

"The Integration Process"

Revised

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by Lawrence Gold

Based on afternoon conversations and general hilarity,  
and evening phone calls involving Jim Price, Karen (then Shalowitz, but  
she got deper and how now she'sPrice) and myself.

## A C K N O W L E D G E M E N T S

My interest in the integration process, broadly conceived, has led me to the considerations presented herewith.

I wish to acknowledge two great teachers: Da Free John, for his teaching/demonstration of happiness as the natural state when the body-mind is transcended; and Dr. Ida P. Rolf, for her teaching/demonstration of well-being as the natural state when the body-mind is balanced.

This paper is an attempt to integrate both teachings, Da Free John's way, called the Way of Divine Ignorance or Radical Understanding, and Ida Rolf's way of structural integration, in order to present a more comprehensive and dynamic model of the integration process.

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## FOREWORD

The integration process, approached through structural or functional means alone, can be only partially successful. Humans are psycho-physical entities. That is, our feeling-state at any moment is that of the pattern of organization of our physical form. That physical form is a manifestation of a process of information and energy that is continuous with and identical to our circumstance and environment.

Thus, "Comprehensive recognition of human structure includes not only the physical person but also, eventually, the psychological personality - behavior, attitudes, capacities." (Ida P. Rolf: Rolfing: The Integration of Human Structures, page 29).

The premises of structural integration pertaining to humans` material form, which I will outline in this paper, have corresponding premises pertaining to our psychic or subjective life, which I will also outline. I assign no seniority to either aspect, subjective or objective, but must insist that both be given equal recognition in the integration process.

This paper considers how the subjective and objective

aspects of human beings correlate, and it outlines necessary forms of participation (or points to their equivalents), both exoteric and esoteric, that lead toward becoming fully accomplished in the integration process.

Part I

THE INTEGRATION PROCESS IS A PSYCHO-PHYSICAL PROCESS

What Happens in the Integration Process?

For obvious reasons, one of Dr. Rolf's basic questions was, "What happens to individuals undergoing `structural integration?`" She wrote many papers considering this question in terms of both the body physical and the body political of humanity:

What will be the psychological characteristics, the behavior both of the individual and of a group composed of such individuals?

(Ida P. Rolf, "The Vertical-Experiential Side to Human Potential," March, 1977)

She also touched on monism:

Physical personality is not something separate, strange, or different from psychological personality, but part of an internally covarying psychophysical entity.

(Rolf, Ida P.: Rolfing: The Integration of Human Structures: 22)

From the point of view of the public, however, her questions as to the actual effects of the work or its direction in psycho-physical terms have received but scant consideration. The concern of most practitioners seems limited to the secondary physical and emotional phenomena of the work, and this has also been the focus of the scientific research on the work. For most people, the question, "What is Structural Integration?" -- or Rolfing as it has come to be known -- is answered by a description of a series of ten or fifteen hours of bodywork.

Granted, there is some discussion of the esoteric aspects of the work among practitioners, but none of these discussions have practical import as far as client-participants are concerned.

Nonetheless, a deeper consideration of the implications of this work can have practical import for participants. For although the work is seen as everything from a cure for the bad back to an evolutionary process, it is not what, on the surface, it seems to be. The work is multi-dimensional, and it leads in a direction perhaps unsuspected by most people.

"... I am interested in human potential, and human potential per se neither includes nor excludes the palliation of symptoms." (Ida P. Rolf, "The Vertical-Experiential Side to Human Potential," March, 1977)

For now, I will begin my presentation by clarifying what I mean when I say that Structural Integration is a psychophysical process. To illustrate my meaning, I will use a story related by Dr. Rolf.

A friend of mine had a daughter who was twelve or thirteen years old; she had what was basically an emotional problem. He sent that girl from Israel to London to be treated by me because he figured that Rolfing would get the problem out without making conscious the sexual information and emotions concerned. Now he was a smart man. It's easier and faster to change if you get away from the realm of images, into that of material particles, and create new images by creating differently related material particles.

A self exists in a real material body. In order to create a self-image, you have had to put material particles together in a particular way. An image is something which is expressing itself in three-dimensional material. This is a very basic concept, for this is the reality which is restructured in order to change the image. The image is the result. The image may have been the cause from which you started, but at this point the image is the result.

(Ida Rolf Talks about Rolfing and Physical Reality:

137)

In this story, Dr. Rolf speaks of changing a girl's self-image (an aspect of her psyche) by changing her physical structure. She says that the effects of the work are psycho-physical.

