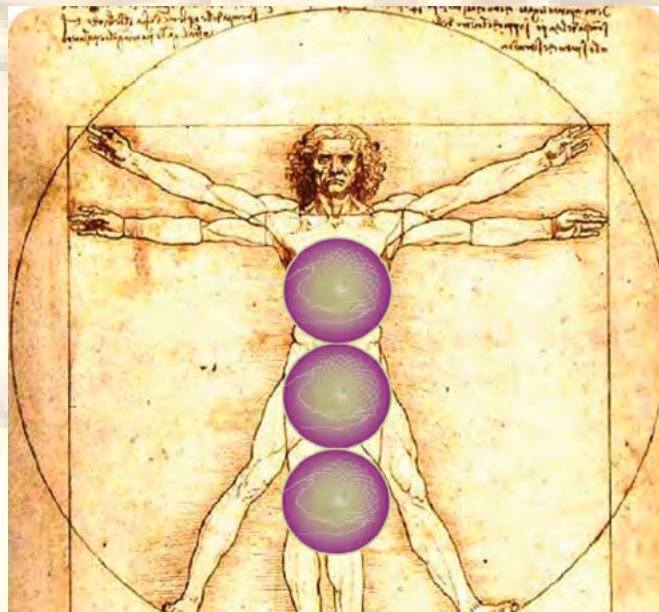


Neural Somatic Integration

RELEASING THE UNCONSCIOUS THROUGH MUSIC, MOVEMENT, TOUCH AND IMAGERY

Trigger Point Release & the 4 Energy Body's

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A Path of Healing Four Body Trigger Point Release

by Arthur Munyer & Robert Weston

Chapter 1: An Introduction to the Munyer Method™

Arthur Munyer/Shambho sits directly in front of a client. They are both in identical Ikea chairs, only Arthur's has a sheepskin draped over it. Their knees are nearly touching. They are in the studio/sun porch of Arthur's home in Carmel, California. The room has windows all around, revealing a lush, tree lined back yard. Sunlight pours into the room, refracted into sparkling diamonds by a hanging crystal. There is a picture on the wall of a pair of hands holding a newborn infant. There are several 'altars' around the room with various icons: statues, crystals, pictures of spiritual teachers.

Fred (not his real name) has come to Arthur for trigger point massage to address a chronic neck stiffness and pain he has had now for nearly 10 years. He has sought almost every kind of remedy for this condition you can imagine: deep tissue massage, chiropractic, physical therapy, stretch exercise, electro contractions, magnets, essential oils, psychotherapy, antibiotics, cortisone, and supplements galore. All have helped, to a degree or temporarily, but his range of motion is still 30% restricted and the pain is acute. Arthur is his latest effort. A call to the local massage school asking for a referral to a trigger point masseur yielded only one name: Arthur Munyer.

Arthur, also known as Shambho, a Hindu word meaning "abode of bliss", is a senior instructor of Esalen® Massage and Trigger Point Release. He has practiced and taught bodywork, spiritual, and emotional release disciplines at Esalen® Institute in Big Sur and other locations in the US, South America, Europe, and Bali for over 30 years. He is also a certified Sivananda Yoga instructor. He has developed his own unique somatic healing practice which he calls "The Munyer Method™."

Fred and Arthur talk. In fact, on this first visit, they talk the entire session. There is a massage table right beside them, and Fred naturally expected to spend most of his time on it. But Arthur has other ideas. He wants Fred to tell him about the best thing that has happened to him in the past 24 hours. Fred wants to tell him about his neck, but Arthur doesn't seem all that interested. Instead, he asks about what has given him the most enjoyment during the past day. Fred thinks about it, describes a moment of walking through the Point Lobos National Reserve just up the road. He describes the natural beauty of the place, the freshness of the air, the dramatic joining of ocean and land, the unique geology, the seals, otters and sea lions. He begins to relax. Arthur notices that Fred is shaking his legs.

"Slow that down," he says, and then leads Fred into a wide ranging meditative exploration of his body and the images, thoughts, and feelings that come up as he moves his legs slower and slower, finally in micro movements that almost don't look like movements at all. Fred's mind

wanders all over the place, from some image from childhood to memories of a painful divorce over 40 years ago, feelings about his mother, his relationship with his current wife, unemployment, fatigue, depression and neck pain. Throughout the journey Arthur is watching Fred closely, listening, listening not so much to the story as for something in his voice or perhaps in his body movements. Sometimes they sit without either of them speaking for a long time. Arthur asks Fred to check in with his body at intervals. "Are you feeling anything in your hands? Notice any heat on your face?"

After a while he asks Fred to look around the room. He had invited him to do this the moment they sat down. "Just take a look around." he says. "What do you notice?" Fred had commented on the spider webs outside the windows, the greenness of the shrubbery, and the warmth of the sunlight. Now Arthur asks "Do you notice anything different?" Fred scan the room again, and sure enough, he says, things look brighter, greener, more 3-D. He sees a picture he hadn't seen earlier. "How is your neck feeling?" Arthur asks.

Fred twists his neck around, back and forth. "About the same," he says.

"We'll have to work on that," Arthur says. And eventually they do. Intensely. Arthur is indeed a trigger point masseur. He eventually uses various body-work techniques to release and move Fred's neck in ways it hasn't moved in years. But they always start the same: Scan the room. Tell me about something good that happened to you today. Notice an unconscious gesture or movement. Slow it down. Follow your thoughts, feelings, images inside your self. Notice repetitive stories. Allow feelings to come up and be expressed. Come back to present time. Reorient to the room. And then, if asked for, table work. Deep, strong table work.

Over time, Fred begins to comprehend what Arthur is doing. "The Munyer Method™," is an integrated four body (physical, mental, emotional, and spiritual) therapeutic process for the healing of trauma through the movement and release of trapped or compacted energy. Fred had thought that he was signing up for "Trigger Point Massage," a method developed by Janet Travell¹ in the 1960's which involved a combination of pressure and injection to unlock trigger points of contraction within the muscles and tissues of the physical body. Arthur doesn't use injections. And though he knows the anatomy as well as any therapist Fred has worked with, his interest is that of true yoga, an integration of body, mind and spirit.

Of the four bodies, the Physical is the most obvious. It is where most massage begins and ends. There are the muscles, tendons, cartilage, fascia, bones, lymph and blood. According to Arthur and a great many other somatic therapists and teachers², the physical body registers traumas of all sorts and, if the traumas are severe or sustained, retains physical symptoms. The trauma may be physical, including birth itself, but it may be psychological, emotional or spiritual as well. Life affords manifold opportunities for trauma. From the original one of birth, through early childhood

¹ Cite reference.
² Cite references.

confusions and possible abuses, into adolescent emotional distresses, relationship failures, vocational frustrations, and the occasional fall off a log or getting a little whiplash from a rear ender. Each of these, if severe enough or endured long enough, will likely result in pathological symptoms, ranging from migraine headaches to cancer. Stiff necks are a common trauma consequence. Whether the trauma was whiplash or computer freeze, necks appear to be highly vulnerable. Lower back is another hot site.

The Emotional Body is home of our feelings. According to Arthur, there are really only five feelings: Love, Joy, Sadness, Fear, and Anger. All the others are sub sets or aspects of these five. We are, he maintains, in one or another of these states, or a combination of them, all the time. An appropriate response to the question "How are you feeling?" would be: "I'm feeling a lot of love, and some sadness." Or, "I'm experiencing a lot of anger right now." Or, "I'm really sad." Or, "I'm feeling afraid of" Or, hopefully, "I'm really joyful right now." Of course we usually prefer to respond with the conventional "I'm good. How're you?"

Love is the feeling of enjoyment and attraction to someone or thing. There will be gratitude and perhaps some 'longing after' in love. Desire, lust, is an elemental manifestation of love. It is clearly a positive feeling, an affirmative state of being, though it is possible to become a 'love junkie' and codependent. It is related to Joy, which is simply the expression of delight in or enjoyment of some one, some thing, or simply life itself. Sadness ranges from despair and depression on the one hand, to the heartfelt reaction to a situation or story or song that touches us with its tragedy or poignancy. Anger is a rousing energy that responds to situations we find unjust or irritating. It can be healthy and motivational, or can be pathological when it becomes locked into hatred, prejudice or a passion for vengeance. Fear is what eats us up as worry, gives us panic attacks, and free floating anxiety, and turns us into cowards and wimps. When positive it serves as caution.

The Mental Body is the home of our stories and the source of our choices. It is the house of analysis and talk. Most of us are more comfortable in this body than any of the others. We are happy to talk endlessly about our opinions, experiences, hopes, desires, plans and catastrophes. Much psychotherapy deals exclusively with this body, under the impression that understanding something will lead to healing. Not necessarily so, according to Arthur. He points out how easy it is for us to get stuck in our soap operas and life dramas, and how telling the story over and over may bring some relief but it may also reinforce the trauma unless there is a fundamental energy release. We can, Arthur insists, make choices in the Mental Body that will definitely affect our sense of being. It is here that we can take control of our use of language, whether in self-talk or conversation. Contradicting the negative, critical, put-down of most self talk can shift our experience.³ Taking responsibility for our condition through "I" statements instead of projections and blame can lead to empowerment: "I need or want you to" vs. "You ought to;" or, "I feel anger" vs. "You make me angry."⁴

³ Foster and Hicks, *9 Choices*.
⁴ Perls, Gestalt.

The Spiritual Body is where we experience the realities of bliss, cosmic or agape love, peace, and enlightenment. This is the realm of our specific religious and spiritual practices and commitments. It can be the locus of dogma and fundamentalism, or the airy fairy platitudes of pop spirituality. At its best, the Spiritual Body is an experience of presence, consciousness in the now, and unattached love.

