



New PERSPECTIVES

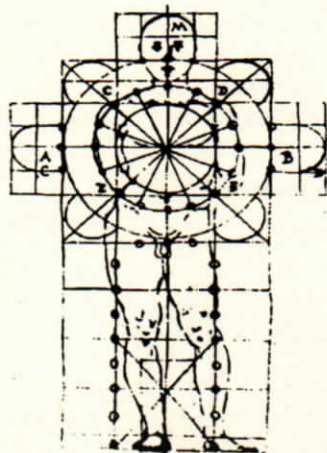
A Bulletin about Roling and Somatic Awareness

Spring 1991

The *Temple* in Man

The human body has transformational potential for the total being.

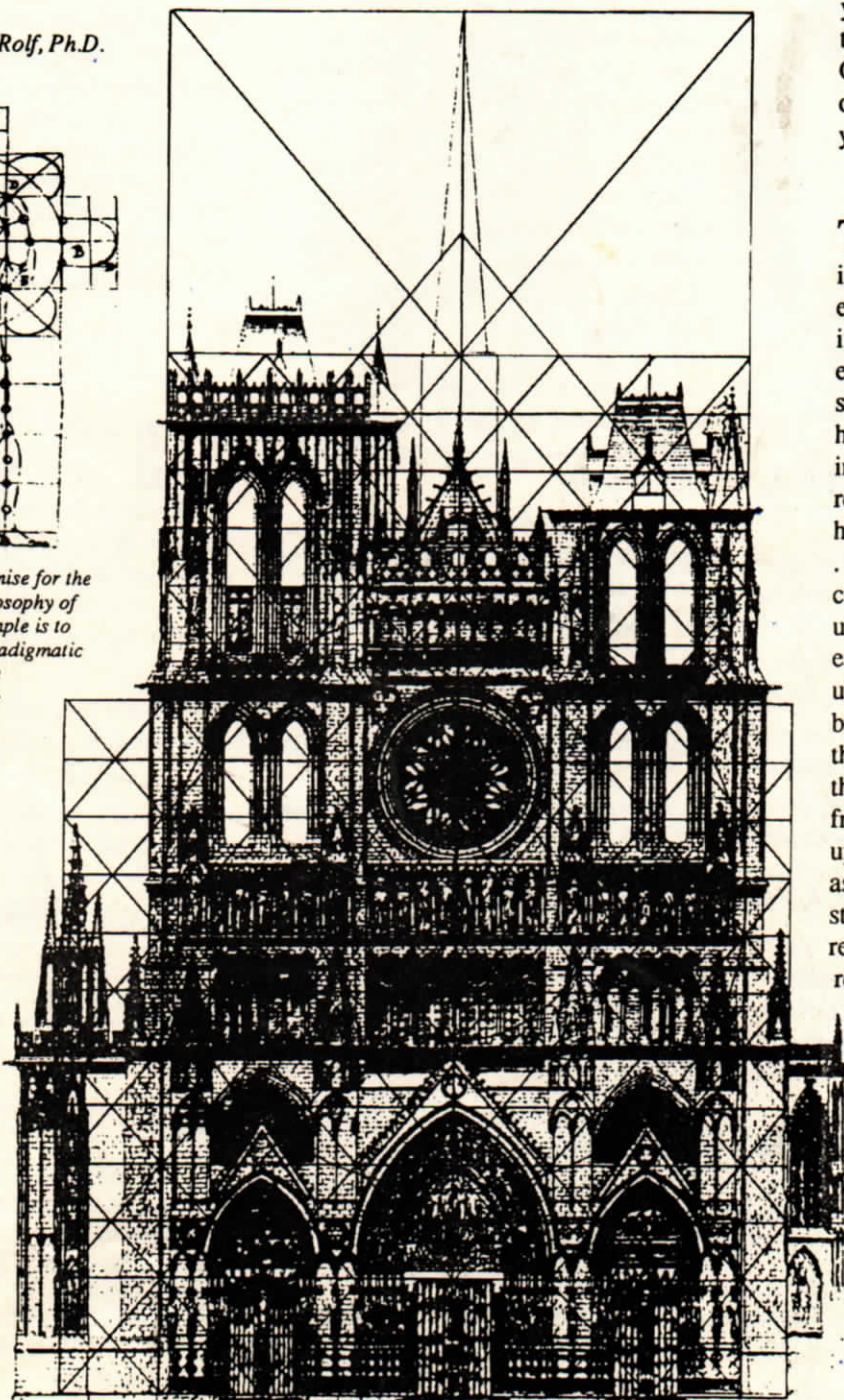
Ida P. Rolf, Ph.D.



Man and Cross as the premise for the cathedral plan. In the philosophy of temple architecture the temple is to represent the image of Paradigmatic Man, the sureme archetype who emanates all of nature out of himself.