However, because Dr. Rolf did not elaborate fully on appropriate forms of participation in the process beyond the work itself, participants were and are usually instructed only in terms of body kinetics, as if that were the entire scope of the work. Those interested in the psychological, perceptual, and intuitive aspects of the work have been referred to conventional psychotherapists.

Consequently, the tendency is for participants in the integration process to remain ego-bound in the realm of body, emotions, and mind, the domain of conventional psychotherapists, pop psychology, pop-spirituality, and self-help techniques.

But the integration process is potentially "global" in its scope. It modifies the physical form by changing its spatial orientation and so influences or directly modifies its conceptual orientation. Thus, it changes the course of lives, and ultimately, involves the gradual dissolution or disappearance of ego-centrism. (An individual in whom this is occurring has begun to live more as an "individuality" (in-divi-duality) more synchronous with experience (rather than out of synch or in conflict with it). I will talk more about such "individualities" in the section, "Ego and the Life of Grace".) When this begins to happen on a large scale, the stage is set for global transformation.

Since Dr. Rolf spoke primarily in the language of structure, I feel it will be useful, for the sake of this paper, to present my view of the broader implications of that word.

## Structure

"Structure" is a static concept that points to how a process looks at any moment in time. Ask anyone to visualize an example of "structure", and they will most likely picture a static image.

Since nothing in this world of form is really static, I would like to re-define structure as a process of relations existing within (and as part of) a greater process of relations that includes and transcends it. Thus redefined, the word "structure" implies behavior in relationship. A structure is the form, pattern, or orientation of a functioning relationship.

#### Expanding the Concept of Human Structure

The human body-mind is a process of relations existing within a greater process of relations (of which

it is a part), Life. Therefore, changes of a human structure changes relations within the greater process.

A body contains, in its present structure, tendencies to move (and behave) in certain ways that lead to, elicit,

and are fitted to all the unique experiences that beset the individual from day to day. The drama of the usual life is being out of balance and seeking balance. Our psycho-physical structure is our "karma".

Since we are multi-dimensional beings, a multi-dimensional approach to the integration process is appropriate. This multi-dimensional approach takes the form of four stages of participation, which I will describe next.

#### THE GRADATIONS OF PARTICIPATION IN THE INTEGRATION PROCESS

The appropriate integration of the bodies of man in the gravity field is a long-term evolutionary project.

(Ida P. Rolf, "The Vertical-Experiential Side to Human Potential," March, 1977)

Rightly understood, integration is an ongoing process including, but not limited to bodywork. What bodywork there may be is not limited in principle to ten or any number of hours.

The integration process involves progressive re-adaptation. At first, it yields recognition and release of fixed structural and functional patterns; later, it becomes responsibility for functional conditions before they become chronic life-level problems; and still later, it yields enjoyment of mindless, yet conscious and deep psycho-physical equilibrium in the mood of peace and blissfulness.

Its ultimate result, however, is not perfection of the psycho-physical bodies, but compatibility with and enjoyment of Paradox, which is not a goal or a state of knowledge, but the operation of reality to transcend all fixed knowledge and conditions.

The integration process, as I am describing it here, may be seen to fall into four stages. These four stages are:

1. BODYWORK
2. MOVEMENT EDUCATION
3. PARTICIPATORY SELF-DISCIPLINE
4. THE TRANSCENDENTAL PROCESS

Participants do not necessarily engage these four stages in a strictly linear or even circular fashion; sometimes, they engage them simultaneously, and at others, in a variable sequence.

I will now discuss each in some detail.



### Rolfing and Related Forms of Bodywork

Rolfing and related forms of bodywork evoke or bring into functional form the latent structural and functional ideals of the body. In Rolfing, these ideals are described as symmetrical distribution of the weight of the body's segments -- head, arms and shoulders, thorax, abdomen, and legs -- around a vertical line. It does so by progressively organizing the myofascial web (see Appendix A) along its functional ideals. The process involves restraining the soft tissue in areas where it is in disorder and having the client move in appropriate ways at a nearby joint. Another way of summarizing the process is "appropriate response in relation to corrective restraint."

Bodywork is both an initiatory and a preparatory aspect of the integration process. It gives a taste of the freedom that results when a body is liberated from binding restrictions and also initiates crises or turning points in the understanding of the individual. These

crises may, if the individual is ready, align him or her to the integration process as a matter of responsibility.

Even in the early stages of bodywork, profound insights into the nature of experience and conscious life may arise. In my case, certain incidents of deep insight occurred at this stage, such as the perception of the inherent voidness of experience -- that "form is emptiness and emptiness is form," as taught in Zen Buddhism. Though these perceptions were temporary, they were indicative of the direction of the process as a whole.