The point of all this, according to the Munyer Method™, is that in a "natural," undamaged state, energy flows in and through all four of these bodies all the time. When trauma occurs, however, instead of a 'natural' discharge of energy, in most humans there is a blockage, a compaction of energy in one or more of the four bodies. We get stuck. Stuck physically, mentally, emotionally or spiritually, and usually in all four domains. And so we do not heal. We do not recover from the 'slings and arrows of outrageous fortune' that Hamlet complained of so bitterly and which we all know to some degree or other. Symptoms appear: stiff necks, depression, indecision, despair, migraine headaches, diabetes, cancer, and the addictions, prescribed and otherwise, which are supposed to kill the pain. What is needed is a way to access the compacted energy, whatever body it is in, release it, and allow discharge and expression. Hence, The Munyer Method™.

The method is an original integration of therapies and practices ranging from hatha yoga, Esalen® Massage, Rolfing, Feldenkrais and the Alexander Method, to Gestalt psychology (Fritz Perls), trauma therapy (Peter Levine), and meditation and mindfulness practices. The context of the method is Shivananda Yoga and the spiritual teachings of various spiritual traditions, articulated profoundly in the work of Eckhart Tolle⁵. It is a method that has evolved over thirty years.

This book provides the reader with a practical manual of this unique four body integrated healing method, a practice that has application for body workers, therapists of all stripes, and the layperson who is looking for a guide through the maze of healing modalities that are out there. *A Path of Healing: Four Body Trigger Point Release* is primarily a reference guide for body work practitioners who are interested in moving beyond physical manipulation into release in any of the four bodies. It is based on 30 years of practice and teaching others how to accomplish this work. Join Fred and others as they journey with Arthur/Shambho on a path of healing.

- Subsequent chapters describe and illustrate bodywork, gestalt practices, and meditation techniques as applied to the Four Bodies to achieve release and healing.
- Content to be drawn from current manuals including gestalt stories, case studies, workshop examples, testimonials, meditations, and theoretical background as needed.
- Material to be organized as a manual, going "body by body," providing techniques, tools and guidance, and illustrated by several "fictional" - but reality based-- case studies that demonstrate the method in an integrated fashion.

⁵ Tolle and Shivananda references.

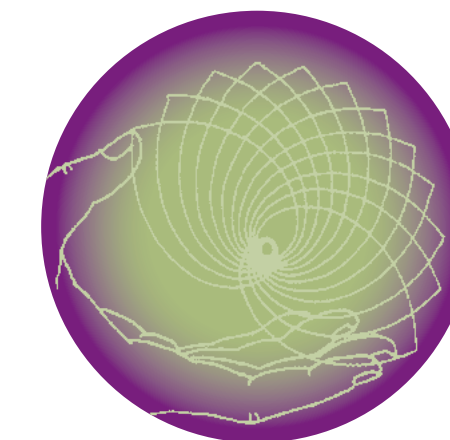
FOUR BODY TRIGGER POINT RELEASE

A Path of Healing
The Munyer Method™

Trigger Point I, II, III

Training Manual / Workbook

By Arthur Munyer



Many, many thanks to Fredi Brosshard, Jezariah Munyer, Elija Nentwich, Fred Boeve, Linda Bostwick, Susan Werlick, Robert Weston, Esalen Institute, Body Therapy Center, and to the many students & friends who have inspired me to do this work.

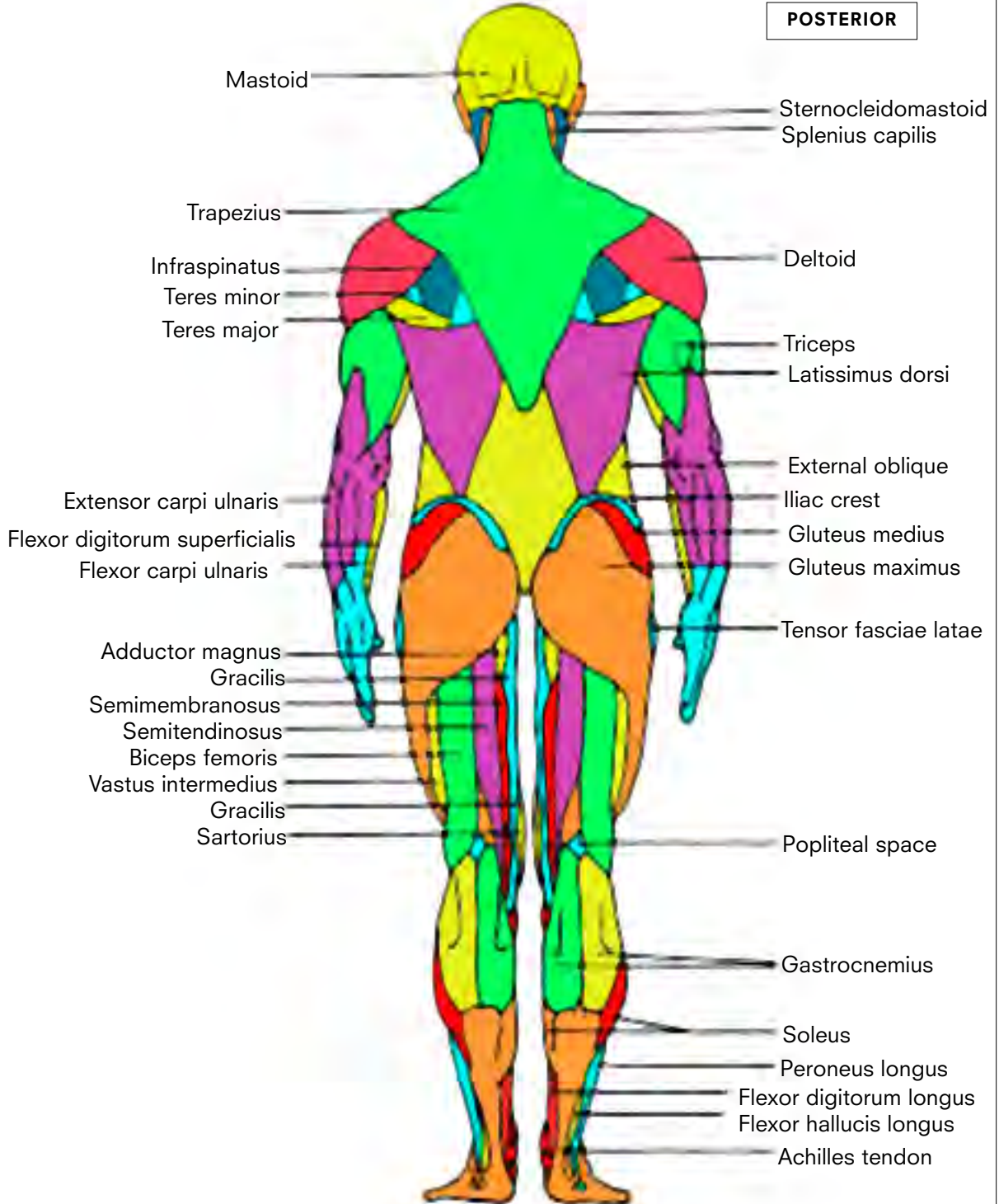
I want to personally give my love, appreciation and thanks to all of you for your support and commitment.

Om TaT Sat

Shiva Shiva Shambho

The Munyer Method™
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POSTERIOR



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TPR Introduction

Trigger Point Release (TPR), the movement of myofascial tissue through soft, deep contact with pressure points, and Esalen® massage are methods of working with the body that can help the practitioner contact areas of tension, chronically troubled areas, toxins, and trauma from connective tissue. Trigger points are a community of networking points, living inside our bodies creating physical and emotional discomfort. Trigger points seem to move around randomly trying to survive as much as we do. Trigger points live on muscle fiber and want to be touched and encouraged to be released. These points can be contacted and released from our body and spirit. Working with trigger points will put me in touch with a variety of new awarenesses. The use of Trigger Point Release combined with the long, gentle strokes of Esalen® Bodywork and somatic attention provides a nurturing context for this exploration. Where appropriate, craniosacral work, joint release, energy work and deep tissue techniques may be employed, as well as grounding, sound, movement, process,

shamanic techniques meditation, and stretching to bring heightened awareness and presence.

Tools for TPR



6 Sided
Crystal



Feather



Singing
Bowl



Candle



Rose

◆ The six-sided Crystal is an energy cycle stone that takes energy and grounds it to a neutral field of clarity. Place it somewhere in your work space and it will protect your healing space.

◆ The Feather facilitates the connection between the spiritual world and this physical world; it is the key for the spirits and energy to come and leave this plane. "The wind of passage."

◆ The singing bowl is used for sound healing and connecting the spiritual sounds of healing. Place it on the body or place the bowl in your work space.

◆ The Candle gives us the light of healing and is our eternal flame of life. Its flame connects to the spirit world or the world of spirits.

◆ The Rose represents love and respect of the Self.

1. WHAT ARE TRIGGER POINTS?

Trigger point therapy was developed by Dr. Janet Travell in the United States in the 1940s. Through her work and events in her personal life, Travell advanced the theory that pain experienced in one part of the body is actually caused by an injury or dysfunction in another part of the body. Ultimately, she mapped what she termed the body's trigger points and the manner in which pain radiates to the rest of the body. Travell's work came to national attention when she treated President John F. Kennedy for his back pain.

Janet Travell defines trigger points as:

"A focus of hyper irritability in a tissue that when compressed, is locally tender, and, if sufficiently hypersensitive, gives rise to referred pain and tenderness, and sometimes to referred autonomic phenomena and distortion of proprioception (Proprioception is an automatic sensitivity mechanism in the body that sends messages through the central nervous system (CNS). The CNS then relays information to the rest of the body about how to react and with what amount of tension. Human beings "train" for proprioception in the quest for efficient everyday movements.) Types include myofascial, cutaneous, fascial, ligamentous, and periosteal trigger points."