Man is not made bending toward the earth as all other animals are, but is made upright in the direction of heaven. And why is this so? In order to represent in physical form the spiritual work of the soul, a work that is possible only for those who are upright spiritually and are not spiritually bent toward the ground.

from The Cloud of Unknowing
Anonymous author



Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

I Corinthians 3, 16-17

There is particular meaning in the fact that man is an erect creature. With his feet, it is said, he holds down the earth; and with his head and shoulders he sustains the heavens. Thus, man, rooted in earth, by his very nature reaches upward and beyond his primary earthliness.

... In this sense man is the connecting link of the universe. In him heaven and earth come together. It is a union that is possible only because both the earthly and the spiritual are present in the nature of man. He comes from the earth, but he stands upright. And this symbolic aspect of his physical structure, his posture with respect to the cosmos, reveals the elusive twofold quality of human existence that must always be remembered in the study of man.

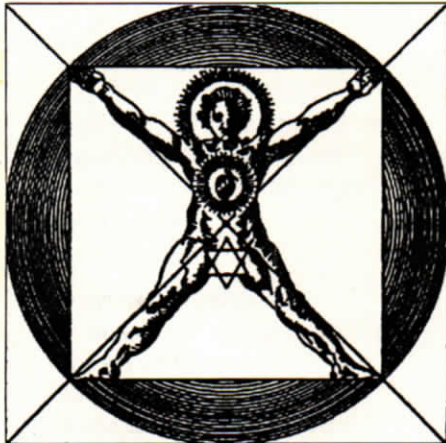
Ira Progoff
Depth Psychology and Modern Man

If a man has himself firmly in hand and stands solidly upon the earth, then his head reaches up to heaven.

Hasidic Proverb

Man has been truly termed a "Microcosm," or little world in himself, and the structure of his body should be studied not only by those who wish to become doctors, but by those who wish to attain a more intimate knowledge of God.

Al-Ghazali



A figure of the microcosm showing the seats of the trinity of man.

I laugh when I hear that the fish in the water is thirsty.

You don't grasp the fact that what is most alive of all is inside your own house;

and so you walk from one holy city to the next with a confused look!

Kabir will tell you the truth: go wherever you like, to Calcutta or Tibet; if you can't find where your soul is hidden, for you the world will never be real!

Kabir, trans. Robert Bly

Worship of the body alone leads to one result, worship of the spirit to another. So have we heard from the wise.

They who worship both the body and spirit, by the body overcome death, and the spirit achieve immortality.

Upanishads

Man has no body distinct from his soul, for that called a body is a portion of soul discerned by the five senses, the chief inlets of soul in this age.

*William Blake
The Marriage of Heaven and Hell*

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have in God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Corinthians 6:19-20

Inasmuch as there are two desires natural to man—one of food for the sake of the body, and one of wisdom for the sake of the diviner part of us—then, I say, the motions of the stronger, getting the better and increasing their power, but making the soul dull, and stupid, and forgetful, engender ignorance, which is the greatest of diseases. There is one protection against both kinds of disproportion—that we should not move the body without the soul or the soul without the body thus they will be on their guard against each other, and be healthy and well balanced.

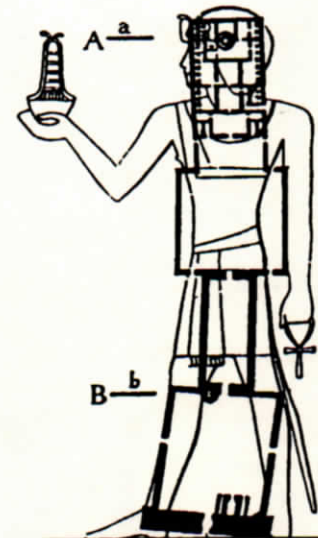
And we should consider that God gave the sovereign part of the human soul to be the divinity of each one, being that part which, as we say, dwells at the top of the body, and inasmuch as we are a plant not of an earthly but of a heavenly growth, raises us from earth to our kindred who are in heaven. And in this we say truly; for the divine power suspended the head and root of us from that place where the generation of the soul first began, and thus made the whole body upright.

Plato

The gait of the human being is as evocative as his vertical posture; whereas the animal is horizontal and only advances toward itself—that is, it is enclosed within its own form—man, in advancing, transcends himself; even his forward movement seems vertical, it denotes a pilgrimage toward his Archetype, towards the celestial Kingdom, towards God. The beauty of the anterior side of the human body indicated the nobleness, on the one hand of man's vocational end, and on the other hand of his manner of

directs himself towards God and that he does so in a manner that is "humanly divine," if one may say so. But the posterior side of the body also has its meaning: it indicates, on the one hand the noble innocence of the origin, and on the other hand the noble manner of leaving behind himself what has been transcended; it expresses, positively, whence we have come and, negatively, how we turn our backs to what is no longer ourselves. Man comes away from God and he goes towards God; but at the same time, he draws away from an imperfection which is no longer his own and draws nearer to a perfection which is not yet his. His "becoming" bears the imprint of a "being"; he is that which he becomes, and he becomes that which he is.

