

CENTER FOR MIND-BODY MEDICINE
COMPREHENSIVE CANCER CARE 2001

CONCURRENT: Touch, Movement and Energy Medicine

SPEAKERS: BARBARA MOQUIN, MSN, RN, CS-P Uniformed Services University of Health Sciences; SHANTI NORRIS Smith Farm Center for the Healing Arts

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PROCEEDINGS

MS. MOQUIN: I'm Barbara Moquin, and my co-presenter is Shanti Norris. I will be presenting definitions of energy, energy medicine, Reiki healing, therapeutic touch, and dance therapy. It's a little bit different than what is mentioned in the brochure. Of interest will be some research related to oncology care, and we will also have some creative time experiencing an energy exercise. That's when we'll play. Okay? We'll also do a little bit of dance and movement. So if you're a little cool now, we'll get the energy moving and things will feel a little bit better. Okay? Believe me, this is just an appetizer of a voluminous topic. I mean, Shanti and I were talking, we could do an all-day, all-weekend seminar on this, but we'll cover as much as we can. God bless you. There are some things that I mention in the lecture, and if you have questions later, you can just ask me privately and I can give you my E-mail, if you're interested in contacting me. Just to give you a little bit of an idea about some of my experiences with oncology patients and families, it really began when I was an undergraduate at Georgetown. Then, unbeknownst to me, I was on Dr. Kubler-Ross's ward where she had done her research when I was a spanking-new grad at the University of Chicago. I've also had the pleasure of working for the National Cancer Institute and Navy as one of their clinic coordinators. Now I have had the privilege of many years of listening to really what I consider the hearts and souls of many people as they have been on this cancer journey. As a result, I would really like to dedicate my portion of the discussion to now what numbers in the hundreds of family members, friends, and patients -- and those lines sort of blur at this point, you know, it's all become a little bit more like family, really -- who by dealing with cancer and permitting me to participate in that experience -- and I really feel like it has been a participation, but at their permission -- I have really seen the true courage and the compassion necessary for healing. That really speaks to the energy therapies that I'll be hopefully not all introducing you to, but maybe you'll be hearing a little bit more. Also, this is a pre-paid, or rather not paid, but a pre-announcement, if you would like to actually experience Reiki, and healing touch and massage, we have our little setup in the vendor area in the exhibit space. Okay? I'll be there after our breakout session and we'll also be there during the break time and after the breakout sessions tomorrow. You're more than welcome. All right. So to start. Are any of you fans of Beach Boys' music? Do I see any hands? Okay. Good. Good. All right. So do you want to break into a rendition of the song Good Vibrations? Do you want to do that? Okay. All right. You know that feeling of positive vibes that you share with someone. Okay? How about when you enter a room and you can immediately sense the emotional climate of the group. Okay? When you meet someone and there is an unmistakable sense of already knowing them, if you will. Okay? People talk about vibes, being on the same wavelength as someone and a situation of

deja vu, which really speaks to a general experience of some form that could be an energetic exchange. In Dr. Richard Gerber's *Vibrational Medicine* -- that's one of the books that was on the list, it's an excellent reference, Richard Gerber's *Vibrational Medicine* -- there is a very thoughtful academic presentation of what is understood regarding this energy that we speak of. Scientists really believe in four physical forces: Gravitational, electromagnetic, and strong and weak nuclear forces. Though additional forces may yet be discovered, these four have already objectively been shown to exist. Most researchers believe that these forces account for all known types of energy. Everything that happens, even in healing, must in some way involve these four forces. Also, today's physicists, mostly quantum physicists, categorize events in nature as being local or non-local. This is pretty easy to understand with some examples. Local events are really best described by what we would think of as common sense, or classical science. A tumor is surgically removed and disease is eradicated. That's if a then b, basically. Okay? We all can see that. A sinus infection is treated with antibiotics, and subsequently, the congestion, pain, and the infection are relieved. However, non-local events in nature, despite not being verified experimentally, remain outside of ordinary understanding. To further explain, non-local events are not a result of any force or signal. It's not like you can say, I'm going to do this and then that would happen, as in surgery. The strength of any changes with non-local events does not weaken with increasing distance, which is a really fascinating component, especially of distance Reiki and distance healing, which -- actually, Dr. Elizabeth Targ has articles in the workbook related to that which are very helpful. Also, with non-local events, distance correlations take place instantaneously. There is no time. There is no space. It's instantly. Because you can be thinking of someone and the phone rings and it's them. You have a thought. All of sudden the phone rings. It's them on the other end of the phone. Perhaps you've had this experience of knowing a loved one needs help and you might receive a dream or a phone call to that effect. Also, numerous research studies now of patients being prayed for, and sustaining a better clinical outcome than a non-prayed-for group. A control group. There is lots in the literature about that. Certainly something I've done a lot of: sending distance Reiki and the recipient can report a change in the condition: Physical, emotional, mental, or spiritual. So they are all subtle shifts. Not things that are easily seen at times. Subtle changes. Subtle happenings, but differences at times now documented by MRIs, EEGs, biofeedback equipment. In the Princeton University labs, we had a fun experiment with some of the staff from Princeton at one point at the Uniform Services University, where I'm working. There are numerous other locations that have done quantifiable measurement now of energy and energy changes. But this energy really permeates all living organisms. Many cultures have believed in the existence of this. Actually, on your handout -- this handout is in the workbook -- there are numerous terms for that energy. It's basically all the same experience, but the energy has now been measured at points along meridians which flow through the body, most commonly used by acupuncturists, or folks doing acupressure. Energy fields and energy centers, also known as chakras, or Sanskrit for "wheels of energy," are sometimes visibly seen by healers and photographed by Kirlian photography. This offers some visual glimpses into the existence of a different dimension beyond our mere physical form. I'll certainly tell you a little bit more about energy fields and energy centers when talking about Reiki and healing touch. So energy medicine, then, studies and attempts to use energy in a therapeutic way. Health, according to an energy paradigm, then, is the harmonious flow of life energy along all paths. The energy system then is those three parts: The fields, the meridians, and the centers. While imbalances in flow, they result in illness. That's the energy paradigm. Now, Reiki. Has anyone ever experienced Reiki in the room? Oh, my goodness. Why aren't you folks