Trigger points can result from past lives, birth trauma, an injury sustained in a fall or accident, poor posture, chemicals, emotional stress or overexertion. During times of physical or emotional stress, the points cause muscles to spasm. Travell's therapy called for the injection of saline (a salt solution) and procaine (also known as Novocaine, an anesthetic) into the trigger point (This will not be our approach).

I have found that trigger points are fibrous, stringy tissue that feel hard or slippery when you palpate them. I have noticed that the receiver might feel some pressure causing some pain, both at the point of pressure and often at a specific point somewhere in the body. This pain is called the referred pain. While these points are being worked, it is not unusual for the client to release some form of emotional, physical, or spiritual release.

Trigger points can be active or latent points. Active trigger points create an immediate sensation of pain, even before pressure is applied. The latent trigger points are not noticed or realized by the client until pressure is applied directly to the point. These points restrict the range of motion of a muscle. A trigger point area will generally interfere with the circulation of body fluids, nerve impulses, communication within the body systems, emotions and life force energies.

Rules For Being Human

1. I will receive a body. I may like it or hate it, but it will be mine for the entire life experience.
2. I will learn lessons. I am enrolled in a full-time informal school called "Life". Each day in this school I will have the opportunity to learn lessons. I may like the lessons or think them irrelevant and stupid.
3. There are no mistakes, only lessons. Growth is a process of trial and error; Experimentation. The "failed" experiments are as much a part of the process as the experiment that ultimately "works."
4. A lesson is repeated until learned. A lesson will be presented to me in various forms until I have learned it. When I have learned it, I may then go on to the next lesson.
5. Learning lessons does not end. There is no part of life that does not contain its lessons. If I am alive, there are lessons to be learned.
6. "There" is no better than "here." When my "there" has become a "here," I will simply obtain another "there" that will again look better than "here."
7. Others are merely mirrors of me. If I love or hate something about another person, it reflects something I love or hate about myself.
8. What I make of my life is up to me. I have all the tools and resources I want. What I do with them is up to me. The choice is mine.
9. My answers lie inside me. The answers to Life's questions lie inside me. All I want to do is look, listen and trust.
10. I will forget all this!

9 Choices Happy People Make

1. **Intention:** Requires both the strong desire to be happy and the commitment to take action. It is the fully conscious decision to choose happiness over unhappiness. As I go through my day do I actively intend to be happy?
2. **Identification:** The ongoing process of looking within myself to identify what I imagine makes me happy. As I go through my day do I ask myself, "Which choice or direction will truly make me happiest?"
3. **Accountability:** The choice to assume full personal responsibility for my body, thoughts, actions, feelings, and spirit, and the emphatic refusal to blame others. It is the insistence on seeing myself as having control over my own life, rather than being at the receiving end of circumstances. Do I assume personal responsibility for my life?
4. **Centrality:** The decision to be non-negotiable about making that which creates happiness a central activity in my life. I am not putting off that which gives me the greatest joy. Do I centralize?
5. **Recasting:** The choice I have to turn everyday problems into opportunities and challenges, and to recast extreme trauma into something meaningful, important, and a source of life-giving energy. To what extent do I recast problems by learning from them? Do I allow myself to feel emotions deeply and move the energy of sadness, fear, anger, joy and love and then consciously shift to another emotion if I choose, for example, shifting from anger to love?
6. **Options:** The decision I make to approach life by being open to any new possibilities and taking a flexible approach to life's journey. In my own life, am I aware of opportunities? Do I take risks? Am I flexible enough to jump into the unknown for the experience of wanting to experience something important or new?
7. **Appreciation:** The choice to actively appreciate life and the people around me. I revel in each moment and transform that which is ordinary into something wonderful and loving. Rather than thinking about the past or worrying about the future. Am I aware of the moment and am I appreciative of my life?
8. **Giving:** Sharing and reveling myself with friends, the community, and, the world at large without the expectation of a "return on investment". This is the Samurai choice of happy people. Do I give richly of myself to others?
9. **Truthfulness:** The choice to speak my "truth" in an accountable manner. I enforce personal boundaries, and I will not conform to the demands of society, the corporation, or the family whose demands violate my personal belief systems. My truthfulness becomes a contract I have with myself and, most important, it is a way to check my thoughts and actions against my own internal, personal code. Am I truthful with myself and others?

The Four Energy Bodies

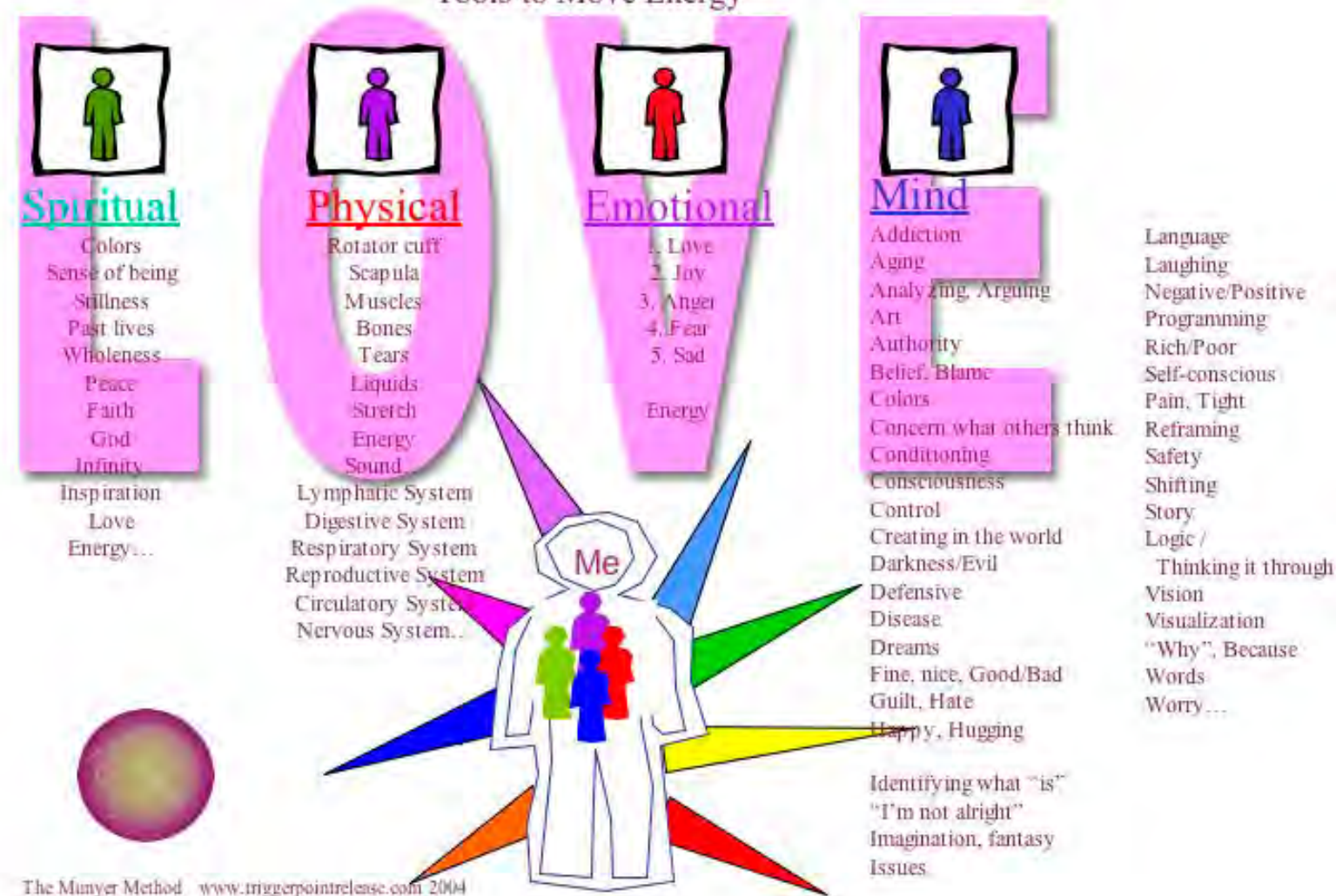
My experience over the past thirty years of working with the human body, has revealed that the body is very complex and actually consists of four bodies: the spiritual, physical, emotional and the mind bodies. It is therefore most important to identify which body I am operating from when working with my client, and also important to be aware of what body they are functioning in. It is helpful to distinguish the differences of these energy bodies so that I am able to be more supportive of my client's energy field. When working with the emotional body, supporting the emotional release aspect requires to recognize when the client starts to "think" about the emotion, vs. actually experiencing it. This is an example of being in the mind body, and at this point the emotional bodywork stops. Guiding the client to realize this energy field shift is an important part to being present with the client. It is a choice, that both the client and practitioner make about which body field they are coming from.

When I first began to do this work I came from a physical body energy form. As my work progressed to a deeper level, I realized that the person had experiences on emotional, spiritual and mind body levels. Being in alignment with my client is extremely important for the work to go deeper. It also gives the client and the practitioner the realization that we do have choices about which energy body we activate, and cultivating an awareness becomes a useful tool when doing this work. Some examples of the emotional body would be feelings, such as; sadness, anger, fear, joy, love. Examples of the spiritual body would be; stillness, colors, past lives, a sense of being. Physical body examples would be; a rotator cuff, carpal tunnel, lower back pain, etc., and examples of the mind body would be; "wondering why I feel pain", drama, judgments, thinking "how can I get rid of this pain", etc.