Frithjof Schuon



In Egypt the King was an earthly representation of the Anthropocosmic Principle, and was the motif for the construction of the Temple of Luxor.

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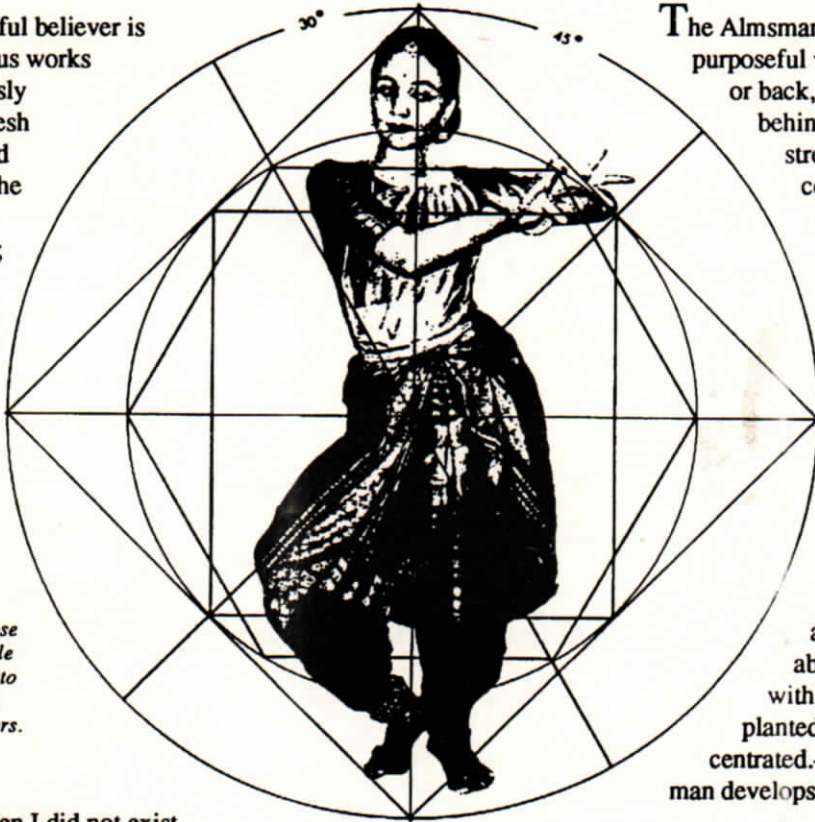
Editor David Laden

Graphic design/
composition Artifax

The paradise of the faithful believer is his own body. His virtuous works (after the manner previously described) are its trees, fresh running water, castles, and houris. The Gehenna of the unbeliever is likewise nothing but his own body; his hateful works are its fiery furnaces, monsters, serpents, dogs, dragons.

Shaikh Muhammad
Karim Khan Kirmani

The positions of Hindu classical dance (Bharat Natyam) describe geometric angular relationships from the axis of the body's centre of gravity just below the navel. These positions, while defining principle angles, are also often attributed to various deities and are meant to convey their characteristic powers.



The Almsman is always mindful and purposeful whether in going forward or back, in looking before or behind, in drawing in or stretching out his limbs, in conduct of cloak bowl and robes, in eating and drinking, in chewing and tasting, in attending to the needs of nature, in walking or standing still, in sitting or in lying down, asleep or awake, speaking or silent. As he dwells thus unflagging, ardent, and purged of self, all worldly thoughts that idly come and go are abandoned, and with their abandonment his heart within grows established and planted fast, settled and concentrated.—In this way, an Almsman develops mindfulness of body.

Kayagata-Sati-Sutta

There is never a time when I did not exist, nor you, nor any of these kings. Nor is there any future in which we shall cease to be. Just as the dweller in this body passes through childhood, youth and old age, so at death he merely passes into another kind of body. The wise are not deceived by that . . .

Bodies are said to die, but That which possesses the body is eternal. It cannot be limited, or destroyed. Therefore you must fight . . .

Worn-out garments are shed by the body: worn-out bodies are shed by the dweller within the body. New bodies are donned by the dweller, like garments . . .

He who dwells within all living bodies remains forever indestructible. Therefore, you should never mourn for anyone.

The Bhagavad-Gita

"If my body," said Shun, "is not my own, pray, whose is it?"

"It is the bodily form entrusted to you by Heaven and Earth. Your life is not your own. It is a blended harmony, entrusted to you by Heaven and Earth," replied Ch'eng, his tutor.