up here doing this lecture? Good, I'm preaching to the choir. That's great. Okay. So you know Reiki means universal. Rei-ki is the life force energy according to the Japanese. Reiki. Dr. Mikao Usui developed Reiki in the mid-1980s. The historical development of Reiki is very comprehensively outlined in numerous Reiki books that have now been in print. But there is also lots of information now on the Internet for those of you who like the Web sites. You know that Reiki practitioners use hand placements along the energy centers, or the Chakras, primarily using the Chakras to channel energy to the recipients. The goal is always being to balance and harmonize and enhance an individual's energy to promote optimal health. Currently, Reiki can be categorized into three main areas: The traditional Usui was the rediscovery of the Buddhist healing by Dr. Usui in the late 1800s, and really is the basis for all other varieties. Tera Mai Reiki, trademarked by Kathleen Milner, includes some missing symbols, apparently, that were lost in the original. Also, Karuna Reiki, by William Rand, is based on the traditional, but uses other extra symbols. This is very similar to Tara Mai. Now for a bit about the energy centers, or the Chakras. This info is again a glimpse into a very fascinating area, and in Barbara Brennan's book, "Hands of Light" -- any of you ever seen that? It's very much like a workbook. It's an excellent book, because as we are very visual as human beings, it helps to see some of this. Okay? It's beautifully portrayed. The energy centers are vortexes of energy, are reels of energy that are receptacles for receiving, moving, and discharging energy. The seven major Chakras stretch from the top of the head to the base of the spine. This actually is a Chakra scarf that one of my patients gave to me which I use when I'm doing energy work. This feels lovely because of the vibration of the colors, but it also feels good to most people when it's close to them when they're receiving energy work. You can see the different colors. For the crown, the top is the purple, and third eye is the blue. The throat is more blue -- its purple, violet, blue. The heart space is green. The solarplexus is the yellow. The pelvic is orange. The root Chakra is red. Okay? So I may wave this for awhile because it feels good. Thank you. All right. However, there are also additional Chakras above and below the body. Okay? Smaller Chakras at other placements along the body. But it's primarily at the seven major Chakras that Reiki practitioners use their hand placements. Interestingly enough, the Chakras actually correlate to the major endocrine organs. They are placed very closely to those. Also, what feels nice about the Chakra scarf or the colors is, we are actually very musical because there are musical tones that are associated with each Chakra as well as the colors. So we're actually sending out a lot of different information and a lot of music, and sound, and color to others even before we speak. So whatever is in your energy field basically gets communicated to those who come in contact with you. So we get back to the Beach Boys and "Good Vibrations." That's what goes out. That's what feels good or sometimes might not feel so good. Okay? There are different levels of Reiki practitioners. I'm speaking as an independent Reiki master. I guess we're the wildest of the bunch, because we certainly don't subscribe to some of the more regulated Reiki. I haven't had the pleasure of experiencing the others that I mentioned. I have mostly worked with independent Reiki masters and practitioners. You complete Level 1 and 2 before apprenticing to become a Reiki master. There are different requirements in the different systems to master the material. So as far as trying to standardize Reiki, it's a little bit more of a challenge than something like acupuncture, healing touch, some other things. But there are attainments that a Reiki master does for a recipient that actually enables you to perform Reiki. The attainments assist with a Chakra opening, balance, energy flow, direction, and strength of energy movement. Each level of Reiki instruction increases the skill and ability to channel higher, finer energy, and also encourages the self-development of the practitioner. I had someone mention to me when I was doing energy

work just before our session that she was wondering whether or not to continue to be a Reiki master because she's already gone through Level 2. I said you'll certainly get that information intuitively when you meditate or pray on that. But I said, you have to be aware, this is not the easiest path to follow, which I found out in hindsight and I wasn't warned about. But that's okay. It's all good. Because a Reiki master can commit to leading a disciplined life so as to be more receptive to energy and its transmission. I've had people ask me, how did you get involved in Reiki? I said it found me when the time was right. I find that to be very true. Healing touch is another energy-based therapeutic approach to healing. It uses a collection of energy-based therapeutic modalities. So healing touch is like the umbrella. I practice a lot of therapeutic touch, which is one of the modalities. Therapeutic touch was developed by Dr. Dolores Krieger, who was at New York University, and Dora Kunz who is a healer. In using healing touch techniques to assess and balance the energy system, again, the recipient experiences a greater balance along all planes: the physical, the emotional, the mental, and the spiritual. The healing touch program was developed by Janet Mentgen, who is an RN, a nurse, who was practicing energy-based care in Denver, Colorado in 1980. Healing touch is another multiple-level program that you can advance from a beginner to become certified as a practitioner and a teacher. Two essential components of healing touch and therapeutic touch are just a little bit different than Reiki. The restoration of harmony and balance is best accomplished by the centered heart space of the practitioner. So that again, it's very much of a requirement, if you will, but a responsibility to really work on your own self-development because of the energy that moves through. Not that you would give somebody any negative energy, but it's just much more even and much more health-promoting for the practitioner as well as the recipient. Intention to promote healing is of paramount importance. Healing touch and therapeutic touch also involve a focus a little bit more on the energy fields, even though healing touch can use the Chakras. This is really what is known more as the aura. Most people have heard that common term. The subtle body, or the aura that is connected to the physical body, can extend at great distances beyond the physical form. It is this subtle energy field that is depicted as the halo that is around the Christ, other saints, ascended masters. It is thought that people could be healed merely by being in the presence of these higher energy beings without there ever being any physical touch. That's also the way it can be with healing touch and Reiki. Certainly the same is true for many healers today. Just being in the same room can have a positive effect. So when you think also that thoughts and emotions are separate energy fields, and as such also reflect health and illness, before any physical, emotional, or mental condition materializes then, it is possible that the energy system actually can reflect a disturbance. Now Reiki practitioners, healing touch practitioners, don't do diagnosis. We do assessments of the energy field. We're not going to tell you, oh, you have this process happening, whatever. But there could be an imbalance or a change. Then working and integrating again with another healthcare provider who is more from Western medicine. Moving a little bit into dance therapy. This is fun, too. Okay? This is a type of psychotherapy that uses movement to further the social, cognitive, emotional, and physical development of an individual. Dance therapists assist people to develop communication skills, a positive self-image, and emotional stability. Dance therapy began as profession in the 1940s, with the work of the modern dancer Marian Chase. Dance therapy is often an easy way for people to physically express emotions when his or her experience is so painful so as to suppress talking. This is another reason why art therapy and music therapy can be so effective. Examples included for this conference's purposes then are people who are dealing with chronic illness and life-threatening disease can be assisted to deal with pain, fear of death, and changes of body image in a very