Other insights into my life and personality arose as a result of Rolfing and led to life-level changes in my relationships with others.

The crises or turning points that often result from bodywork are the result of the individual's new orientation in space. Certain old responses to situations (which are always forms of movement) may be recognized or felt to be life-negative. New, more appropriate responses, where they are not spontaneous, must sometimes

be found or cultivated. This process of cultivating new responses is the focus of the next two stages, described below.

#### Movement Education

If the participant recognizes the direction the work is going, he or she may desire to accelerate the process, as I did. At that time, patterning movements may be given that enhance the participant's body awareness and serve the structural changes generated by the manipulation, if performed correctly.

Participants in general may come to realize that the stresses being dealt with through bodywork and movement integration are not merely physical, but psycho-physical body-mindsets, patterns of response and memories of reactions held in the musculature.

In my experience, continued practice of structural

patterning movements combined with ongoing bodywork has progressively revealed tension as fixated mental and psychological states. In my continued practice I have found it possible to release certain deep and pervasive psychological states directly through movement.

### Participatory Self-Discipline

Once we have recognized the dynamic, psycho-physical nature of the body-mind, we may desire to take responsibility for chronic stress conditions. This involves appropriate forms of discipline that enhance relational ability in the play of life. These disciplines are the major subject of this paper: appropriate forms of participation in the integration process beyond the bodywork itself.

In the beginning, these disciplines involve cultivating responses that establish positive life-conditions and restraining or replacing life-negative responses with positive ones. This process is necessary

because behavior is movement, and movement modifies feelings. Negativity is a physical condition, as well as a psychological one. Again, I quote Dr. Rolf:

"Moshe Feldenkrais saw that negative emotion strengthens flexors. When you experience negative emotion, you respond with a flexor every time - you flex, always you are flexing. The fetal position is a position of flexion. The development of the fetus establishes the pattern of the later development of the body; it's a pattern moving from habitual flexion toward balance between flexion and extension." (Ida P. Rolf: Ida Rolf Talks about Rolfing and Physical Reality: 133)

Negative emotional response and inappropriate behavior draw the body-mind away from verticality make it subject to energy-drain by gravity. This energy-drain is one dimension of what we feel as the distress of seeking.

Thus, adjusting responses for greater appropriateness becomes a responsibility appropriate to this stage of the integration process, yielding a more graceful life.

At the point where we become intent on adjusting our responses, we may begin to observe where our attention habitually resides: in memory, fantasy, and mental preoccupation with life circumstances. We may begin to observe a "rhythmicity" or "phasing" in our lives between times of difficulty, in which we are more completely distracted by the problems and possibilities of life, and ease or grace, when we are more peaceful and "clear."

At this stage, if we take it far enough, uncommon forms of insight or perception may arise. During the times of grace, we may recognize our own psyche reflected in the circumstances around us; we may see how the feelings and behavior exhibited by others mirror our own, past or present; we may observe that the consequences of our actions are more instantaneously returned to us in a kind of demonstration of "The Golden Rule"; and we may

begin to observe coincidences between our subjective states (feeling and thought) and presumably objective circumstances of life.

What is happening, here, is a breakdown of the dichotomy of "self" and "other" and also of our concept of the fixity or mechanicity of life. We may realize that we do not truly have a body-mind of our own, but that all of us are mutually interdependent, mentally as well as physically. In short, we may have experiences that point to the Oneness of Life.

Responsibility for living on the basis of intuitive awareness is one of the disciplines that may be assumed by participants at this stage. Some individuals, as a result of the bodywork and movement practice, will have enhanced sensitivity to the relationship of feelings to action. They may notice how responding to a situation one way leads to one set of feelings, and that their state can be interrupted and transformed into a quite different state

by changing their response in mid-stream.

Since the bodywork tends to yield both insight into behavior and greater freedom, responsibility for choosing new, alternative responses becomes practical and, in general, workable.

Another form of intuitive responsibility involves permitting impulses toward life-positive circumstances to have sway, even though they may conflict with our notions of "what works", "what is safe", or "what is right". The individual may notice that if he or she restrains such impulses, they remain present as an urge and as a subjective conflict or dilemma, manifest as bodily tension, restricted breathing, etc.

Conversely, the individual may experience negative or troubled feelings toward what is habitually regarded as right or desirable. If the individual persists in spite of these feelings in pursuing his or her habitual course, he or she may notice feelings of subjective conflict or misgivings, also manifest as bodily tensions, restricted breathing, etc.