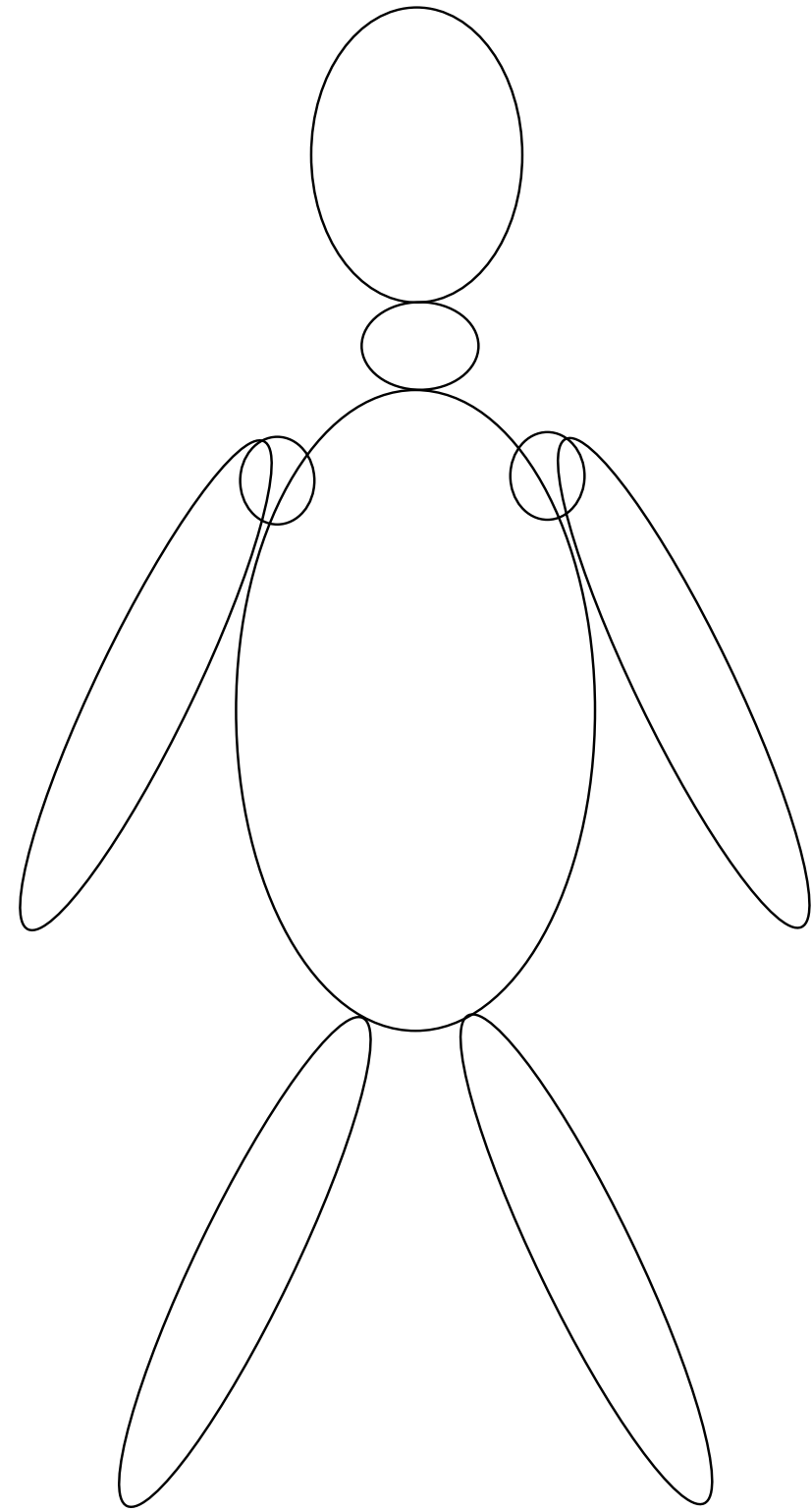
Over the years I also noticed that the energy within these four bodies might move at any moment from one body to the next, and most of the time, I ignored this shift. Now I am beginning to acknowledge this shift, and the fact that I want to take responsibility for this shift. I also want to take responsibility by honoring the client's pace, and not push for a change, but instead acknowledge that "body" of energy. Knowing these four different energy bodies helps guide me to a greater understanding of the constant shifting we do as humans which usually goes unnoticed. When I recognize which energy field a client is present with, it helps me communicate more clearly with them. It has especially helped me realize that I am now more aware of how much my mind tries to keep me out of these bodies because of its control and ability to manipulate where it wants me to be. Now I listen to what my mind says and decide what I want to do and if I want to be emotional, then I can "be emotional" with out having a story attached to it. I can give myself permission to experience emotional energy fully.