gentle way. Many people with cancer and other illnesses find dance therapy classes to be a way to really relax, have relief from pain and emotional challenges, and have relief from the emotional challenges for awhile, or to really more deeply express emotional feelings about painful topics such as impending death. The emphasis on dance therapy is really on free movement and expressing one's emotions, not on any certain steps. So any of you folks out there who don't think you're dancers -- we're all dancers. It's just how we move and whatever our rhythm is. Children, teens, and some adults -- I say some adults -- who cannot or do not want to sit still for psychotherapy, for talk therapy, can really benefit from free-flowing movement. Even seniors who can't move well, and those folks who are confined to wheelchair or a hospital bed, can really, in some ways, move to the rhythm of the music. So dance therapy can be very effective. If you will recall, using an energy medicine paradigm, again, if thoughts and emotions are energy forms, and the movement of these energy forms can facilitate release, harmony and balance, think of dance as movement; dance as moving the energy. Okay? Also considering numerous cultural practices of dance as a ritual. Rituals have been talked about already in this conference in a beautiful way. Ritual to acknowledge and celebrate milestones and important events in a life span. Illness, specifically cancer, is yet another thread in the tapestry of life experience that can benefit from the freedom inspired by dance. This is especially relevant in the work of Anna Halperin. Many of you might have heard of Ms. Halperin. She is known as a dance revolutionary, and as a result of her experience as a cancer survivor, has developed a technique called psychokinetic visualization. This again integrates movement and emotions and imagery to vitalize a cross spectrum, physical, emotional, mental, and spiritual. I almost got to see Ms. Halperin at the Kennedy Center last weekend. Did anybody see her? You did see her. Good. I'd love to speak with you. Because with all the construction and all the chaos around Washington, I didn't get there. But I had good intentions. So her work just sounds fascinating. She also has a book that's out now too that you can reference. All right. Let's talk a little bit about research. That's important. Shanti and I were saying this is a little bit more cut-and-dried lectures than we are usually used to. So once we get into the energy and the dance, and the yoga, and the massage, it will be a little bit more free-flowing. Well, this is going to be brief because there hasn't been a lot of research. Okay. So we can stop right there and move into the energy. What can I say? There has been research in therapeutic touch and Reiki. But really no double-blinded placebo controlled studies specific to cancer care. However, there are lots of studies specifically in therapeutic touch that have significant results related to decreasing anxiety, decreasing pain, increasing wound healing, decreasing nausea, having a sustained sense of well being while using some of the techniques and the therapies, as well as lots of studies on plants, animals, newborns. That really facilitates looking at the placebo effect as not being a part of the experiment, which is important. Also, the Web site for the National Center for Complementary and Alternative Medicine, which has been talked about at the conference as well, lists hundreds of research citations, thousands at this point. I must say, I have to put a plug in for Canada, which is where a lot of my relatives are. They really are out in front with their work in Reiki. That's where a lot of the research has been done, even more so than the States. So starting with therapeutic touch and Giasson and Bouchard's study in Quebec, Canada. This is a study, "The Effect of Therapeutic Touch on the Well Being of Persons with Terminal Cancer," published in the September '98 "Journal of Holistic Nursing." The purpose of the study was to examine the effects of 3 therapeutic touch treatments on the well-being of 20 persons with terminal cancer receiving palliative care. Participants in the experimental group with an N of 10 received 3 non-contact TT treatments, therapeutic touch, of 15 to 20 minutes. Participants in the control group, also an N of

10 -- so it was just a small sample, received 3 rest periods. The result of the study, measured by the well-being scale, supported the hypothesis that indeed 3, even just 3, non-contact therapeutic touch treatments would increase the sensation of well-being in persons with terminal cancer. Now a little bit about Reiki. An Olson and Hanson study -- these are some of the latest studies; there's actually a lot in the literature when you do a lit search -- Olson and Hanson study at the Cross Center Institute, Edmonton, Alberta, Canada. Again, using Reiki to manage pain. This is a preliminary report published in the June of '97 "Cancer Prevention Control." The purpose of the study was to explore the usefulness of Reiki as an adjunct to opioid therapy in the management of pain. No studies were in existence, and this really has been the case. So a pilot study was conducted using, again, 20 volunteers; a small sample, experiencing pain at various sites including cancer. Both a visual analog scale and a Likert scale showed significant reduction in pain following the Reiki treatment. This was by a second-degree Reiki therapist. Finally, regarding dance. This was a program. This was not a research study. This was at Hackensack University Medical Center, New Jersey. A lot of negative press about New Jersey lately, so we'll say something good about New Jersey. Okay? It's Cohen and Walco's Medical Center of New Jersey program in dance and movement therapy for children and adolescents with cancer. This was published in the January-February '99 "Cancer Practice." The inclusion of dance and movement therapy was a part of their interdisciplinary teams addressing the psycho-social needs of children and adolescents with cancer. They were proposing that this would really facilitate a greater integration of factors related to coping. Again, this was not tested. However, there are some other dance therapy programs that are listed, again, that offer similar possibilities for the management of cancer treatment symptoms and promoting emotional balance, not necessarily just in cancer care, but emotional balance and emotional maintenance. Last, a number of studies have reviewed the literature, and this is especially important for providers. The recommendations have specifically been for the necessity of providers to be aware of these and other complementary and alternative modalities, because the latest numbers really are anywhere from 60 to 90 percent of pediatric and adult cancer patient usage of these CAM modalities, and still many times without communication with the provider. So even if you don't use these techniques as a provider, just be aware that most of your cancer care patients probably are, in one form or another. Clinical reports, case studies, including hundreds of cancer patients I have seen, volumes of anecdotal material from other providers, and resounding satisfaction from patients -- and that's what it's all about for me -- the satisfaction factor of patients -- really focused to the mission of continued research to highlight the safety and efficacy of these non-invasive, cost-effective, and practical energy-based therapies. All right. Now let's play. Okay? Oh, this feels much better. Okay. Now we're going to do a very brief energy exercise, a breathing exercise. Then we'll do a little bit of dance and movement. So you may want to move the papers, et cetera. All right. Now if you will just have your feet flat on the floor. Okay? Sit as comfortably as you can in the chair. We're going to do a little bit of breathing. All right. So just take a nice slow deep breath in, in through your nose, out through your nose or your mouth. Okay? Whatever is comfortable. Inhale again through your nose, a nice easy breath. Inhale. Exhale through your nose or your mouth. Now, as you breathe, inhale light. Imagine, use all your senses. Inhale light and exhale peace. Inhale peace as you breathe. Inhale peace. Exhale love. Again, breathe in, and inhale love, and exhale hope. Breathe out. Now if you will, in that very easy breathing space, take your hands and put your palms together. Right? So that your hands are about one inch apart. All right? Breathe again, nice and easily. Breathe so that your hands are not touching. Breathe in and breathe out and see if there is anything that you feel that is happening between your palms.

