ Regular: $ 50 ❑ Contributing: $75 ❑ Supporting: $.....

❑ I do not wish to be a member at this time but I include $5 to subscribe to the newsletter.

❑ My "Last Contact Date" is earlier than 4/2003 or blank. Please keep my address on your mailing list.

You can also pay your membership by credit card through our web site at www.sensoryawareness.org or by calling our office at (415) 383 1961. This is especially convenient if you do not live in the US.

NAME_____ADDRESS_____

CITY_____STATE_____ZIP_____COUNTRY_____

PHONE / E-MAIL_____SIGNATURE_____