The Four Energy Bodies

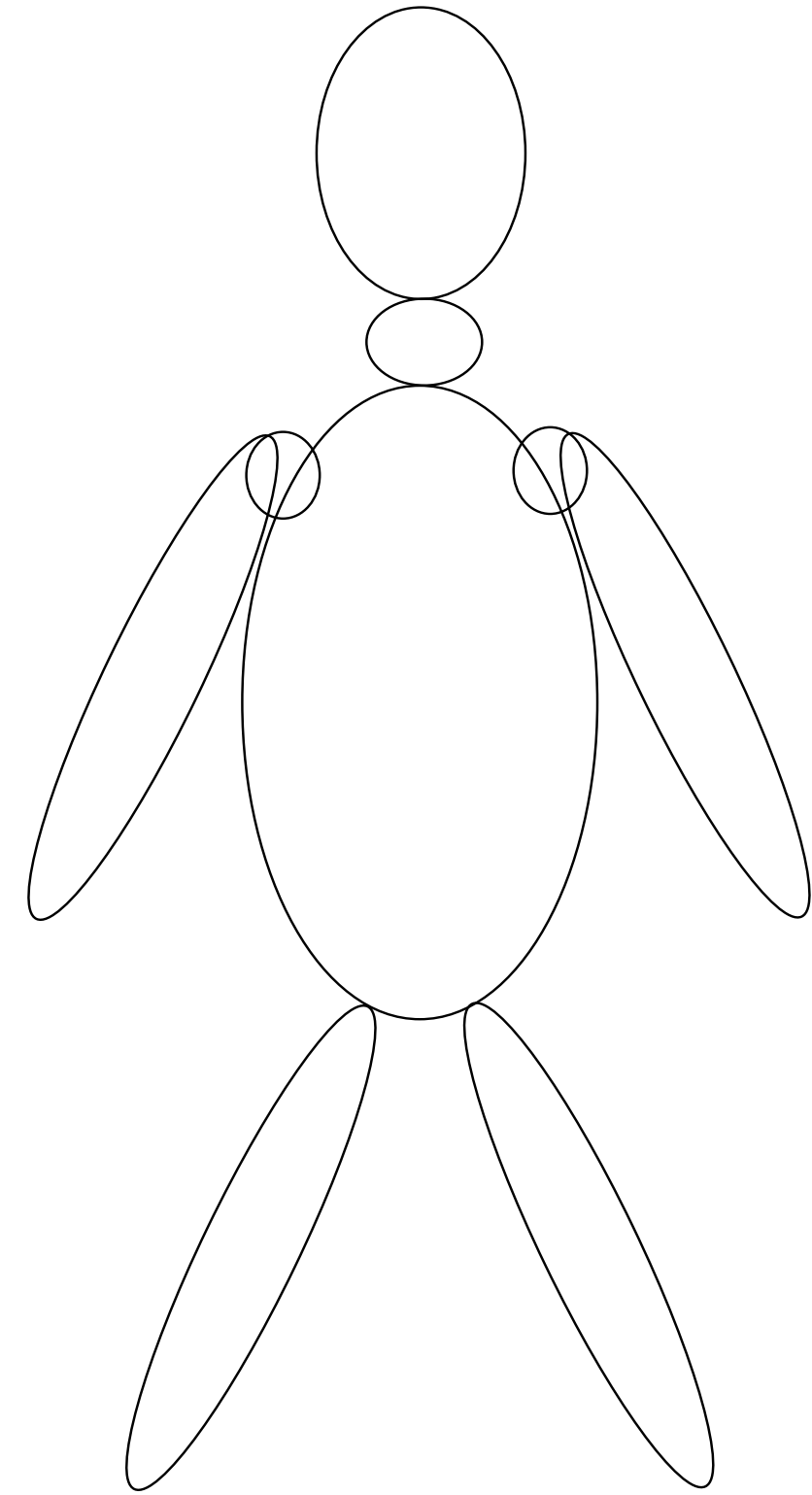
Tools to Move Energy



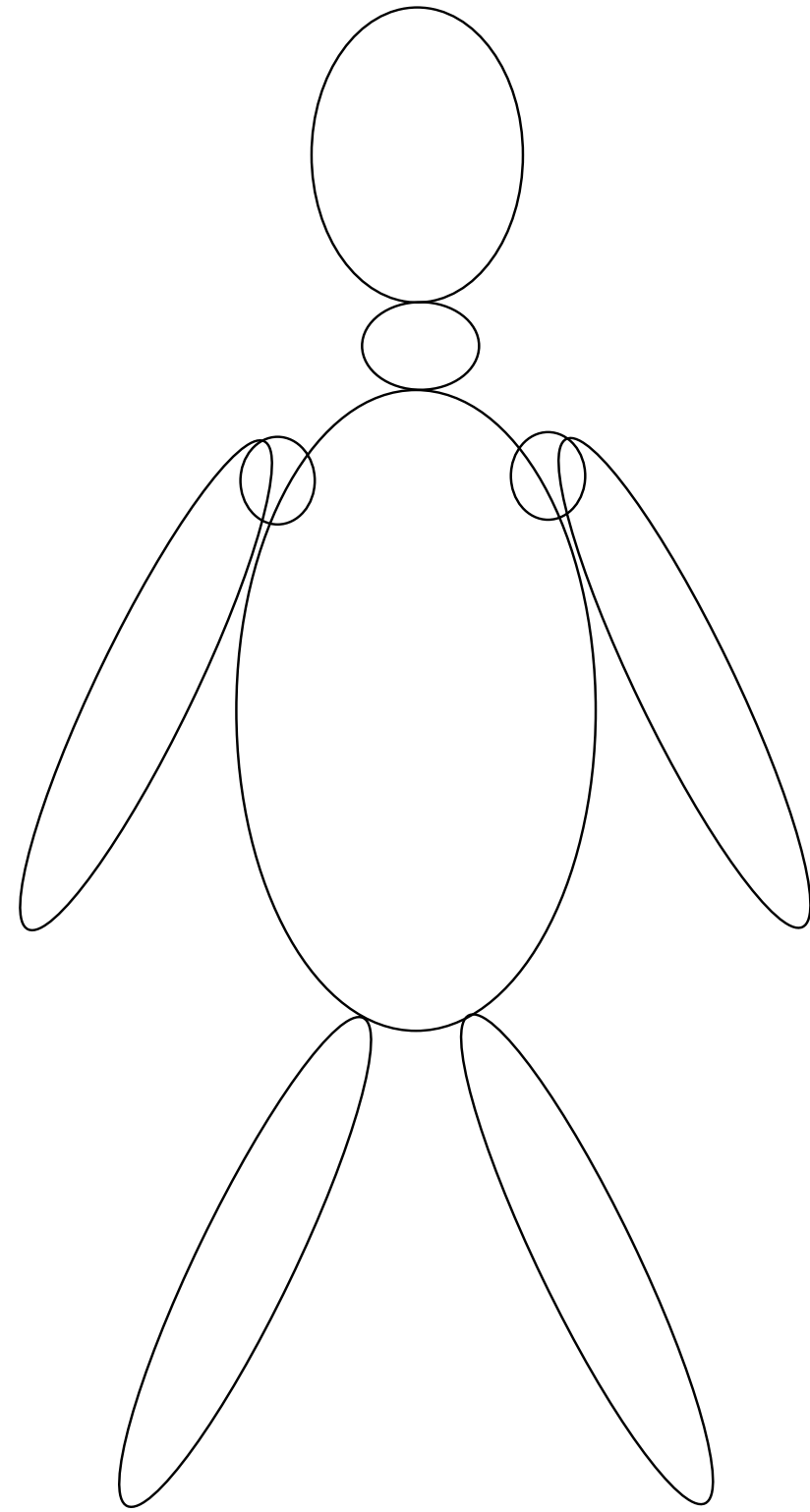
Spiritual Body



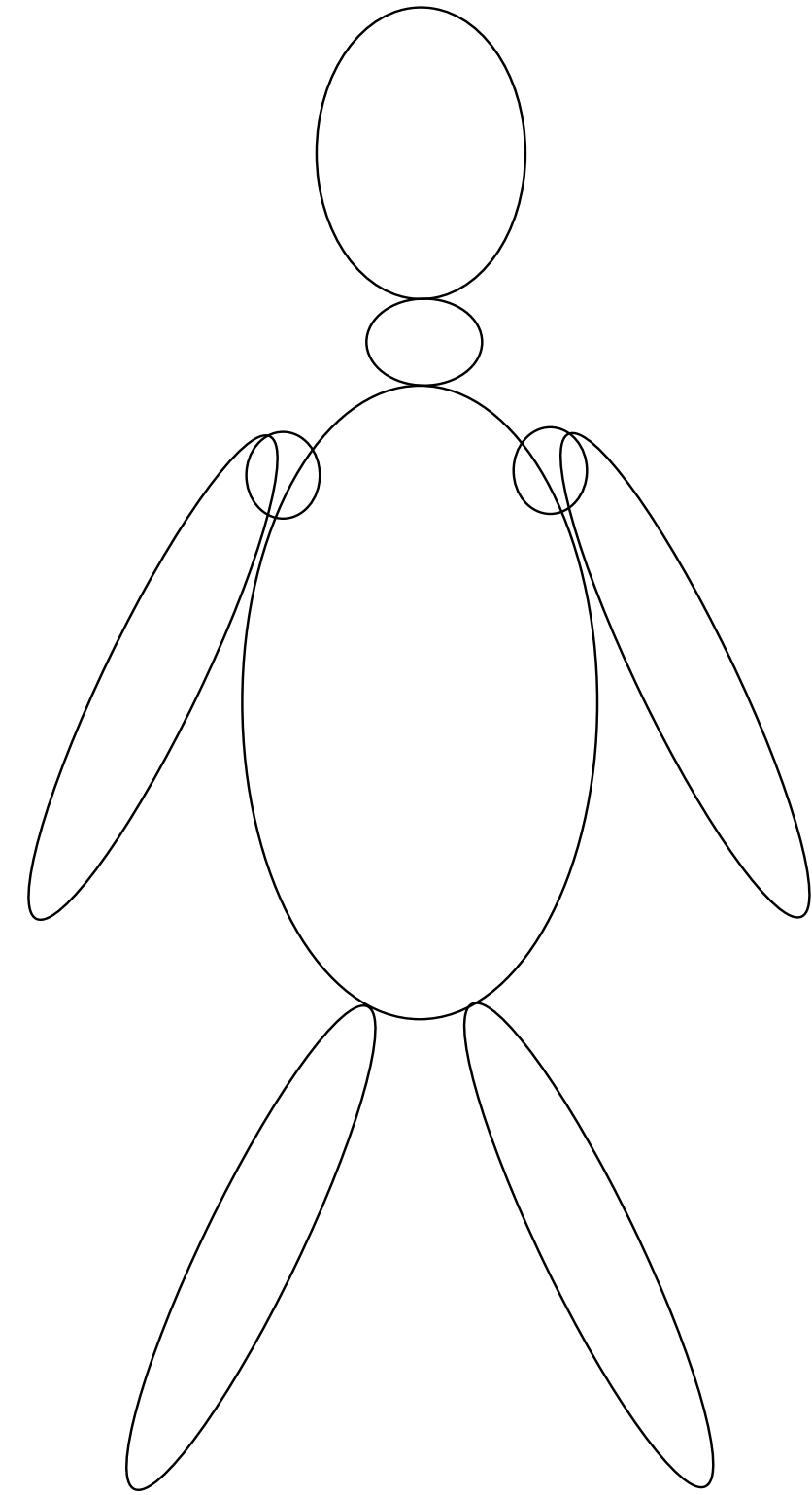
Physical Body



Emotional Body



Mind Body



**TPR
Place of Work**

Preparation:

Wash hands and forearms with very warm water before and after each trigger point session. This work can leave residual poison, toxins and negative energies on our bodies. Before each session check with the client if there is anything that they would like to share that they would like you to know. As they are answering, watch their breathing, tone of voice and body language for clues on what is happening with them.

Instructions for asking: 5 point-pressure scales (measure the amount of pain: One being the least and Five being the most).

Working the trigger points will create three possibilities when working the points: The person first wants to know that they can say **"STOP"**, that's the first possibility. The second is that they want to **"WORK"** (that you are working with each other and staying present). The third possibility is they are in the **"PARK"** (which means they are somewhere else than in the session working with you; in their head, thinking about the grocery list, etc).

There are five feelings: **JOY, LOVE, SADNESS, ANGER, FEAR**, that could be felt at any time during the session. Help them become aware of what they are feeling and where they are feeling it in their body.

Don't have any intentions for the client: reflect, don't project.

Preparation of the workplace

For the trigger point massage, the treatment table should be put somewhat lower for contacting and working with the points.

Use the four points of the table to place energy symbols:

- Earth:** Crystal, plant/flower
- Water:** Water bowl or water sound
- Air:** Feather
- Fire:** Candle
- Universe:** Sound bowl, tuning fork, fragrance around the atmosphere to enhance healing.



TPR 1 Upper Part of the Body

Overall View

Instructions

- 1** When integrating TPR into the massage sessions, set the height of the treatment table a bit lower.
- 2** Before touching the client, go inside, and then sense the client's energy. Be comfortable, grounded, and present. Note the client's breath.
- 3** First physical contact with the client is done by warming up the muscles with massage. Make mental notes of where there is a sense of general tightness, knots, imbalance, and looseness.
- 4** Intuitively go to a point and press on it against a bone. It's important to **"trap"** trigger points always with the other hand, to make sure they don't retreat into the muscle tissue or behind the bones (not chasing after TP's). This permits also a deep and secure focus on the starting points.
- 5** Ask for feedback about the pressure being applied. Pressure is rated from 1 to 5, 5 being the most. Generally work at less than 5. Ask the client for a pressure rating and feedback.
- 6** Stay long enough on one place in order to give the muscle time and opportunity to let go of its energy; about 15 seconds. Pay attention to the client's breathing and ask, "What body are you in?". Retain the same pressure until the pain gets less or evenly disperses. If the pain doesn't stop on its own, go to the next point.
- 7** Pay attention to referred pain and work with these points as well. Maintain a sense of holding space for the client to maintain a sense of safety.