Thus, at some point, the integration process may begin to take form along more radical lines. We may come to question our motives and our part in the drama of suffering. And now, the transcendental process may begin to be a viable option.

#### The Transcendental Process

All habits, however benign, sooner or later encounter opposition and frustration, leading, by our reaction, into negativity or a problematic orientation to life.

At such times, we may fruitfully subject our sense of distress to close scrutiny. We may then recognize it as a hitherto unconscious, but voluntary, activity of contraction, and relax. We may realize that the "negative" circumstance was, paradoxically, a healing incident that revealed chronic areas of contraction to us. I have just described the process of self-

transcendence. I will speak of this process in more detail in Part III of this paper.

As we persist in this process, there is a gradual re-orientation of attention away from compulsive seeking for objective experience or subjective knowledge. Instead, attention may come to rest in the disposition of consciousness, which is free of all problematic concerns, at the root of attention, whose analog ...

- o in the dimension of sound is silence
- o in terms of space-time is voidness
- o in terms of knowledge is Paradox
- o in feeling is peace.

Since it is free or unfixed by nature (and otherwise without form or quality), this intuition, paradoxically, is perfectly compatible with all forms of function as a human being.

When, through relaxed inspection and release of chronic habits of attention, attention is persistently

released into that intuition, the process tempers and transforms all human impulses in the direction of balance, free attention, peace, and appropriate action.

In periods of contemplation that may be called formal meditation, or when that intuition is granted higher or senior status over all forms of experience during active times, even residual emotional concerns, thoughts, and feelings are gradually penetrated and released to the point of equanimity and physical equilibrium.

One of the phenomena that may arise is spontaneous awareness of the "inner sound current," which, when combined with awareness of the breath, can lead to periods of blissful absorption. Another is an awareness of a silent, blissful potency above the head and restful absorption in a stillness and peace that pervade the body-mind.

Beyond this, more may be said, but instead I refer the reader to the body of literature prepared by Da Free

John, which explores the subject in great depth.

Part II

THE SOMATIC ASSIMILATION OF EXPERIENCE

### The Body As Information

Assimilating information involves learning subtle forms of motion, beginning with a process of orientation toward the subject or object of interest. This process of orientation is a subtle form of motion, the motion of attention.

A body may be said to consist of two layers of depth: core and sleeve, the core at the center and the sleeve more toward the surface. In the natural or normal state, which is rare among human beings, core and sleeve are open, balanced, and in equilibrium, and consciousness is realized as an unqualified condition, associated with baseline biological equilibrium or homeostasis which, when profound, is experienced as silence, equilibrium, and bliss-fullness. That process depends on an open core free from impingement or interference by the sleeve.

In the contracted state, the core condition is felt as the sense of "I within" and is expressed as reactive

emotion, heard as the "internal dialogue" of compulsive thought, seen as imagination, and active as chronic motivation, cognition (interpreted perception), and obsessive memory.

When the sleeve is chronically contracted, as in ordinary nervous tension or the distortions of random structure, it impinges upon the core, creating psychic "noise", wavering of attention. A contracted core prevents receptivity, the emergence of insight, and the natural, open-core condition described above. Distortions of the physical form beget correspondingly distorted perceptions, and these feed into and distort the process of concept formation.

Such a condition, and the conditions of life to which it is subject by tendency, is felt-conceived as problematic existence and tends to goad the individual to a search for a solution. Chronic occupation with information or with the possibilities of experience contracts the core, which then impinges upon the sleeve, which contracts and, in turn, impinges upon the core.

Thus, intractable bias, persistent attachment, or chronic concern with anything whatsoever, bind the individual to problematic feelings and fixed patterns of response.

This condition is a "closed feedback loop" that is broken or made open-ended by the intervention of practitioners of the integration process and also by the process of life, if the individual is in right relation to it (as outlined on the section on the integration process proper, later in this paper).

The condition of integration is enjoyed as open-core, free-sleeve. An open core is consent to and enjoyment of reality as an unqualified summation of total experience; a free sleeve presents no obstruction to life and movement and is thus open to adjust spontaneously to experience and to assimilate appropriate information on the basis of natural interest.

Therefore, the art of integration is obstructed by fixed attitudes and emotional attachment to the outcome of

experience. It is impeded by intellectual bondage to current theories, which are chronic contraction of core and sleeve (qualified knowledge) and by the "scientific" mind that doubts everything unless and until proven by its own methods. Nor is it served by fixed beliefs or self-enforced faith in the authority of some individual, group, or teaching -- or, for that matter, by unvarying adherence to the vertical line of good posture or any other posture.

