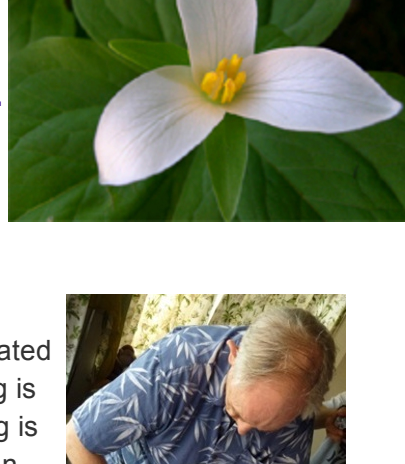
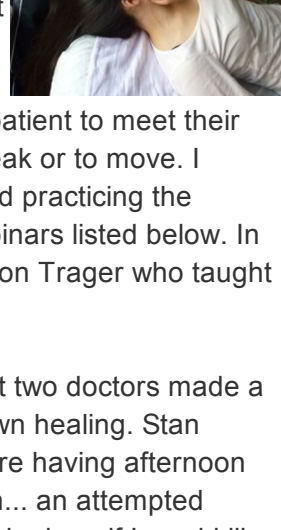


Presencing Issue 81 Shared Presencing Towards a New Bodywork Paradigm IV Bodywork as a Caregiving Profession: The Role of The Client - Webinars: 1. Open Door of Presence 2. Pain is Always Now 3. Presence Transforms Fear 4. Interactive Touch



Dear Ones: You will find that I am building on the theme of bodywork as a Caregiving Profession. In a previous issue I stated that one of the differences between caregiving and caretaking is that caregiving is two-way and interactive whereas, caretaking is one way, assuming that the client is not an equal participant. In making that statement, I am very aware that almost all bodywork modalities are forms of giving care. The point I'm trying to make is based on the premise that the client is always an equal participant even unto the departing outbreath, because the client lives in that body as a unified being. I have taught palliative care in hospital settings; teaching the medical staff ways of engaging their dying patient to meet their hands from inside their bodies, even if the patient is unable to speak or to move. I learned some of this making emergency calls on Orcas Island, and practicing the various forms of client interaction that I'm teaching in the four webinars listed below. In these first 3 issues I have connected these approaches to Dr. Milton Trager who taught very unique ways of working with clients.



Client's Role-Equal Participant: I mentioned two issues ago that two doctors made a strong impression on me regarding the role of the client in their own healing. Stan Williams was the first one. He was a close personal friend. We were having afternoon tea at his house on Orcas Island when an emergency call came in... an attempted suicide by a 16 year old boy. Stan was the Island doctor and he asked me if I would like to go along. I agreed and while Stan and three emt's were trying to keep the boy from dying, I quietly spoke to the boy and told him what was happening and that he was receiving help and he had done nothing wrong. He did die and they put his body in a body bag. Afterwards I had a long conversation with Stan. He told me that the Island emergency medical system was ill-equipped to handle such situations. I offered to help him revamp the EMS by developing a series of trainings for younger college educated recruits. Stan was already helping me care for my wife, who had been diagnosed with leukemia. Stan and I spent much time together and he asked me to become manager of the medical center. Working closely with Stan, I realized that he treated all patients as equal players in their own wellness. He would take extra time helping them understand what they were dealing with and listening carefully to their perspective. He connected me with some patients for whom I provided extra care. With Stan's support and my research I was able to enroll my wife in a treatment program which saved her life, living another 36 years. I learned two significant things from Stan: Our clients can become equal players in their own wellness! Caregivers can do research to supplement their understanding of the client's condition and expand their ability to work with a range of prognoses. "Our clients take us where we need to go."