- 8** Be sure to integrate movement and stretching into the muscles that have been triggered and suggest that the client take a walk after the session.
- 9** Fully avoid the end of the last rib and work all TPR points up and down muscles. Never press directly on the spine and press away from the spine. Pressure is always on a bone and not in between ribs.
- 10** **Drink lots of water. Wash hands and any part of the body that was used in the TPR session.**

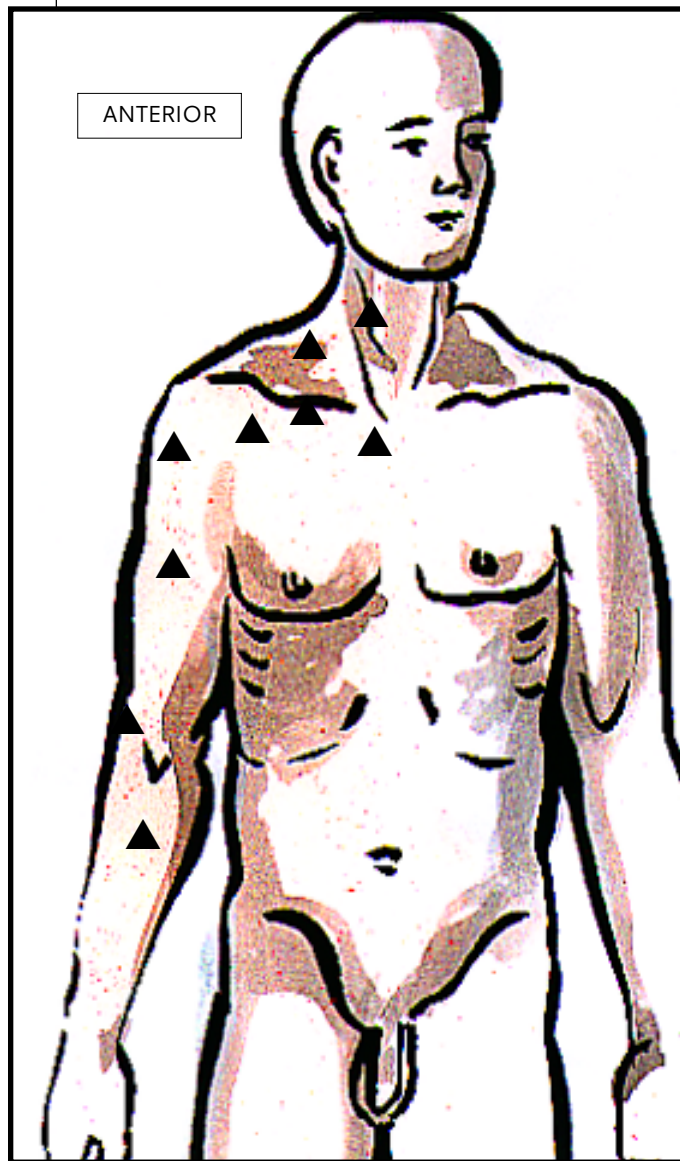


Guidance/Story

Feel for trigger points on all shoulder muscles and all stabilizing muscles. This makes the shoulder musculature longer, softer and creates more movement, freedom and relief. Trigger along the internal edge and underneath the ribbed surface of the scapulae. Follow the muscle fibers of trapezius and rhomboids crosswise over the scapulae and also into the channel between the apex and the ribs.

In my own experience, it doesn't matter if I touch deep. For me, it is helping people feel free to be able to express anything they want in any field of

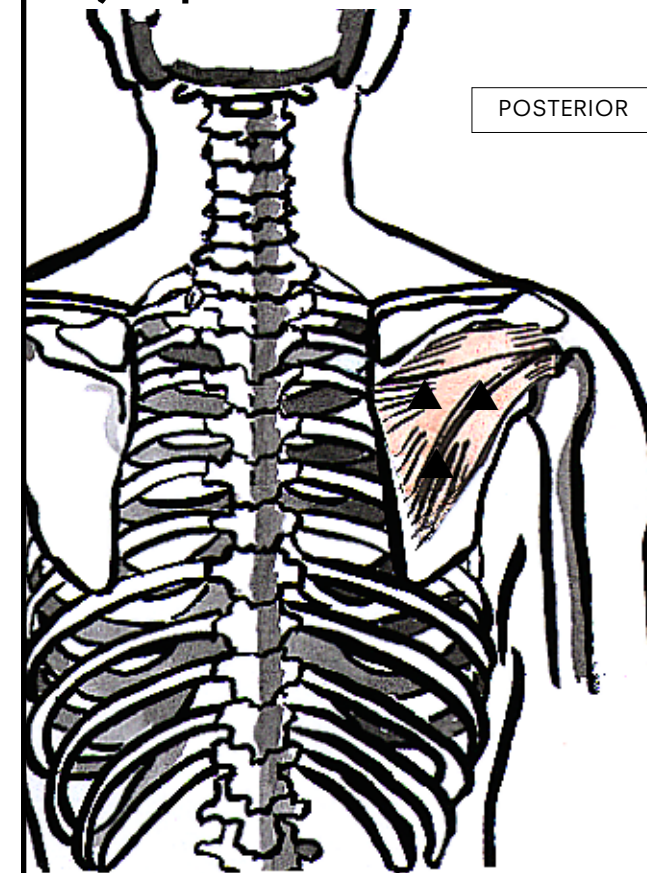
energy. People have a want to express themselves. I worked with a woman one day. We did a trigger session, and I ended it and said "how are you doing". She said, "oh wow, that was quick". She came out of the room and said, "let's get going" to her husband. I noticed her energy and asked her to have a seat. I said "what is going on?" and she said "nothing", and I said I'm imagining that something is going on. She paused for a moment and her husband said "yeah, what is going on?". And she said she did not want to take up more of my time. I said I'm okay with it, and I notice that something was triggered. We went into the workroom again and she laid back on the table. I barely put my hands on her and she started to cry. She went back into a place and said she was fifteen years old and she was raped by five boys in a car. She was telling me this story and her whole body was shaking with fear. She said that she could not tell her parents. It is this kind of thing that I keep coming across with people. When they are triggered, when something happens, there is a great want to let go of this energy. The work doesn't have to be deep...when the time is right the person will open when they are ready. The work is being able to notice when the time is right. She got into her fear and rage at these guys, and said she never really yelled at them. I said "do it now"... tell the world of your experience. They are going to feel it in the spiritual world.."sound travels, no matter where you are. Within a few moments of her screaming at them,...there was a glowing yellow light around her. She had released the energy and was experiencing a state of blissful peace.



The infraspinatus muscle is one of four muscles of the rotator cuff. Its origin is situated on the rear side of the shoulder blade surface, and its insertion is in the rear part of the humerus (upper end of the upper arm bone). Infra means "below": the muscle is underneath the shoulder blade rib (the bony edge which runs at the top margin crosswise over the shoulder blade). Infraspinatus covers the largest part of the rear side of the shoulder blade below this edge. The main function of

infraspinatus consists of turning the humerus outward (external rotation). Pain from trigger points radiate on the infraspinatus and is referred to the rear side of the neck, the upper back between the shoulder and spinal column and the inside exterior upper and lower arms from the shoulder to the two first fingers.

Infraspinatus



Origin: Posterior area of the scapulae, inferior to the spine and lateral border. Insertion: Middle facet of great tubercle of humerus. Action: Movement of the humerus from the front horizontal to the side horizontal position. Palpation: Scapulae and the humerus (between) on the posterior side just interior to posterior fibers of the deltoids. Referral Pain: Deltoids, arms, medial scapulae edge, shoulder joint.

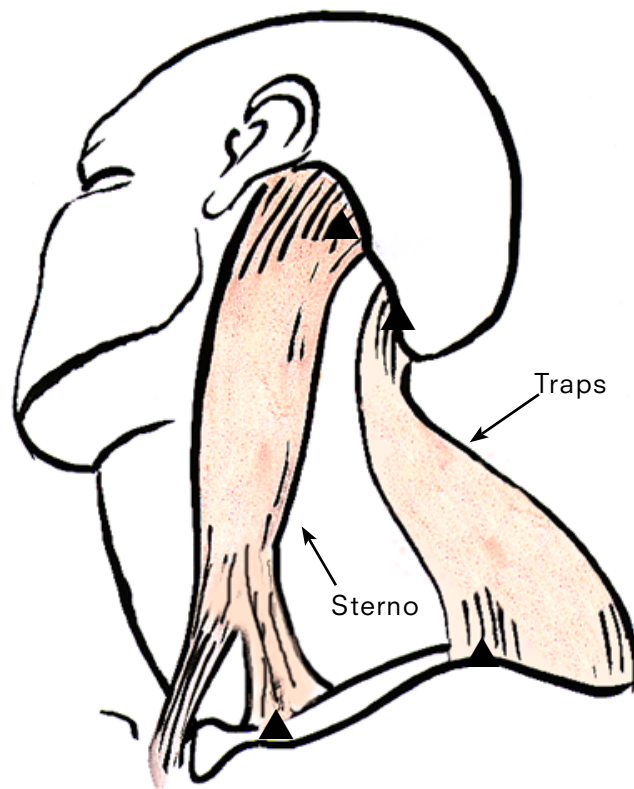


Notes

The trapezius muscle is scattered with trigger points. Trigger the trapezius with the pincher method, squeezing with fingers and thumb.

The sternocleidomastoid (SCM) is a muscle that runs along the side and front of the neck. It attaches to your mastoid process and in two places on the sternum and clavicle. It pulls your head forward or keep it from snapping back too fast. It also help tilt your head to the side and helps it turn to the opposite side. This muscle also helps out in chewing, talking and breathing. The sternal and clavicular sections of SCM refer pain in the face and the cranium. Squeeze the muscle from the origin XXX to the beginning of the mastoid process. SCM likes to be worked and it is a wonderful muscle to experience huge releases of energy.

Sternocleidomastoid / Trapezius



Origin: The above lateral surface of the mastoid process and the lateral side of occipital bone. Insertion: Attaches to the sternum and attaches to the clavicle at the sternum. Referral Pain: The back of the head, eyes, jaw, and sternum.