Rather, it is the "silent, imageless, and attentive" bodily (not mental or conceptual) enjoyment of total experience, the open-core condition, utterly transcending knowledge of any subject, of self, of other, or of any object or process, while yet freely using the conventions of knowledge and participating with others in the processes of experience. It may be spoken of as "radical ignorance" which is an attribute of Paradox.

### Structural & Functional Evolution

The way we move in the world reflects our awareness of the options available to us and the choices we make from among those options. The art of manipulators in the integration process is the expansion of the options available for motion in the world; they do this by establishing more appropriate relations within our life-process through organizing the myofascial web. The art of movement teachers in the integration process is the expansion of awareness of the options available and guidance in making choices consistent with that new organization -- behavior that enhances relational ability.

To paraphrase, at the risk of unnecessary elaboration: movement education and structural manipulation are circularly related processes. Whereas the manipulators' work in structural integration (Rolfing) is to evoke better organization in the body structure, and thereby to evoke more appropriate functioning, the movement teachers' purpose is to evoke more appropriate

functioning, and thereby evoke more appropriate organization of the body-structure. More appropriate movement catalyzes and enhances the release generated by the manipulation. Function determines the evolution of structure as much as structure determines the evolution of function.

Here we might expand the meaning of certain terms applied to the concept of evolution: "Natural Selection" could be expanded to include the selection of options that contribute to fitting response (fitness -- as in "survival of the fittest"), and "Mutation" could be expanded to include modifications to the structure of an organism via organization of its myofascial web.

Part III

THE INTEGRATION PROCESS AS  
THE EDUCATION OF THE FREE-STANDING HUMAN BEING

The Two Arms of the Integration Process

Rolfing and its related bodywork disciplines have to do with dynamic equilibrium, or the paradox of "movement at rest." This dynamic equilibrium is approached through two means:

- (1) by integrating the body structure to reduce random motion, to allow for lengthening in movement, and to establish equilibrium or balance, and
- (2) by guiding the individual toward appropriate movement.

Both means are necessary, for without movement, the realization of balance remains static; while, without an integrated body structure, movement is done by shortening and remains self-restrictive.

These two means may be restated in terms of the

psyche, as follows:

- (1) evoking integrity, givingness, and equanimity
- (2) guiding the individual to appropriate, self-transcending participation in life.

Bodywork generally emphasizes structural integration, and movement education as strictly physical processes. The process of self-transcendence tends to be overlooked altogether. Nonetheless, self-transcendence via appropriate movement and response must be given equal emphasis if the integration process is to be fulfilled. Why? Because self-transcendence is the psychic counterpart of the lengthening (self-extension) generated by the bodywork. Self-limitation or ego-fixation maintains chronic muscle contraction just as surely as disordered myofascia does.

It is desirable, then, that a new educational paradigm emerge that is consistent with the premises of integration process and therefore, that provides for structural balance and functional transcendence.

First, a restatement of the goals of the integration process as an educational process:

Appropriate structuring in gravity,  
the all-pervading material condition,  
felt as "no-bondage",  
(no bandage)...

Appropriate functioning in consciousness,  
the all-pervading experiential condition,  
felt as "no binding knowledge"  
(no fixed consciousness)...

No bondage,  
no bandage,

no binding,

reveals...

no fixed structure,

no permanent fixing,

no permanent fix!

The orientation of attention organizes the musculature as surely as myofascial organization orients the activity of attention. Binding knowledge binds the musculature. Freeing and steadying attention helps free and steady the musculature.

### The Educational Process

The process of education with which most of us are familiar has little to do with balance, "the a priori mystery", or with Paradox. It is devoted to chronic contraction of sleeve and core in the disposition of knowledge. It asserts the irreducibility of qualified, objective existence and objective knowledge, and it is therefore an expression of information-bondage.

Balanced education cultivates "free attention" just as balanced structuring cultivates myofascial equilibrium. It is a process in which binding knowledge gives way to free-attention, the open-core condition, experienced as "no-subject", "no-object". This "free-attention" is an optimal condition revealed as optimal relations are established within the myofascial web, between the myofascial web and the central nervous system, between the central and autonomic nervous systems, and in relation to the forces of life. This optimal condition is dynamically balancing.

Life is a School

The school of life is a working out of psycho-physical competence and flexibility. Its function is functional growth and then the transcendence of "ego".