Doctor Student, Doctor Client, Doctor Colleague: I was asked to be a supervisor for Dr. Robert Hardy Barnes who had retired from medicine and was training to become a Spiritual Director and chaplain at Virginia Mason hospital in Seattle. I agreed to be on his committee, which meant reading over the papers he was submitting, and meeting with him one-on-one every few weeks. Perhaps due to my previous relation with Stan Williams, and my own training as a Spiritual Director, Bob and I became close friends. He shared with me that three of his cervical vertebrae had fused while he was being trained for the cavalry in WWII resulting in stiffness and neck-shoulder pain. The Army switched him from the cavalry to med school. He was having quite a lot of neck pain and stiffness and recently had been recommended to have neck surgery. He was asking me as a bodyworker, what I thought about that. I suggested that we try a session to see what would happen. By putting Bob in a side-lying position with his head and neck supported on a pillow. I was able to have access to all his cervical vertebrae with no side-bending. Amazing! Bob was totally out of pain! And I realized when I put him in a supine position that he did have what is called a "military neck" meaning very little cervical curve, however I could create enough cervical curve that we even got some rotation in the fused vertebrae. So, even while I was still acting as his supervisor, Bob became a regular client and referred various other clients. Bob had done a project for the University of Washington Medical Department, compiling research papers on working with client pain. We also realized that when he would go into competitive mode, he would have his own painful recurrence. When Bob did become a Spiritual Director he mostly dealt with dying doctors. They trusted him because he was a Doc but they did not want their clients and colleagues to know about their suffering. Bob developed a course for the University of Washington: "Why Doctors Fear Death." Our pain and fear work together is part of classes 2 Pain and 3 Fear.

Cornerstones for a Paradigm Shift in Bodywork as a Caregiving Profession:

The body only exists in the present moment, and all bodily functions are attuned to now.

Our sensory system accompanies every thought, every action, every moment of our life.

Our minds and our senses can be conditioned darkly by stories we carry from the past.

Sensations of touch are always two-way; felt by the body, but not necessarily by mind.

Giving care is very different from taking care, giving is interactive, taking is one way.

Giving care usually requires two-way communication; taking care does not.

All caregiving professions verge on caretaking when communication is only one way.

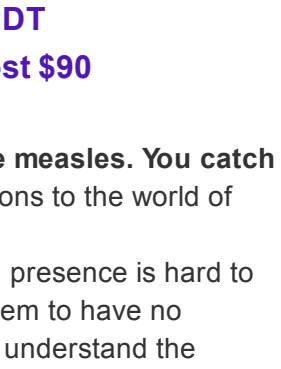
Reminder from Jack:

All webinar attendees receive a manual, a certificate, and video copies of each class. I offer a range of classes which I hope will enhance your practice as well help with your CE requirements. In this issue I offer more aspects Caregiving which may change your work and our profession: Shared Presencing, Client Sensory Interaction, Attending the Path of Pain, Absorbing Fear, and Touching NOW!

My Blessings go out to all touch practitioners everywhere in these difficult times!*

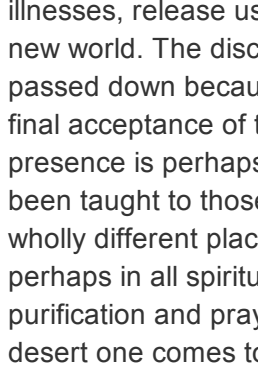
Trillium Institute and the US Trager Association Present: New Webinars with Jack Blackburn

A Tribute to Milton Trager: Hookup (Presencing), and lightness of being (nothingness and sentience) were the main contributions Milton was making to the world of professional touch. The first time I felt his touch, I rushed to meet the emptiness I could feel from his hands. I have trained in various modalities but I realize that Milton's qualities of lightness, presence, curiosity, and emptiness underlie all of my client sessions and classes I teach.



Extending our Inheritance Beyond Where Milton Could Go: Towards the end of his life Milton repeatedly said: "I have only scratched the surface. You will do much more..."

SHARING PRESENCE-CLIENT & PRACTITIONER Three Two Hour Classes - 6CEs July 18, 20, 22nd - Time 4PM PDT NCBTMB Approval in Process Cost \$90



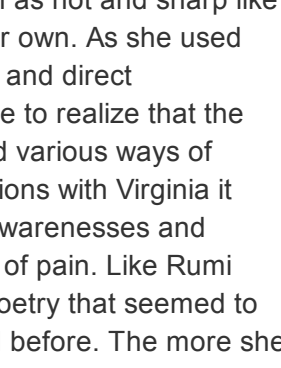
Milton Trager's Words: "Hookup is like the measles. You catch it from someone who's got it." One of Milton's unique contributions to the world of bodywork, was his term "Hookup."