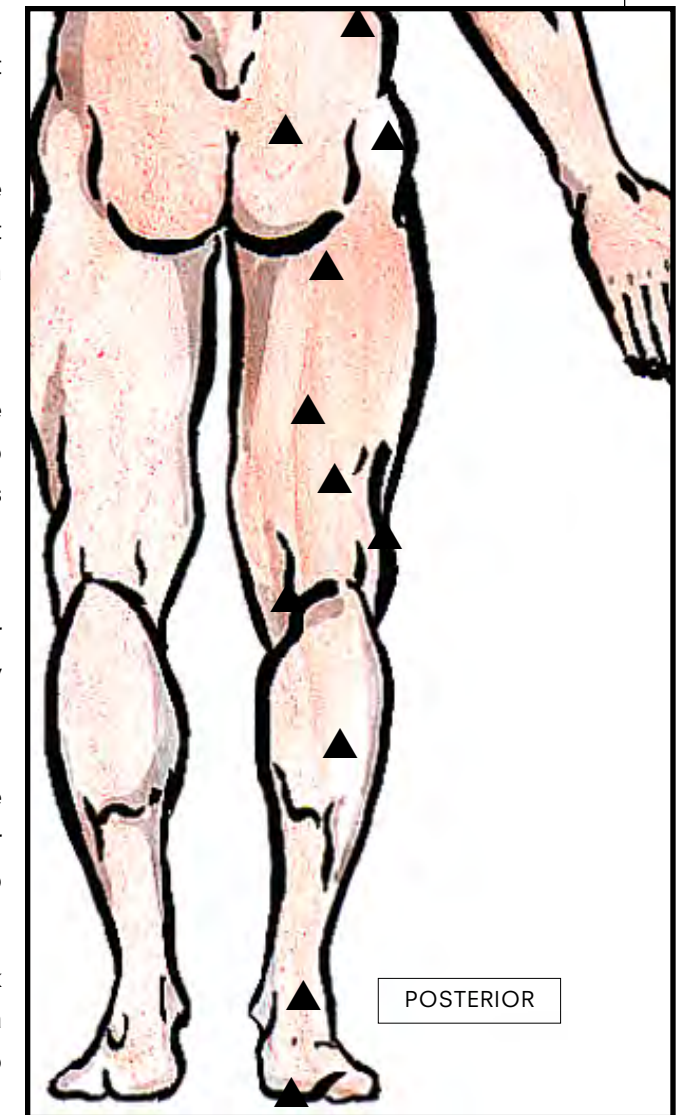
Instructions

- 1 When integrating TPR into the massage session, set the height of the treatment table a bit lower.
- 2 Before touching the client, go inside, and then sense the client's energy. Be comfortable, grounded, and present. Note the client's breath.
- 3 First physical contact with the client is done by warming up the muscles with massage. Make mental notes of where there is a sense of general tightness, knots, imbalance, and looseness.
- 4 Intuitively go to a point and press on it against a bone. It's important to "trap" trigger points always with the other hand, to make sure they don't retreat into the muscle tissue or behind the bones (not chasing after TP's). This permits also a deep and secure focus on the starting points.
- 5 Ask for feedback about the pressure being applied. Pressure is rated from 1 to 5, 5 being the most. Generally work at less than 5. Ask the client for a pressure rating and feedback.
- 6 Stay long enough on one place in order to give the muscle time and opportunity to let go of its energy; about 15 seconds. Pay attention to the client's breathing and ask, "What body are you in?". Retain the same pressure until the pain gets less or evenly disperses. If the pain doesn't stop on its own, go to the next point.
- 7 Pay attention to referred pain and work with these points as well. Maintain a sense of holding space for the client to maintain a sense of safety.

8 Be sure to integrate movement and stretching into the muscles that have been triggered and suggest that the client take a walk after the session.

9 **Fully avoid the SI joint. Start to use more of your elbows and knees in your work**

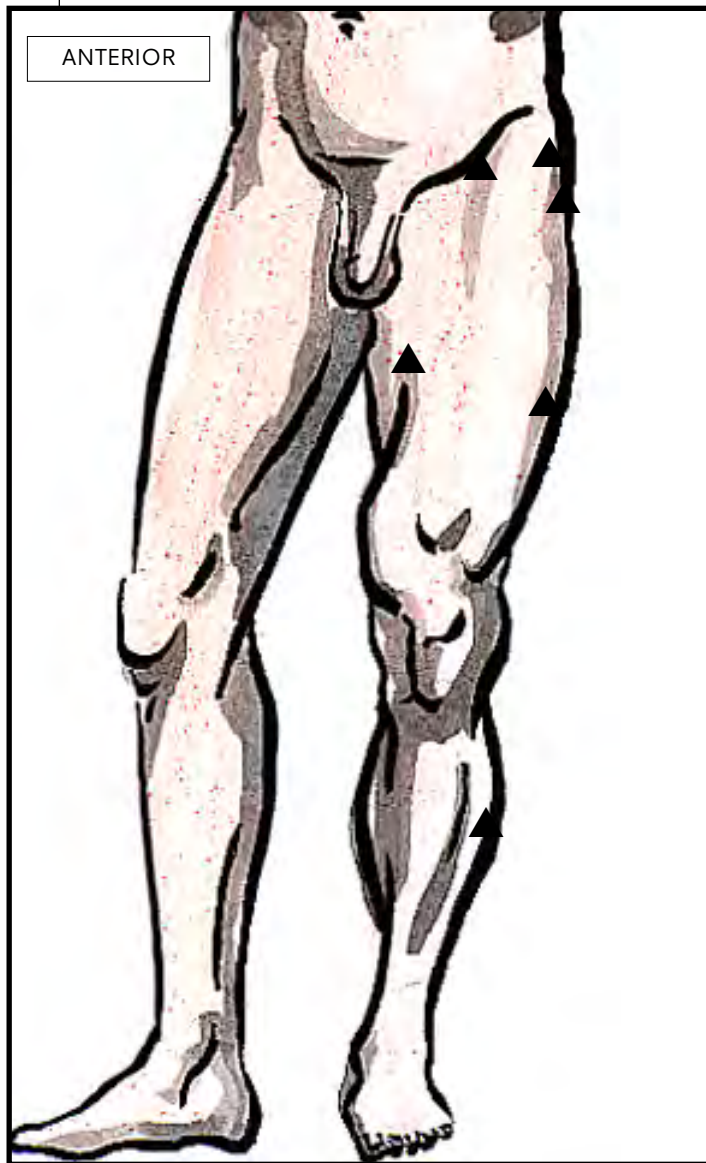
10 **Drink lots of water. Wash hands and any part of the body that was used in the TPR session.**



Overall view

The lower part of the body is perhaps one of the most exciting areas of the human body, especially so for recognizing and identifying trigger points. I find after thirty years of working with the human body and trigger points that I can really submerge my focus and energy into these larger and more massive muscles of the human body. The lower part of the body in TPR 2 will give us the chance to use other parts of our body (tools) to go deeper and more securely into these larger muscles. This is a good time to really take the opportunity to use your elbows, your arms, and to use your knees and feet to contact these very dense and primal muscles. With the lower body we will have an opportunity to also place the client on his/her side and to begin familiarizing ourselves with working with people on their side. I have found that many of the trigger points of the lower body are some of the most profound points of emotional, spiritual and physical release. This is an area that takes a lot of patience and a willingness not to push, but to wait for the releases. The lower half of the body is the foundation and support of the

human body, and with this support system, I want to become aware of the enormous occupation that the lower body has to perform. With this respect and intelligence, I can begin to realize the sensitivity that is wanted to do this deep work. With every trigger point that we work with in the lower half, there is a movement that goes along with each muscle that we trigger. So, in the course of doing these trigger points, we must always remember to add in movement, whether it is with movement that you make with your client (moving the arms and legs) or telling your client to have some form of movement that they do on their own, like walking, dancing, something to structurally integrate this deep work. Again I want to remind you and your client to drink lots of water. Remembering that the body is over 80% water, we must encourage ourselves and others to drink lots of water. This is the food for our muscles and bones, and our spiritual psyche.



Posterior

Latissimus dorsi originates on the spinous processes of the lower six thoracic vertebrae and all of the lumbar vertebrae, the sacrum, the iliac crest, and the lower three or four ribs. It inserts with teres major on the medial edge of the intertubercular groove of the humerus. Its actions are extension, adduction, internal rotation and depression of the humerus. Generally it

is a muscle that is difficult to trigger but there are points of release found on this widest muscle of the back. Because latissimus dorsi is such a powerful and well-developed muscle in most of us, and because it attaches to the lower thoracic and lumbar vertebrae and the pelvis, it is an extremely important muscle in postural alignment. It can play a large part in the responsibility for a misaligned pelvis, and can participate in the involvement of the curves of scoliosis.

This muscle likes to be massaged and it loves personal connection, with deep repetitive strokes.(up and down)

Latissimus Dorsi

Origin: spinous process of T7-L5 upper 2-3 sacral segments iliac crest lower 3 or 4 Ribs. Insertion: lateral lip of the intertubercular groove Action: adduction of humerus medial rotation of the humerus extension from flexed position downward rotation of the scapulae. Palpation: Difficult to Know, but definitely workable. Referral Pain: Arm, lower back, midback.