"Ego" is a term that refers to behaviors that orient the individual for psycho-physical balance and movement. "Egoism organizes the organism"; it is an activity, not an identity.

The basic problems that arise with ego, conflict and dilemma, occur when we identify ego or self as a fixed orientation. Then, egoism becomes "egotism" --"hard ego". Its bodily correlation is contraction, recoil -- the shortening-in-movement and random movement of a disorganized, hard body.

When the school of life comes up against a condition of "hard ego", it is experienced as "the school of hard knocks". Thus, egotism is much (some would say all) of what we call "suffering". "Pride cometh before a fall". Egotism brings, and is, suffering.

The "school of hard knocks" makes us acutely aware of where, in our character, our egotism lies. Then, we may relinquish our fixed position, permit what we exclude, take control where we have been remiss, and adapt in ways that further our dynamic equilibrium.

For one participating in the integration process, therefore, life regularly presents opportunities to

release these contractions and the imbalances that result. We can do so either by responding in new and more appropriate ways (participatory self-discipline) or by transcending these reactions "in place" (the transcendental process). The process of intensified awareness and of simultaneous or subsequent release is known as "an integration crisis."

Integrating the structure of an individual precipitates integration crises. As the movements of the body's segments become better connected and better related, freedom of movement and forms of self-expression that were impossible or prevented now become possible or occur spontaneously. Unconscious attitudes may now become conscious.

The example of a man pinching himself, as given by Da Free John, is apt, here. The man is in pain, but he does not know that he is creating his pain. When he realizes he is pinching himself, all he has to do is take his hand away. An integration crisis is a moment of awakening to the fact that we are pinching ourselves. It often occurs as a result of organizing the body structure.

One of the esoteric purposes of movement education is to provide guidance in the integration process and during integration crises. During such crises, under the guidance of a movement educator, we may learn to distinguish ourselves from and to release chronic psychophysical contractions. This release permits the body to come to a more fully upright position, one which is more appropriate to life in a gravitational field and which is more energy-efficient.

Movement education limited to teaching a person how to reach, sit, walk, etc., however, is exoteric. From the point of view of the integration process, it is not

sufficient for an individual to take responsibility for reaching or sitting or walking in a new way if he or she continues to recoil from responsibility, to get uptight, and to avoid relationship in an emotional refusal of change. All changes involve new ways of moving; all refusal of change is the refusal of new ways of moving. What is called for is a behavioral response that integrates the change.

Esoteric movement education involves guiding the participant to creatively apply new and functionally more appropriate responses to circumstances as they arise, in acts of self-transcendence.

As movement teachers cannot always be present to guide, responsibility for new understanding and appropriate responsiveness must finally rest with the participant.

Thus, our next topic will be responsible participation in the integration process.

Responsible Participation in the Integration Process

Responsible participation in the integration process involves four principles:

- o FAITH
  
- o RECOGNITION
  
- o RESPONSIBILITY
  
- o INTENTIONAL CHANGE

FAITH, as used here, means being oriented to the integration process as a benign affair whose ultimate purpose is transcendence of the conditional body-mind.

The second principle, based on this faith, is RECOGNITION of chronic forms of contraction. It involves practical discernment between:

- o life-negative responses to experience and life-positive ones
  
- o compulsive habitual responses and spontaneous ones
  
- o the negative feelings of inappropriate action and the sometimes uncomfortable sensations of an integration crisis

The third principle, based on RECOGNITION of ones chronic forms of contraction, is RESPONSIBILITY for emotional recoil. RESPONSIBILITY involves permitting the circumstances at any moment to persist, however unpleasant, until one is capable of making a life-positive response to them. A life-positive response is one which brings about a positive change in the situation, rather than one that merely opposes it.

The fourth principle is INTENTIONAL CHANGE. INTENTIONAL CHANGE takes advantage of the opportunity created by restraining life-negative behavior. It involves continually making creative responses in life that enhance relational ability and that result in progressive transcendence of the limits of the body-mind.

True change and higher human adaptation are not made on the basis of any self-conscious resistance to old, degenerative, and subhuman habits ... It is a matter doing something else --something that is inherently right, free, and pleasurable. Therefore, the key is insight and the freedom to feel and participate in ways of functioning that are right and new.

... The creative principle of change is the one of relaxed spection and awareness of existing tendencies and persistent, full feeling attention to right, new, regenerative functional patterns.

(The Enlightenment of the Whole Body: Da Free John,  
page 323)

Optimally, all four of these principles, FAITH,  
RECOGNITION, RESPONSIBILITY, and INTENTIONAL CHANGE,  
operate equally and simultaneously.