Finding Zero - Finding Presence: Like the zero in mathematics, presence is hard to define because of its no-thing-ness. Like zero, presence would seem to have no objective reality and yet it's applications may change the ways we understand the therapeutic relationship. Presence, like zero, is a placeholder with no measurable reality. You might say that zero does nothing except take us conceptually to a whole new reality. Because zero represents nothing, and because it was imported from foreign cultures (Arabic, Indian, Chinese) it was considered a secret form of magic and resisted very adamantly. Like zero, presence stands for nothing material, but it implies a whole new level of awareness. Like zero, the attributes of presence: deep silence, stillness, emptiness and no-thought, produce effects that can change our whole sense of reality. The gifts of presence, produced as it were from nothing, can relieve all suffering, heal all illnesses, release us from our addictions and habitual behavior, and awaken us to a new world. The discovery of zero is obscure and probably was ancient and secretly passed down because it did require a different level of non-tangible understanding. The final acceptance of the concept of zero changed mathematics forever. The practice of presence is perhaps even more ancient than the secret of zero, but has usually only been taught to those who were willing to learn it's principles, and look at life from a wholly different place, a place of curiosity and mystery. The practice of presence exists perhaps in all spiritual traditions, at the core. After one has undertaken all the steps of purification and prayer and abstinence... sometimes like the Buddha or like Christ in the desert one comes to presence the deepest mystery of all sometimes like the Buddha or like Christ in the desert, one comes to presence, the deepest mystery of all... there is nothing to do, no need for purification or prayer or abstinence... only the practice of aligning oneself with the moment, the continuous eternal NOW.

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PRESENCE PAIN - TRAIL MARKERS Three Two Hour Classes - 6CEs July 25, 27, 29th - Time 4PM PDT NCBTMB Approval in Process Cost \$90

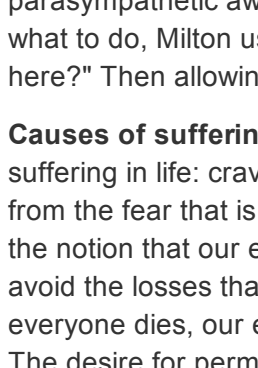
Milton's words: "If you are creating pain, you are not doing Trager." During much of the time that Milton was teaching bodyworkers, most of the other modalities relied on pressure to overwhelm resistance in the connective tissue of the body. Massage techniques were mostly drawn from deep tissue, trigger points, sports massage, and offshoots of Roling. Milton's approach to pain was the oposit of fixing. Listening Hands!



Taking a Different Tack towards pain: A client, we'll call her Virginia, was a successful artist. When she first came to see me she was in such pain from surgical trauma that she said: "I feel suicidal." Thinking that there was no direct way for me to contact her pain which was mostly internal, I said: "I cannot take you out of your pain, but I will teach you how to relate to the pain in a different way." I taught Virginia how to feel into her pain, to feel the shape of the painful area, to feel the qualities of the pain, to feel any connections between the painful area and any other parts of her body, and to notice any pattern or rhythm to the pain. I then taught her to use her breath to interact with the pain. This she was readily able to do... first intensifying and then diminishing the pain. I then asked her to describe the pain to me. She described the pain as hot and sharp like a red-hot poker. I encouraged her to practice this approach on her own. As she used these tools on her own she started to experience a sense of relief and direct involvement in healing the traumatized area of her body. She came to realize that the pain was in part an indication that her body was healing. She used various ways of describing the pain including art and poetry. After four or five sessions with Virginia it became clear that the pain was opening her up to much deeper awarenesses and experiences that seemed to emerge directly through the doorway of pain. Like Rumi dictating poetry while whirling in ecstasy Virginia started to write poetry that seemed to come spontaneously from a place inside she had never contacted before. The more she practiced going into her pain the more new creative faculties became available. She has become a well-known spiritual writer. Her book contains her poetry and her art and has opened many persons up to their own inner resources. In short, her whole life was changed by her willingness to turn towards her discomfort rather than away from it. She has become accepting rather than denying of the pain she experiences in her body and her life. Pain has become her "compass" signaling the direction of personal expression and transformation.