Notes

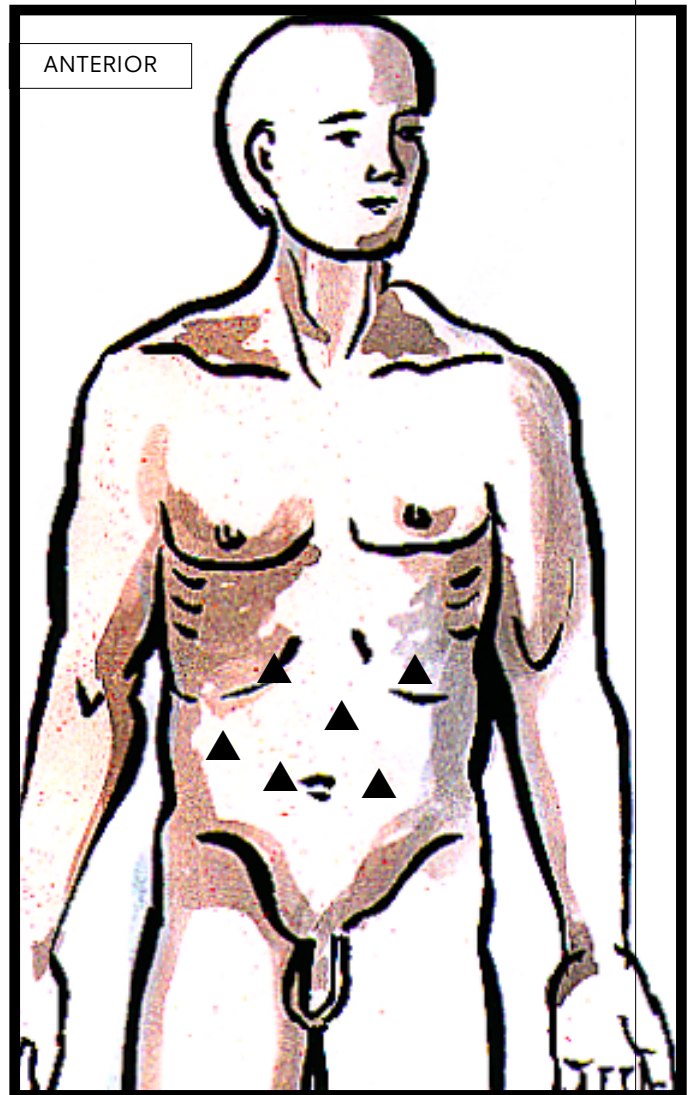
Overall View

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- 6 Pay attention to referred pain and work with these points as well. Maintain a sense of holding space for the client to maintain a sense of safety.

- 8 In the lower lumbar avoid fleshy room between last rib and the illum crest (there are no bones in this area).
- 9 Practice the squeeze method on the abdominals and pulsing mode for the organs.
- 10 Make sure your pressure is **always** on a bone. **Always include stretching of the muscles.**
- 11 **Drink lots of water. Wash hands and any part of the body that was used in the TPR session.**



Arfur's



Gestalt

Stories

Why is that man crying?

Jenny: (appears concerned) Arfur, why is that man crying?

Arfur: Why don't you ask him?

Jenny: (walks over cautiously with a caring posture) Why are you crying?

The Man: (looks up) Because I am sad!

Jenny: (wanting to share) When I'm sad and don't feel good I sometimes cry too!

The Man: (looks relieved) I feel better now that I have shared my feelings with you. What's your name?

Jenny: Jenny. What's your name?

The Man: Johnny.

I want to Hit Flash!

Dylan: (Comes running over very upset & angry) Arfur! Arfur! Flash hit me and I hate him and want to hit him.

Arfur: Dylan, would you feel better if you hit Flash and hurt him?

Dylan: (with anger in his voice) Yeah.

Arfur: Okay, let's pretend that Flash is this big pillow.

Dylan: (perplexing look) Okay, can I kick him too?

Arfur: Sure, you can do what ever you want to the pillow.

Dylan: (starts to punch and kick the pillow getting very angry and yelling) I hate you Flash. I don't like it when you hit me.
(Dylan begins to cry and falls on the pillow and sobs).

Arfur: (allowing Dylan to feel his sadness) How are you doing Dylan?

Dylan: (the anger has left and he appears calm now) Good.

Arfur: Do you still want to hurt Flash?

Dylan: No, but I want to tell Flash not to hurt me any more.

Arfur: Why don't you go and do that.

(Dylan goes off to share his concerns with Flash)

"I Got an Owee in My Finger"

Dylan: (comes running over to Arfur crying and in pain) I have something in my finger and it hurts.

Arfur: It looks like a splinter. What would you like to do about your splinter Dylan?

Dylan: I want to get it out

Arfur: Would you be willing to let me take your splinter out?

Dylan: (stops crying for a moment) Yeah,, but will it hurt?

Arfur: I don't know. You will have to ask the splinter.

Jessica: (comes running over with curiosity) Hey what happened to Dylan?

Arfur: Ask Dylan!

Jessica: What happened Dylan?

Dylan: (Crying and expressing his pain) I got an oweee in my finger.

Jessica: Oh! I had an owee like that and it hurts (with empathy on her face).

Dylan: (acknowledges her concern and looks to Arfur for aid) Take it out!
(More kids come over with concern on what is happening)

Jessica: Yells! Dylan has an owee. (They all hover around and I imagine with great concern over this owee. They all know the concern and pain involved with this kind of injury).

Havra: What will you do Arfur?

Arfur: Dylan has decided to let me take out his splinter.

Dylan: (nervous voice) Arfur, take it out of my finger.

Arfur: Dylan would you go inside and become the splinter?

Dylan: Will it hurt?

Arfur: Only you can answer that. Would you like to explore what will happen?

Dylan: OK. (there is a moment of silence as Dylan inquires inside).

Arfur: Are you the Splinter?

Dylan: Yeah (has concern and some excitement).

Arfur: (addressing the splinter) Splinter what are you doing?

Splinter: I'm stuck in Dylan.

Arfur: What do you want to do.

Splinter: I want to come out.

Arfur: Splinter would you become Dylan?

Trigger Point

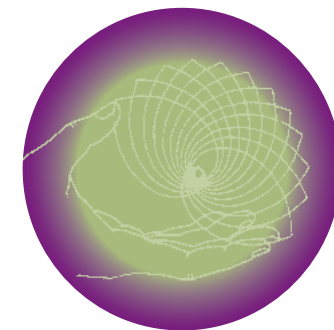
Release

Testimonials

Sivananda Yoga



SERVE LOVE GIVE PURIFY REALIZE



Work Manual

Proper Breathing

Proper Breathing

Proper Breathing is one of the 5 fundamental points of Yoga as taught by Swami Vishnu-devananda founder/Guru of the International Sivananda Yoga Vedanta Centers.

Most people use only a fraction of their lung capacity for breathing. They breathe shallowly, barely expanding the ribcage. Their shoulders are hunched, they have painful tension in the upper part of the back and neck, and they suffer from lack of oxygen. They should learn the full Yogic breathing.

The Different Types of Breathing

There are three basic types of breathing.

Clavicular breathing is the most shallow and worst possible type. The shoulders and collarbone are raised while the abdomen is contracted during inhalation. Maximum effort is made, but a minimum amount of air is obtained.

Thoracic breathing is done with the rib muscles expanding the rib cage, and is the second type of incomplete breathing.

Deep abdominal breathing is the best, for it brings air to the lowest and largest part of the lungs. Breathing is slow and deep, and proper use is made of the diaphragm.

Actually, none of these types are complete. A full Yogic breath combines all three, beginning with a deep breath and continuing the inhalation through the intercostal and clavicular areas.

Learning The Abdominal Breathing

To get the feel of proper diaphragmatic breathing, wear loose clothing and lie on the back. Place the hand on the upper abdomen, where the diaphragm is located. Breathe in and out slowly. The abdomen should expand outward as you inhale and contract as you exhale. Try to get the feeling of this motion.

Learning The Full Yogic Breathing

Once you feel proficient in the practice of the abdominal breathing you will be ready to learn the Full Yogic Breathing. Breathe in slowly, expand the abdomen, then the ribcage, and finally the upper portion of the lungs. Then, breathe out in the same manner, letting the abdomen cave in as you exhale. This is the Yogic complete breath.

Pranayama

By far the most important thing about good breathing is the Prana, or subtle energy of the vital breath. Control of the Prana leads to control of the mind. Breathing exercises are called Pranayamas, which means to control the Prana.

The Locust

The Locust or Grasshopper Posture (Shalabha-asana)

Pronunciation: sha-la-bhah-sa-na

“Lie on the ground with the face downwards and both hands under the chest touching the ground with the palms of the hands and both legs raised in the air ten inches high. This is called the Shalabha posture.”
The Gheranda-samhita II.39

The Locust or Grasshopper Posture (Shalabha-asana) Instruction:

1. Lie on the stomach with the head turned to one side and the arms alongside the body with palms facing upward.
2. Turn the head and place your chin on the floor. Slide your hands under your thighs, with the palms pressed gently against the top of your thighs.
3. Inhale slowly and then raise the head, chest, and legs off the floor as high as possible. Tilt your head as far back as possible. Keep your feet, knees, and thighs pressed together.
4. Starting at the top of the head and working your way down to the feet, bring your attention to each part of your body, consciously relaxing it before proceeding on to the next.
5. Remain in the posture while holding the breath. You can support your legs by pressing the hands upward against your thighs.
6. Hold the posture for as long as you can hold the inhaled breath then slowly return the legs, chest, and head to the floor while exhaling.
7. Remove your hands from under your thighs and place the arms alongside your body. Turn your head to the side and rest.

Comments:

The shalabha-asana has many benefits. Besides strengthening the muscles of the upper legs and lower back, it stimulates the stomach and intestines helping to relieve gastrointestinal gas, strengthens the bladder, and stretches the spine.

To assist raising the legs as high as possible keep the back of the hands resting against the floor while pushing the legs upward with the fingers. As you get better at this posture and increase the strength of you legs you can raise the hands completely off the floor so your legs are raised unsupported. This increases the benefits of the shalabha-asana.