By living these  
principles, the life-  
pattern is gradually  
economized and simplified,  
free-attention and  
creativity are enhanced,  
and good humor, restored.  
"Therefore, at last, the  
phenomena of experience  
simply arise, and there is  
no [compulsive movement  
toward or compulsive]

avoidance of the process of experience." (The Enlightenment of the Whole Body: Da Free John, page 569).

This process, rather than detailed knowledge of the psychology or physiology of endless levels, is the educational process consistent with structural integration. Any other is, at best, preparatory, because founded on a limiting viewpoint that posits integration as a state rather than as free participation in experience.

EGO AND THE LIFE OF GRACE

The primary realization of the integration process is the life of grace. To students of Zen Buddhism, the expression, "Zen Body: No Mind" may be meaningful.

The primary obstacle to this realization of the life of grace is egotism -- which is more than a logic that seeks life for its own ends, but also a force of tendency and even of commitment. It seeks control to insure its own life and happiness based on what it thinks is the truth, and that is its primary motive; whereas the life of grace is resiliency and freedom to change.

When one confronts one who is fully accomplished in the integration process, what one is confronting first and foremost is the life of grace. Such a one does not merely teach and instruct relative to the life of grace; he or she also embodies it and spontaneously evokes or induces it in others and even in entire environments through action and speech, and even through non-action. It is

inherent in the mere psycho-physical presence of such a one, which includes all present relations. Therefore, the processes of grace tend spontaneously to manifest in those who find themselves in such company.

When an individual in whom egoic life is dominant comes to the integration process, two great tendencies are manifest: the tendency toward grace, evoked by the integration process, and the tendency toward egoic

control. The tendency toward grace is always in the direction of relationship, non-separation, and love-happiness -- or free participation in experience -- whereas the tendency toward egoic life is always in the direction of the avoidance of relationship: identification and emotional dilemma -- or restriction of the play of life via thought, negative emotion, and compulsive action.

First and foremost, the life of grace makes egoic life unnecessary. The tendency toward integration is spontaneously active in the presence of one who is fully accomplished in that process, and that grace is sufficient to initiate the process. Therefore, in the company of those who live the integration process, the compulsiveness of the ego has no ultimate place or necessity. However, egotistical life tends to hold things in place, and the motive of free participation is threatening to it. For that reason, egoic motives are often in inherent conflict even with the life of grace.

As I have said, egoic life seeks control of all circumstances, since that is its logic. Generally, it is also an unconscious logic that seeks to be active at all times either to prevent conditions or to enforce them. Therefore, the life of grace tends to be habitually bypassed or even unacceptable to those who live in the logic of the ego.

What tends to happen, then, is that participants in the integration process experience an ordeal of awakening and transformation.

For egoic individuals, it is an ordeal simply to maintain themselves in that company. On one hand, they enjoy the grace generated them by that company, which they experience as free participation, happy enjoyment, and heightened awareness. On the other hand, their heightened awareness makes their egoic tendencies, by which they maintain themselves in life, acutely visible to themselves and to others; this awareness and the self-consciousness it generates may motivate them to leave that company. In addition to that are all the petty offenses inherent in all ordinary relationships, whose effects are magnified by the ongoing crisis of the obsolete ego structure. Add to that the tendency of individuals to revert to earlier levels of adaptation when under stress, and something of the difficulties of the way becomes clear.

Thus, the egoic life refuses what it seeks, which is the life of grace. Yet, without that grace, the efficacy of all that goes on in the integration process, including the higher disciplines, is limited.

What is needed, then, is persistent resort to the disciplines of the integration process and to the guidance of those in whom the integration process is fully active.

I have just outlined the premises upon which The Integration Process, as a globally balancing educational process, may proceed.

AFTERWORD

by Da Free John, selected from The Paradox of Instruction

All truly or fully human communication is art. All human art or true communication is a paradoxical presentation of primal psycho-physical knowledge, or total experience. It is always a partial or summary description of the present state of realization of the condition of the whole body . . . the totality of everything as it is felt-conceived by human agency. The more conceptual or discursive aspect of any such presentation is its exoteric part, while that aspect which belongs to the more feeling or non-discursive dimensions of total experience is its esoteric part. The combination of the two dimensions makes all art a communication of paradox . . . The action wherein such communication is expressed is love.