Chuang-Tzu

This present life is for manufacturing the next body. This is Vedic knowledge. In this life we are creating our next body. For instance, a boy may be studying very nicely in school. In this way he is creating his adult body. . . similarly, we are all creating our next bodies according to our karma.

Swami Bhaktivedanta

Those who know the breath of breath, the eye of the eye, the ear of the ear, and the mind of the mind—they have realized Brahman, ancient and primeval.

If here and now one knows him before the decay of the body, then one is prepared to receive a body in the worlds of creation.

When a wise man knows the sense perceptions—their rising and their setting, each one in separation—and the origin of each, then he grieves no more.

Beyond the sense is the mind, beyond the mind, pure intellect, beyond the intellect—the great *atman*, beyond the great, the Unmanifest.

Beyond the unmanifest, moreover, is the Person, all-pervading, uncharacterized.

When a man knows him, he attains liberation and proceeds to immortality.

When the five organs of perception are still, together with the mind, when the reason does not function—this they aver to be the highest state.

This they deem to be yoga—the steady concentration of the senses. Man then becomes pure attention, for yoga is both origin and extinction.

The Vedas

I am the poet of the Body and I am the poet of the Soul,

The pleasures of heaven are with me and the pains of hell are with me, The first I graft and increase upon myself, the latter I translate into a new tongue.

I am the poet of the woman the same as the man,

And I say it is as great to be a woman as to be a man,

And I say there is nothing greater than the mother of men.

I hear and behold God in every object, yet understand God not in the least,

Nor do I understand who there can be more wonderful than myself.

O my body! I dare not desert the likes of you in other men and women, nor the likes of parts of you,

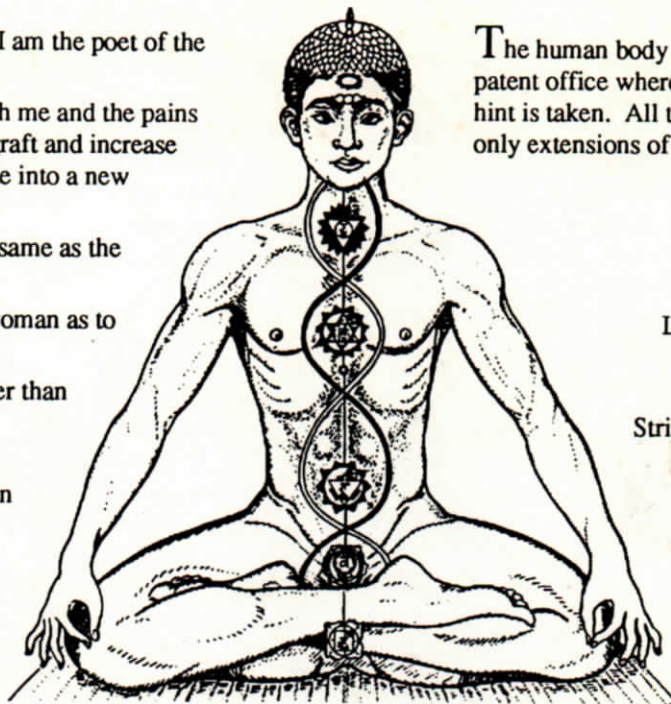
I believe the parts of you are to stand or fall with the likes of the soul (and that they are the soul,) I believe the likes of you shall stand or fall with my poems, and that they are my poems. . . .

All attitudes, all the shapeliness, all the belongings of my or your body or of anyone's body, male or female,

O I say these are not the parts and poems of the body only, but of the soul,

O I say now these are the soul!

Walt Whitman
Leaves of Grass



The Indian Suttle Body

The human body is the magazine of inventions, the patent office where are the models from which every hint is taken. All the tools and engines in earth are only extensions of its limbs and senses.

Ralph W. Emerson

The Body of B. Franklin
Printer,
Like the Cover of an Old Book,
Its Contents Torn Out,
And
Stripped of its Lettering and Gilding,
Lies Here
Food for Worms,
But the Work shall not be Lost,
For it Will as He Believed
Appear Once More
In a New and more Elegant
Edition
Revised and Corrected
By the Author.

Benjamin Franklin

When all the knots that strangle the Heart are loosened,
The mortal becomes immortal.
This sums up the teaching of the scriptures.

Katha Upanishad

The excerpts and illustrations for this issue of *New Perspectives* are from the following sources: Campbell, Joseph, *The Inner Reaches of Outer Space*; Doczi, Gyorgy, *The Power of Limits*; Hall, Manly P., *Man, Grand Symbol of the Mysteries*; Lawlor, Robert, *Sacred Geometry*; Parabola III, No. 1, *Sacred Space*; Parabola X, No. 3, *The Body*; Progoff, Ira, *Depth Psychology and Modern Man*.

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David Laden, Advanced Certified Rolfer
301 S. Bedford Street, Suite 5
Madison, WI 53703