There may be. You may not have a sensation of anything. Don't try to make it happen. Don't really watch it. Just observe. All right? Another nice and easy breath, and as you're breathing, move your palms apart, just a little, to maybe about two or three inches apart. You're breathing nice and easily, normally, deeply; and exhale. Again, see if there is anything that is happening between your palms. Usually what happens is people are so focused on the palms they forget to breathe. Remember to breathe. Breathe in deeply and exhale. All right? Now move your palms a little bit closer again to about an inch apart. Again, your fingers, your hands, are not touching. Breathe easily and deeply. Now, this time, just move your palms up and down like you're rubbing your palm; okay? Move your palms up and down and again, see if there is any sensation you have. All right? Come back to quiet. That's your palms together about one inch apart. This time, breathe and stretch your hands out like you have a ball between your palms. Breathe, and bring your palms back together, and exhale. All right. Your palms are about an inch apart. All right. Nice easy breaths. This exercise is actually from Dr. Dolores Krieger's therapeutic touch book, the bible for therapeutic touch. Now, if you will, if you'd like to, you can put your hands down. Okay? Hold your hands in this position so that one hand is up and one hand is down. What you're going to be doing is that you'll be sending and receiving energy from the person next to you. Okay? You can do this across the aisle if you'd like. If you can't reach, that's okay, the energy will still move. Okay. So what you want to happen is that one of your palms is either above or below your next-door neighbor's palm. Okay? So again, your hands are not touching. Just like this. Okay? So you're just -- one palm is up, the other palm is down. You're passing energy that way. You can have both your palms work. You just want to keep passing. Okay? Does that make sense?

PARTICIPANT: Is one particular palm up or down?

MS. MOQUIN: It doesn't matter. However you can best match it. Yes. As far as moving the energy this way, when it goes across, there is enough energy flow in the room that we don't need to get caught up in palms. But if you can somehow match what's next to you, as far as the person next to you, it will still work. Believe me. Okay. We can be flexible with this. Okay. The idea is that you felt perhaps a little bit of what was happening with your own energy space. All right? If you felt anything. You can also feel what's happening with your neighbor next to you. But also again, since we are all connected, you'll have a sense of what's passing through the room. So again, we're going to pass some lovely energy vibes. Take in a deep breath. Breathe in. All right. Breathe out nice and easily. Okay. Again, breathe in light. Breathe in light. That works. Breathe out peace. Breathe in peace. Breathe out love. Breathe in love. Breathe out hope. Now take your palms again and come back to quiet, one inch apart. All right. Just place your palms very gently on your heart space. Okay. Just quiet. Quietly close. The next exercise is a little bit more vibrant, if you will. Okay. All right. Maybe I'll use this. Now, one last thing: A little bit of dance and movement. If you'd like to stand to do this, this actually works better. We do have enough room. We can do this. Okay. This won't take very long. We're going to do a little bit of Broadway. Okay? All right. We're going to see some high kicks and some moves. Okay. So get ready here. We'll use the space. All right. Now, you cannot hit the person next to you unless you have permission. Okay? That may be a nice way to meet your person next to you. Okay. All right. Now, I know all of you can't see me but that's okay. I'll be giving directions. No problem. Okay. So your feet, again, are shoulder width apart. All right? Nice easy base of support. Put your right hand up in the air with some attitude. I want to see some attitude. Okay. Your left hand up in the

air with just as much attitude. Okay. Your right hand down by your side. Okay? You can sing with this if you want to. Your left hand down by your side. Okay? Now, take your arms and wrap them around your shoulder and move and hug. Okay? This is for you first. Okay? Move the spine. Move the waist. See how it feels. Okay? There you go. You can get some sound going with this. All right. All right. Again, some attitude. Your right hand up in the air. Okay. Left hand up in the air. Keep your hands up there. You just have one choice. Okay. Both hands up. Right hand down. All right. Left hand down. This time, you are going to send the energy. You are going to bend your knees and send the energy. Okay. Excellent. All right. Do it again and send the energy. Excellent. Okay. Now, if you will, your right hand down by your side. Your left hand down by your side. Again, reach up, last time. Right hand up. Left hand up. This time, we'll quietly close. Bring your hands together. Fall down to your heart space. Gently bend from the waist. Namaste to all of you and thank you.

MS. NORRIS: Thank you. That was wonderful, Barbara. Thank you. Well, my name is Shanti Norris and I am director of Smith Farm Center for the Healing Arts, which is a non-profit here in Washington, D.C. We're about 6 years old. The main thing we do is residential retreats and other programs for people with cancer based on a model developed at Commonweal about 15 years ago in California by Michael Lerner and Rachel Remen, who we just heard. I am really pleased to be here. And what I'm going to talk about today is mostly my experiences teaching and practicing yoga with people with cancer. So I was reminded as I was putting my words together - - actually, let me give you a little bit more about my background. I've worked in homeopathy for many years. On the retreats, besides administering the retreats, I also teach the meditation, stress reduction, yoga, and things like that. I've done that in many different settings including with pregnant women, children, university settings, and with people with cancer. So I have a lot of confidence in what yoga has to offer both people facing an illness and also to any others. It certainly has been a great benefit in my life. So I was remembering an event about -- I'm embarrassed to tell you how many years ago it is. But there was a talk that my yoga teacher was giving at Carnegie Hall in New York City. Some of you may remember this. There was a wonderful poster that a friend of mine put together for this talk. It said Swami Satchinanda in Concert, because it was at Carnegie Hall. It said yoga is over 2000 years old, but it may be new to you. It went on to say that most people think that yoga means standing on your head. But actually, it means learning to stand on your own two feet. I agree with that. So what I have to say. Yoga is an ancient system of health and transformation. It's finding its way more and more into hospitals and clinical settings. On account of its systematic experimental approach to personal growth, yoga has often been referred to as a science. What I want to do in this very short time is tell you some of the benefits, briefly review the history and the larger context of the science of yoga, define a few terms, review a little bit of some of the studies, tell you what I think is most helpful for people with cancer, give you some warnings and guidelines, and suggest some resources. I have some resources in your handout book as well. If we have time, I'd like to do a progressive relaxation, sort of an experiential session at the end here. Okay. So first, some benefits in brief. The physical postures, which are called asanas, tone the body, increase circulation, reduce stress, improve immune and endocrine function, restore flexibility, promote cleansing and healing, and can improve our relationship to our own body. Breathing practices and meditation also reduce stress, improve concentration and mental functioning, help restore a sense of balance, and bring one into the present moment. They also afford a different possibility for dealing with fear and depression and can help restore a sense of hope. Quieting the mind