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TWO DIFFERENT TYPES OF FEAR Chronic Two Different Types of Fear Three Two Hour Classes - 6CEs August 1, 3, 5th - Time 4PM PDT NCBTMB Approval in Process Cost \$90



Milton Trager: "Fear is held in the mind of the client." In 1975 Milton demonstrated his method which he called Psycho-physical Integration at Esalen Institute. Esalen and much of the other leading edge proponents of the Human Potential Movement were absorbed by the idea that cathartic, strong emotional releases, are transformative to the human psyche and create personal empowerment. Rather than using fear as a stimulus, Milton used gentleness, and not pushing! Rather than promoting sympathetic responses, he promoted a parasympathetic awareness. Rather than using hands to push, knead, and tell the body what to do, Milton used soft-listening-curious-hands, asking "What needs to happen here?" Then allowing!

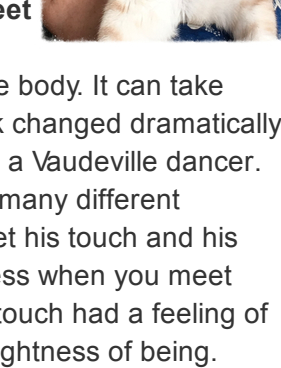
Causes of suffering: According to Shakyamuni Buddha, there are two main causes of suffering in life: craving and ignorance. I aver that both of these causes of suffering stem from the fear that is fostered by our egos. In our ignorance of self we have perpetuated the notion that our egos are our identity. We want the rewards of this life and we want to avoid the losses that cause pain and suffering. Despite the fact that bodies age and everyone dies, our egos strive to create some sort of permanence in this world of form. The desire for permanence stems directly from our fear of death. And yet the most effective tool for feeling eternal life is learning to be present in the body. And this body-centered shift in awareness can happen at any stage of life. Humans have condemned their bodies for causing suffering and for impermanence. And yet presencing, the end of suffering, is attained through our bodies. Perhaps there is a destiny implied in our professional work with bodies that involves humanity's awakening out of fear induced ignorance.

Sources of fear - Success Failure: Notice that we have replaced comfort, wisdom, love and satisfaction with addiction to the "adrenalin rush," and the ever present quest for wealth. The pursuit of success gives the ego a sense of aliveness later to be replaced by the emptiness of death. The ego tries to run the body as a servant to its own masterful way. The consequences are a life not lived... the adrenalin rush is addictive attempt to cheat death and create immortality with a drug called success that is so fleeting that all the rewards it offers dissolve as we pass into the timeless presence, the real essence of our Being. Notice how much the messages of fear bombard us throughout the day as we try to achieve success.