The paradox of our existence . . . our total

experience, is realized in Ignorance, or the Mystery which precedes, pervades, and confounds all particular experience, all knowing, whether exoteric or esoteric. This Ignorance undermines the force of subjectivity, or independent conscious existence. Implicit in this Ignorance is the impulse as and toward the whole - the whole body, and the totality of everything. The Mystery is Fullness, or Radiance. Therefore, Love, or Sacrifice, is the Law and Destiny of Man

## Appendix A

## ON MYOFASCIA

Myofascia is a web of thin, elastic tissue which exists in continuous layers throughout the body. Muscles and bones are organized and supported in this web, as are all the elements that make up a human body. The myofascia is what makes the shape we recognize as an individual. The position, tone, and condition of the myofascia make John's legs recognizably John's, or Elain's neck and head easy to identify even at a distance.

It is usual in anatomical description to separate the body into its elements, into bones, muscles, organs, glands, nerves, etc. In this type of description, myofascial tissue does not seem sufficiently complex to warrant extensive attention. But if we view the body in terms of its functional development a different picture emerges. A human body develops from three types of tissue: the ectoderm, which becomes nerves, skin, sense

organs, etc.; the endoderm, which becomes the internal organs, lymph, etc.; and the mesoderm, which becomes supportive tissue such as bones, tendons, muscles, myofascia, etc. Bones, tendons, muscles, myofascia are then recognized as chemically one basic tissue with varying degrees of elasticity, stability, mutability according to its chemical composition. All these derivatives of the mesoderm together comprise what Dr. Rolf calls the organ of structure, and this composite is capable of change, of reorganization. This is true of the most elastic of these tissues - myofascia - and it is true as well of the hardest - bone. The difference is one of time; myofascia changes immediately and extensively; bone changes over a longer time span and is conservative in its degree of change.

(from Ida Rolf Talks about Rolfing and Physical Reality:  
207)

The two elements, bone and myofascia, act as a system and bear weight together. Bones act as thrust bars; they redirect the strictly vertical pull of gravity in many directions, according to their shape and arrangement. The myofascia, anchored in bone at many locations, intercepts and integrates those multi-directional pulls for unified support and movement.

Appendix B

THE SEVEN STAGES OF LIFE

The following summary by Da Free John outlines a schema of seven stages of life, which may be seen as a schema of the human potential.

In the first three stages of life, the gross body-mind complex is developed and coordinated. First the gross physical is developed, then the emotional-sexual functions are developed and coordinated with the gross physical, and, finally, the mental functions and the function of the will are developed and coordinated with the emotional-sexual and gross physical functions. All of this is optimally nurtured and done in a spirit of love, trust, and surrender in relation to the Living Divine or All-Pervading and Transcendental Reality.

In the fourth stage of life, this now complex psycho-physical being is surrendered beyond itself, to and into the Living Current of Being that pervades it and the total world. This is done to the point of generally harmonizing the body-mind in that Life-Current and otherwise Realizing self-transcending devotional Union with that Living Reality in occasions of Love-Bliss that involve and simultaneously transcend the body-mind.

In the fifth stage of life this harmonizing trend is continued, as well as the ecstatic gesture toward Union, but the plane of self-awareness ascends, to become dominantly subtle (or psychic) rather than gross (or merely physical), and the Realization of Union involves experiences of ascended attention that eventually go beyond physical references and, at last, even beyond mental references.

In the sixth stage of life, the body-mind is simply relaxed into the Life-Current, and attention (the root or base of the mind) is inverted, away from gross and subtle states and objects of the body-mind, and toward its own

Root, the ultimate Root of the ego-self, which is the "Witness" Consciousness (when attention is active) and also simple Consciousness (prior to objects and self-definition). The final result of this is conditional Self-Realization or the intuition of Radiant Transcendental Being via the exclusive self-essence (inverted away from all objects).

In the seventh stage of life there is native or radical intuitive identification with Radiant Transcendental Being, the Identity of all beings (or subjects) and the Condition of all conditions (or objects). This intuitive identification (or Radical Self-Abiding) is directly Realized, entirely apart from any dissociative act of inversion. And, while so Abiding, if any conditions arise, or if any states of the body-mind arise, they are simply recognized in the Radiant Transcendental Being (as transparent or non-binding modifications of Itself). Such is "Sahaj Samadhi", and it is inherently free of any apparent implications, limitations, or binding power of phenomenal conditions.

If no conditions arise to the notice, there is simply Radiant Transcendental Being. Such is "Bhava Samadhi", about Which nothing sufficient can be said, and there is not Anyone, Anything, or Anywhere beyond it to be Realized.

Da Free John fully elaborates on this schema in his most recent book, The Dawn Horse Testament.