makes it easier to make the difficult decisions a person with cancer routinely faces, and helps one become more aware of a sense of direction. Yoga's dietary suggestions can help cleanse the body, improve digestion and elimination, and increase energy. The larger philosophical understanding can help one maintain one's balance in difficult times, restore one's sense of connectedness in the universe, find meaning again, and even face death and dying with greater acceptance and peace. The word "yoga" is most often translated from the Sanskrit as meaning union, or to yoke, or to bind back. Union here means union with the higher self or higher nature. To bind back has the same meaning as the origin of the word "religion," religio, which means to return to the source or return to our own original state. A balanced and peaceful mind is the definition of yoga, given in the Bhagavad Gita. The scene of the Bhagavad Gita, some of you may know, is a battlefield. The teaching suggests that even in the midst of battle, there are techniques to help us keep our mental equilibrium. Recently, patients and Smith Farm staff have likened the terrorist attacks and subsequent events to a cancer diagnosis: The suddenness, the sheer magnitude, the sense of betrayal within one's own land, or one's own body, the choices before us, the underlying anxiety, fear, or anger, and the question of whether this will be contained within a short period of time, or whether it will spread to unimagined proportions. Suddenly every new twitch or sound is portent with meaning. We find that each of us deals with this situation a little differently. I actually think that for those of us who have not had a cancer diagnosis ourselves, but who work with people with cancer and other life threatening diseases, that this experience can actually be a helpful opportunity in understanding first-hand what patients face. My colleague, Michael Lerner, in fact often likens receiving a cancer diagnosis to being dropped by helicopter into a war zone behind enemy lines into uncharted territory without benefit of a compass, a map, or prior training. In my opinion, the practices of yoga provide a wonderful basic training for dealing with the mental and emotional effects of a cancer diagnosis. The practice of postures or asanas is called Hatha Yoga, and this is a small part of the larger science of yoga. Also included are the breathing practices, progressive relaxation, and meditation. Another important aspect is the conscious use of the mind: Imagery, self-reflection, talking to oneself. Each of these has benefits and is worth practicing alone. Together, they form an integrated program that has greatly increased benefits. Hatha Yoga, the postures or asanas, usually include about 12 basic poses or stretches, called cultural poses. They differ from exercises in important ways. We all know what exercises are. It's sort of fast and quick and a little working with the muscles and the limbs. Asana is often translated -- or actually, the definition of asana, which we call the pose, brings steadiness and comfort. The literal translation of the Sanskrit word "asana" means feet, or a position that brings steadiness and comfort. Asanas were originally developed, as you will see later in this talk, to prepare us for the deeper practice of meditation so that we can sit quietly and peacefully and go with them. Key aspects of yoga practice include instructions to move the body slowly, with consciousness, and not to exceed one's limit, not to strain. There is no competition, not even with ourselves. These are important lessons, which often transfer into the way a practitioner carries himself in the world. A posture is perfected, which means made steady and comfortable, not by forceful effort, but by relaxing and fixing the mind on what we're doing. With these guidelines, the basic postures can be done by almost anyone at any age or state of health, and they can be modified to accommodate many different ability levels and medical conditions. Often, poses are done with the eyes closed; the awareness is directed within. Stretching, moving slowly with awareness, brings us into the present moment. The breath slows down automatically without effort. One's awareness of inner states is heightened. Our perception is often more calm and neutral, rather than the immediate

anxiety that often attends any notice of physical change by a cancer patient. A regained or perhaps even new relationship with one's body is developed. Patients are empowered that there is something concrete that can be done to help the body feel good. This body, which it is often felt has betrayed us, can once again become a good friend and can feel beautiful and peaceful. A fair amount of research has been done with asanas, beginning in the 1920s in India at Kuvalayanada, the first laboratory devoted to the study of yoga. A program of yoga asanas or postures has been shown to increase a cumulative index of physical fitness and promote cardiovascular efficiency. Asanas especially involve limbering the vertebral joints through forward, backward, and lateral bends, promoting increased flexibility. Inverted postures such as the shoulder stands use gravity to assist in draining blood from the lower limbs and increasing blood flow to the neck, including the region of the thyroid gland. Since the thyroid is highly vascular, diverting the flow of blood to this region is helpful in maintaining thyroid health, which profoundly affects the body's whole metabolism. Studies of people with asthma have shown increased red blood cell count, lymphocyte count, and decreases in total white blood cell count. The posture's ability to lower blood pressure has been shown in several studies. Dean Ornish's work shows a combined program of yoga, meditation, diet, and psychological support have a profound and measurable benefit to people with heart disease. We know that on Sunday, he is going to present his research on people with cancer as well with a similar program. Breathing practices include deep breathing, called abdominal breathing, alternate nostril breathing, and sometimes a vigorous breath called bhastrika, because they're bellows breath. We all know when we get angry or agitated or anxious, our breath tends to speed up and also become agitated and uneven. Likewise, when we're calm or very focused, our breath becomes very still and regular. We hardly notice it until our concentration is broken, and often, we come back with a kind of sigh as our breath comes back when we're very concentrated. From this understanding that the mental state affects the breath, the yogis deduced that by manipulation of the breath, you could alternately affect the mental states. Even a little experience demonstrates the calming effects that breathing practices produce. As a meditation tool, focusing on the breath is used in many traditions. When we breathe deeply, we energize the body with more oxygen. The three-part deep breathing encourages a slow respiration rate of about six breaths per minute and helps return us to diaphragmatic or abdominal breathing rather than the upper chest, fight-or-flight breathing that many of us have become accustomed to in our life. In the yoga science, there is reference to prana, or vital energy, sometimes called "chi" or "ki" that Barbara was talking about. Through the breathing practices, you can charge the body with this vital energy which promotes healing and which strengthens the nervous system. The breathing practices are referred to as the most powerful and health-promoting of all the yoga practices, and certainly warrant more scientific investigation. One of the subtle yoga practices is a technique for dealing with persistent unwanted thoughts. The suggestion is to consciously replace unwanted thoughts in the mind with other, more positive thoughts. Sounds simple, right? It's likened to the process of changing the oil in a car. In order to get rid of the old sticky oil, you simply squeeze in new oil, clean oil. Automatically, it pushes out the old. So to consciously bring in positive thoughts is another way to deal with the mind. This is not an avoidance or repression. In yoga, there is a lot of talk about dealing very consciously, watching the mind, analyzing the mind, which I'll talk about in a minute. But sometimes when we have persistent thoughts and we just want to get rid of them, this is a great technique. Rachel Remen's suggestion about this is that the mind is like computer hardware. It can only play one software at a time. So either you're playing the worry software, or you're playing some other software, or using the breathing software. So when you're focusing on