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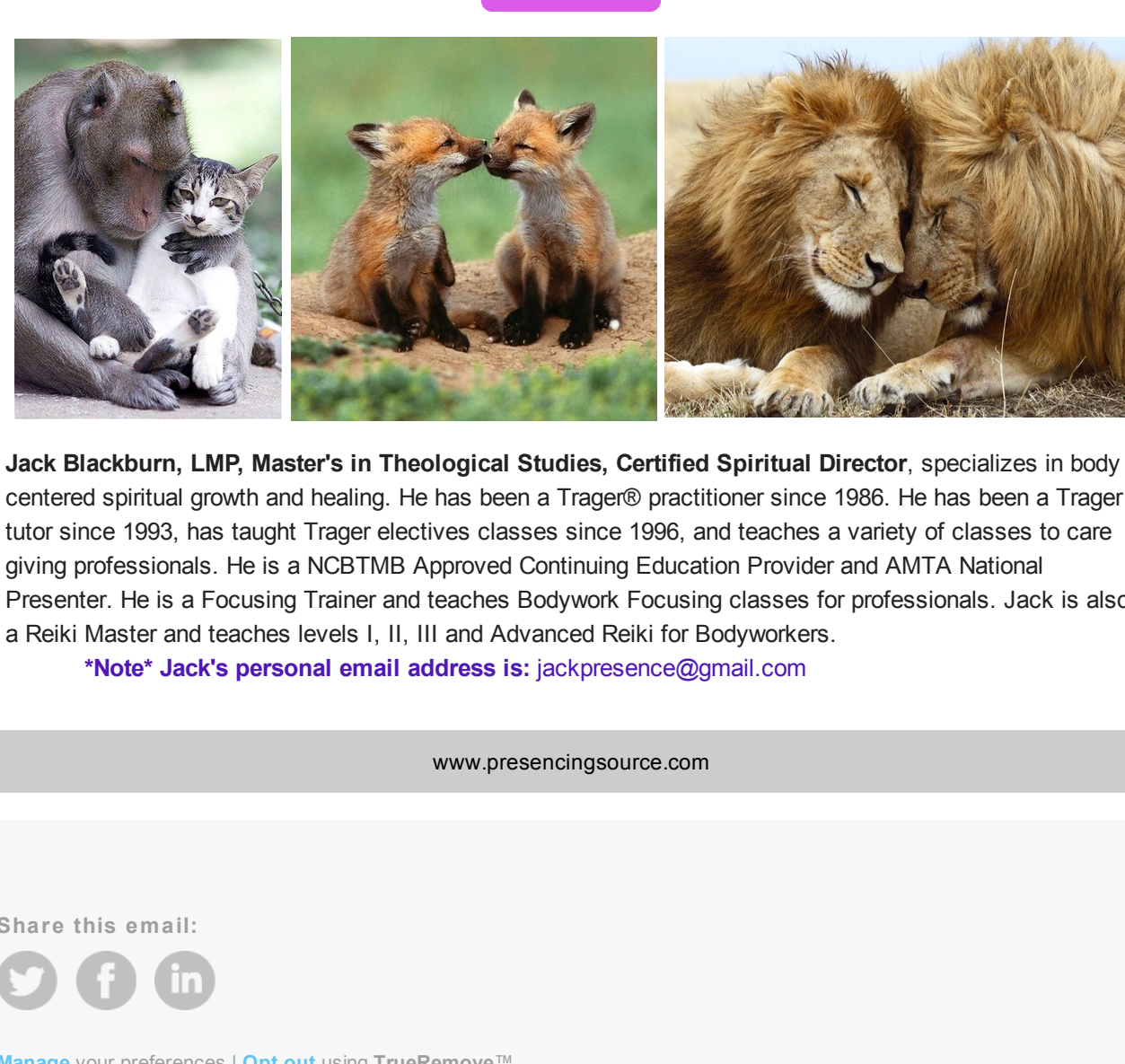
TWO-WAY INTERACTIVE TOUCH Three Two Hour Classes - 6CEs ** Corrected Dates** August 8, 10, 12th Time 4PM PDT NCBTMB Approval in Process Cost \$90

Milton: "Use your hands to listen to the tissue. When you meet resistance do less!" These words by Milton are the true essence of his approach to the body. It can take years to understand what he meant by those words. His own work changed dramatically over the years. He was strong, athletic, was a boxer and "hooper," a Vaudeville dancer. His early tablework involved dramatically tossing clients bodies in many different directions like the hot swing dancers of the 1930s and 40s. And yet his touch and his footwork, was like Fred Astaire, incredibly soft and agile. "Doing less when you meet resistance," became the path he followed in his senior years. His touch had a feeling of emptiness; beckoning you to join in the dance with his incredible lightness of being.



Touch practitioners can learn to feel clients' somatic awareness: Touch practitioners know that there are many things they can learn to feel in the client's body: the heart pulse and the breath pulse in certain large parts of the body, like the chest. With sensitivity, one can also feel the pulses in other body parts like fingers, toes, and facial muscles, far away from the heart and the lungs. Practitioners can also feel temperature, moistness, hardness, softness, subtle body reflexes, and resistances to movement. Practitioners feel some of the internal bodily conditions: tonus of connective tissue, bloating, dehydration, gas, and electrical tingling. The most amazing touch skill however is the ability to feel the client's state of awareness and concentration in any part of the body. If the client is deeply involved in a body part practitioners can feel it. If the client is afraid to feel pain in a body part, practitioners can feel the absence of awareness. If the client feels into a body part by sensing it from inside, practitioners can learn to feel that. If clients touch us or interact with us from inside their bodies we can feel that.

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Jack Blackburn, LMP, Master's in Theological Studies, Certified Spiritual Director, specializes in body centered spiritual growth and healing. He has been a Trager® practitioner since 1986. He has been a Trager tutor since 1993, has taught Trager electives classes since 1996, and teaches a variety of classes to care giving professionals. He is a NCBTMB Approved Continuing Education Provider and AMTA National Presenter. He is a Focusing Trainer and teaches Bodywork Focusing classes for professionals. Jack is also a Reiki Master and teaches levels I, II, III and Advanced Reiki for Bodyworkers. *Note* Jack's personal email address is: jackpresence@gmail.com