breathing or something else, you can't be worrying. It's easier than just telling yourself not to worry. Meditation can be very simple. There is a great mystique these days, I think, and a tendency to complicate the teaching and the practice and understanding of meditation. I recommend a very basic form of meditation, either using the breath to focus on, repetition of a single word or mantra, or simply witnessing the mind. The goal again is a quieting of the mind. While you're witnessing, you simply watch or be aware of whatever arises in the mind, without judgment, keeping a neutral point of view. This allows us to monitor our own thinking and our own mental states. It's a useful tool for getting to know ourselves as well. It affords us stepping back from identifying with everything that is going on and responding from a higher self. As you sit in silence and work at concentrating, you get to see just how noisy and active our mind actually is. It can be discouraging at first, but a little practice is worth its weight in gold. I had an experience with a 5th grade girl doing a deep relaxation at a school of a friend of mine a couple of years ago that I have never forgotten. I did a deep relaxation with a whole roomful of 5th graders, if you can imagine. The way I got them to calm down -- it was a wonderful experience, was to listen to their own heart as they lay on the floor and relaxed. I had them listen for their own heartbeat, and as they could hear it, only when they could hear it were they to slowly raise their hand. It worked. When they got up, they all left the room and one of the girls came over to me and said, can I say something to you? I said, sure. She said, you know, in that end part of the relaxation when we were just supposed to kind of watch our thought and things. I said, yeah. She said, well, when we did that, I have this scary kind of dream that comes -- that comes to me a lot of times. It started to come. I started to get really scared. Then I just watched it and it wasn't that bad. Then she said -- she looked with this face up at me -- and she said, you know what? I don't think it's going to be that bad anymore. So. Yeah. It was a nice experience. The research of Benson, Ornish, and Kabat-Zinn has encouraged medical centers to establish meditation programs for patients. In studies with most healthy people, the practice of meditation has been associated with slowed respiration, decreased blood pressure, decreased heart rate, lower blood lipid levels, decreased levels of stress hormones, and enhanced immune function. Psychological effects that have been reported include lower stress and anxiety, less substance abuse, and improved overall psychological health. In a '98 study, two groups of medical students were randomized to an 8-week mindfulness meditation-based stress reduction program. The treatment group showed reduced state and trait anxiety, reduced depression, increased empathy -- this is medical students -- and increased scores on a measure of spiritual experiences compared to those in the wait list control group. Other studies suggest that mindfulness meditation may be useful in the treatment of chronic pain and anxiety disorders. A recent study of 136 people with chronic illness, including cancer, involved an 8-week mindfulness stress reduction program. Overall improvements in health-related quality of life, such as boosts in vitality and lower pain levels, were reported. Based on several objective tests, some physical symptoms, as well as health-related psychological distress were reduced as well. Of note is that the beneficial effects on symptoms, quality of life, and psychological distress were maintained in patients who were interviewed one year later. Another recent study -- this one is very interesting, I think -- is from the Tom Baker Cancer Center in Ontario, Canada. 90 patients with cancer completed this study, assigned to the immediate intervention or wait list. The intervention was a weekly meditation group that lasted 1-1/2 hours for 7 weeks, plus instructions to do home meditation practice. The group was pretty much the same in terms of typing stage. After the intervention, patients in the treatment group had significantly lower scores on total mood disturbance and subscales of depression, anxiety, anger, confusion, and had more vigor than the control group. The treatment

group had fewer overall symptoms of stress, fewer cardiopulmonary, gastrointestinal symptoms, less emotional irritability, depression and cognitive disorganization, and fewer habitual patterns of stress. Overall reduction in total mood disturbance was 65 percent with a 31 percent reduction in symptoms of stress. In your notebook, there is a bibliography with a lot of studies in this area. Just to give you a brief overall picture of the science of yoga. There is a classical book called "The Yoga Sutras of Patanjali" that some of you may be familiar with. It's over 2000 years old. It has had 75 English translations. It's referred to as raja yoga, or the royal path, or the eight-limbed path of yoga, and it details sort of the teachings. I have a whole piece in here in your notebook that you can read. But basically, this is classical yoga; this is the larger science of yoga. Most of us know only Hatha Yoga or the postures, but they fit beautifully in this larger science. In the larger science, the first two steps are sort of ethical -- what you were referring to, Barbara, about leading a clean life -- here for the purpose of maintaining a calm mind. Not for any other more moral purpose. It's more for maintaining your own calmness of mind, this ethical suggestion for how to live. Then you have the physical postures for maintaining physical health. Then you have the breathing practices, and then you have about four stages of meditation. So you see where the postures and the breathing practices sort of come in early to help set the stage for the ability to go very deep within a meditation and to tune to the deep source of peace within. In our week-long residential programs, we teach yoga classes twice a day. It's the foundation for the week. It supports all the other techniques of group process, massage, vegetarian diet, creativity, and discussion. There is a profound relaxation and shift in physical and mental states. Emotional issues are more easily accessed. There is a softening of the spirit, which makes deep inner work more possible. There is a psycho-physiological shift which profoundly affects the body and mind. It's this shift which is of great interest to a person dealing with the anxieties, difficulties of facing cancer. General guidelines. Stay within your true comfort range. Don't do anything that feels uncomfortable. Don't do poses which put pressure directly on a tumor site or the site of relatively recent surgery. Metastasis to the bones or to the spine require special attention and may suggest avoiding certain poses, particularly inverted poses. Brain tumor or brain surgery requires extra attention in a class. Also being aware of general things, like swelling of the arms after breast surgery or anything like that. It doesn't mean you can't do the poses. You want to do them with awareness and being careful. Also, I always recommend doing relaxation and breathing if you're doing the practice -- not just the poses -- and meditation. To find a teacher, it's useful to know that there are many good yoga centers in the United States at this point; quite different from when I started some 30 years ago. There are quite a number of different schools of yoga, just like anything else. Some of them are more classical. Some these days are a hybrid -- more what I consider a hybrid between yoga and rigorous physical exercise. So you want to check them out a little bit. The more classic ones will include gentle poses and relaxation and breathing. Some of the more rigorous styles I would say would not be recommended for many people with cancer. Integral yoga is what I practice and what we use in the cancer retreats. Iyengar yoga is one of the more popular ones. It can be a bit strenuous for some people with cancer, not for others. So you want to assess that for yourself. Again, there are some resources in the handout for you. Yoga practices are great for pain management. I don't know how many of you saw the "Washington Post" article a couple of weeks ago that talked about reports from three hospitals, just since the terrorist attacks. Washington Hospital Center said people with cancer and other illnesses that normally could deal with their pain, were coming in for more pain medication, five times more than usual. MD Anderson said people with cancer pain were up 33 percent, and in Buffalo, they had doubled. In that article, Peter Strauss, who is chief of pain

medicine at Johns Hopkins, was quoted as saying that the reaction leaves no doubt about the strength of the mind-body connection. In the yoga classes, the breathing practices are of particular help in dealing with pain. We want to talk about massage therapy. I have more to say about some of the deeper practices of yoga, but I'll have to talk to some of you separately. I was also asked to talk about massage and people with cancer, and I'm the administrator of the program. So I asked for one of our senior massage therapists, Barbara Black, to come and just speak with you a little about some of the great benefits of massage in people with cancer. Barbara not only is a massage therapist of many years, but her work is very much based on her own personal relationship, being a caregiver of a close family member with cancer, as well as many friends with cancer and AIDS. So Barbara Black. MS. BLACK: It feels funny to be standing. Here is just a sampling of the summary of potential benefits of massage for people living with cancer. It's from a wonderful new book called "Medicine Hands" by Gail MacDonald. Massage therapy for people with cancer: Moisturizing the skin and preventing problems with bed sores, relieving muscle soreness, increasing circulation, increasing range of motion, increasing relaxation, decreasing edema, sedating and stimulating the nervous system, encouraging deeper respiration, improving bowel activity, increasing alertness and mental clarity, improving sleep, providing pain relief and reducing the need for pain medications, decreasing symptoms related to chemo and radiation such as fatigue and nausea, stimulating faster wound healing, shortening hospital stays, decreasing anxiety and depression, providing distraction, release from isolation, meaningful social interactions, a doorway to greater intimacy with friends or family, relief from touch deprivation, a forum for patients to express their feelings, reestablishing a positive body image, rebuilding hope. So it's no wonder that increasingly, hospitals and medical centers throughout North America are including massage therapy as a standard part of their treatment for people living with cancer. Massage is an integral part of the program that we have at Smith Farm and also at Commonweal. Our protocols for massage were established years ago when massage research was very scant. We spoke to many physiologists at that time and oncologists and received enough helpful information to give us confidence in the value and potential benefits of massage for people with cancer. At that time within the massage community, there were fears about massaging people with cancer: Fears of advancing the physical spread of the disease through physical touch and pressure. But our own experience had told us that massage was a valuable tool for stress management. Our own experience had told us that massage was a valuable tool for stress management because of its ability to relax the physical body. In his "Choices for Healing" book, Michael Lerner calls massage the most treasured form of nurturing and relaxation. The discipline of physical therapy has long utilized massage primarily for muscle relaxation and pain relief. Nursing has historically used massage -- the backrub or the foot massage -- as a relaxation tool to help reduce the anxiety of hospitalized patients. In the 1980s, several nursing studies using massage techniques with cancer patients to reduce stress and anxiety indicated potential benefit. But the studies were not widely known nor acted upon. Nursing literature covering non-pharmacological interventions for anxiety and pain frequently cite the potential for massage for pain relief. Our own experience at Smith Farm and Commonweal showed us that appropriate massage could make a positive difference in how a person feels physically, emotionally, and spiritually. People report, for example, less muscle tension, more range of motion, and freedom of movement as well as feelings of peace and comfort and a renewed sense of the body being a safe place. Now, thankfully, massage is being researched in numerous venues for different kinds of people. Here, I'm defining massage as manipulation of soft tissue with varying degrees of pressure, not energy.

I want to call your attention, as you go out the door, to what did not get into your packet, but that we do have available in multiple copies. It is a bibliography on massage-related research. So please take one of those. It was compiled by Joni Chapman (?), who is the founding massage therapist at Commonweal and is associated with our program here in Washington. Just a few examples from that list. In 1994, NIH grants funded massage studies for people with HIV status, post-surgical patients, and for people receiving bone marrow transplants. Massage research for premature infants established how critical touch is for infants and that lack of touch can lead to failure to thrive. Tiffany Fields at the University of Miami Medical School furthered massage research with infants in a major study that showed that premature infants receiving touch therapy made significant gains in motor development, mental development, and weight gain compared to controls. The touched infants left the hospital sooner, so treatment costs were significantly less than those of the infants in the control group. In 1996, the "Journal of Neuroscience" published a study showing that massage enhanced the cyto-toxic capacity of the immune system of people with HIV status. Massage has been studied for infants and children, for adolescents, for elderly, pregnancy, eating disorders, hypertension, fibromyalgia, lymphedema, back pain, and other pain. It has also been studied for job performance and job stress. But we have a long way to go in our understanding of the exact mechanism of how massage works. But we seem to be accumulating enough data from a wide variety of populations to say that massage seems to offer many people significant benefits, and that massage research is worth investing in. In fact, we heard this morning that the National Center for Complementary and Alternative Medicine, in a study at Sloan-Kettering, is examining the effects of massage on advanced cancer pain. The American Massage Therapy Association has fairly recently formed a foundation that is supporting massage -- to really elevate massage to a level that is a researchable level. Those studies will be readily available on their Web site, which -- write it down now, but put it on your bibliography; it's www.message.org. It will be soon be available -- the Web site. Very recently, books about massage like "Medicine Hands and Cancer" are showing up. Articles with guidelines on how to work with people with massage are appearing in massage journals. Special massage training programs for licensed and certified massage therapists who want to work with people living with cancer are being developed. In the forefront, in fact, is Memorial Sloan-Kettering, which has a program for massage therapists. In fact, Smith Farm is in the process of exploring the possibility of establishing a program here in Washington for massage therapists in conjunction with the Washington Cancer Institute. At Smith Farm and Commonweal, we ask that our massage therapists have certification from an accredited school of massage. Certification standards vary from state to state. In some states, certification is a two-year process. In other states it's a 100-hour course with 50 hours of documented practice. Massage therapists must know tissue very well to know how much pressure is appropriate and where. Massage therapists must never use pressure over known tumors and will replace stroking massage with acupressure or energy work when there is concern about cancer in the lymph that's not well-controlled. Other contraindications for pressure massage include radiated skin, bone metastasis, compromised veins, and infection. You all probably know that there is some controversy about stroking massage and its effect in moving lymph and whether it's good or not to do stroking massage when cancer is present in the lymph. We do know also from some studies that the muscle activity is a lot more effective in moving lymph than passive manipulation. It may be that a walk is more effective; for example, in moving lymph than a leg massage -- as well as a hot bath too. More research is clearly needed in this area, because we do know how important movement is and how harmful consequences can come from chronic sedentary behavior. At Smith Farm and

Commonweal, and I think in other programs that use massage in their treatment programs, the cancer patient's massage is tailored to their situation. At Smith Farm and Commonweal, we do intensive intakes, both before the program and during the program, so that we can really be aware of the person's status. If there is any question about doing pressure massage or if someone wants pressure massage or has been receiving it, we, with them, call their primary physician, their oncologist, to get permission, to make sure that this is okay. But there is no guarantee that someone who spends two years studying and practicing massage on the basic level or taking additional courses is going to be a gifted practitioner, in the same way that medical school doesn't always produce gifted physicians. While good solid technique and training is essential, what makes a gifted massage therapist is his or her humanity and compassion. It's something that is looked for very carefully at Smith Farm and at Commonweal in amassing the staff for doing massage. Are the massage therapists able to put themselves aside? Are they able to put aside their own ideas of what is important for the person and to be intently present and attending to the receiver? Good communication skills are so important. At Smith Farm, we believe, and at Commonweal, we hold the belief that each person comes to our program with his or her own innate inner wisdom. Our job is to provide a safe, nurturing context for each person's own inner wisdom to come forward. We don't see ourselves as experts. We see the participants as the experts. We're the consultants and guides who provide the education and the context to the experience. The programs have no hidden agendas about what we think a person needs. Massage is a context, just like yoga and support groups, for people to be able to relax, to let down their guard, to have their daily needs met so fully that all their attention can be dedicated to themselves and to healing. The massage is an opportunity to practice receiving, to practice accepting care. It's a chance to allow oneself to be nourished in a deeply relaxed state. Insights often arise from participants which give them direction, motivation, and commitment. Massage done in the spirit of service, which is what is our intention at Smith Farm and Commonweal, empowers the receiver to recognize his or her own innate integrity of his mind, of her body, of their spirit. Rather than encourage dependence, massage as a service can help awaken people's faith in themselves and their abilities, whether it's the ability to face the dying process, or the ability to renew the fight to physical healing. If the massage therapist holds an attitude of service and an openness, it's possible for healing to happen on all levels. The interaction between massage therapists and the person with cancer can be a deeply therapeutic relationship. The massage therapist may help a person re-own the body after significant changes in body image; may help the people who have been hurt or wounded to reclaim their bodies and develop more self love and self care.

MS. NORRIS: There are about 10 or 15 minutes left, and we have a choice, or you have a choice. We can either do a progressive relaxation or we can have the time for questions and answers. But I don't think we can do both. So how many of you would prefer questions and answers? How many of you want to do relaxation? Okay. So those of you who have questions for anyone on the panel, maybe we can stay afterwards and answer those questions in full. So that's great. So why don't you get yourself comfortable. We'll wait for a minute while we're getting ready, while letting people leave who want to leave, just take a deep breath. Okay? Good. Yeah. Close your eyes for a moment, if that's comfortable, or just let your gaze be gently bound towards the floor, towards the back of the chair in front of you. Take another nice breath. Allow yourself a moment or two to sort of come into your own awareness, into your own center. Just be aware of how you're sitting. As the best scenario, sort of, for the deep relaxation, adjust your

sitting if you need to. It would be nice if we could lie on the floor, and you're welcome to if you want to. But most of us will probably have to stay sitting. So maybe press the small of your back again towards the back of the chair and you want your back to be relatively straight or comfortable. Have your feet flat on the floor, or even take your shoes off if you want to. Just rest your hands, either on your knees or just cup them one inside the other in your lap. Again, take a nice deep breath or two in through the nose, if that's comfortable. Then out through the mouth. Once again, through the nose and out through the mouth. But very relaxing breaths. Now we'll go through. I'll just guide you through. We'll take about 10 minutes or so of progressive relaxation. Just tell yourself you're going to give yourself this kind of completely relaxed, restore, revitalize, rejuvenate. You don't have to do anything else for this 10 minutes but deeply and profoundly rest and relax. I'll guide you through the steps. Just follow the instructions as best you can. We'll walk ourselves deeper into the relaxed state. So we'll begin first by physically tensing and then relaxing the body part by part. I'll guide you through. So to begin, just bring your awareness into your left foot and leg. Just feel your left foot and leg. Now begin to tense it and tighten and squeeze it, even raise it an inch or two off the floor. Squeeze tight, hold. Release. Just let it come back to the floor. Let's try that once again. Tighten the left foot and leg. Squeeze it. Raise it an inch or two. Tight, hold, and release. That's it. You can gently roll it side to side, very small motions. Just leave it to rest. Let's bring the awareness over to our right leg and foot. Feel it first. Now tense the foot. Tense the leg. Squeeze it. Raise it just an inch or so. Tight, squeeze, hold, and release. That's it. Just roll it gently left to right and then just leave it rest. Now bring your awareness into your left hand and arm. Feel the hand and arm. Let's spread the fingers back and wide. Open the palm. Now make a fist. Tense the arm. Squeeze the fist and hand. The whole arm -- stretch it out. Squeeze, hold, and release. Just rest it back on the leg or in the lap and you can roll it gently. Just leave it to rest. Bring your awareness over to your right hand and arm. Feel the palm, stretch the fingers back and wide. Now make a fist. Tense the whole arm. Squeeze it. Stretch it out a little bit. Tight, hold, and release. Just drop it back to where you want it to be, roll it gently once or twice, and leave it to rest. Bring your awareness now into the abdominal-pelvic area. Feel yourself sitting on the chair. Okay, now just begin to squeeze and tighten the buttocks, the pelvic area. Squeeze tight almost as though you're coming up off the chair. Hold and release. Good. Just sink back on to the chair. Again now, just be aware of the lower abdominal area, belly button and below. Take a breath into that area. Then, once again now, take a deep full breath, breathing down into the stomach. Push the stomach out. I want you to hold the breath now. So take in as much breath as you can, pushing out the stomach like a balloon, holding the breath. When I say to release, we'll just let it come gushing out the mouth. Let's hold. Hold. Release. Good. Wonderful. Let's do the same thing now, breathing deeply into the lungs and chest. This time, breathe into the chest area, expand and fill the lungs, and hold the breath once you've taken in as much air as you can. Once again, when I say to release, we'll just let it come gushing out the mouth. Let's hold, hold, release. Bring your awareness to the shoulders and just gently bring the shoulders forward as though they're going to meet at the chin. Squeeze them in. Hold. Release. Very gently raise the shoulders up towards the ears. Now it's not too tight. Gentle, hold, we'll do big shrugs. Release. Good. You can roll the head gently from side from side and just bring it back to the center, wherever it wants to rest. Now let's come to the face. Feeling the face, just squeeze the face. Make a little prune face. Tie it into the middle, hold, and release. Let's open the face, raise the forehead, open the mouth, stick out the tongue, and release. Okay. To help the body go even deeper and more deeply relax, we will go now once again back to the body briefly. But this time, we won't physically move any part. We'll just

mentally review the body and where the mind goes. Let it just wash through with ease, and peace, and relaxation. Let's begin with the toes, the feet, the heels, and ankles. Relax. The lower legs, the knees, the thigh, the hips and buttocks. Relax. The pelvic area and groin, the abdomen, deep inside the body. Relax. Around the waist, the lower and middle back, the mid-section, all the internal organs, slowing down and relaxed. The heart and lungs, the chest and breast, shoulder blades, and shoulders. Relaxed. Down into the arms, lower arms, wrists, hands, and fingers. Relaxed. Soft shoulder, soft neck, soft face and head. Relaxed. Soft chin, soft lips and mouth, soft nose, and eyes, soft forehead, soft ears. Even the scalp is relaxed. As you rest, simply see the body sitting and relaxing as though you're witnessing or just watching your own body at rest. Then you can turn the attention now to the breast. Simply see or witness your own breathing. You don't need to change anything. Simply be aware of the breast. Now shifting once again your attention to the mind and the thoughts in the mind. As the witness, simply watch and be aware of whatever thoughts come and go.

(Whereupon, the PROCEEDINGS were adjourned.)

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