

Interview Marion Rosen
Founder of the Rosen Method of Bodywork
and Gloria Hessellund, Rosen Practitioner
Conducted by Massage Magazine Editor
Robert Calvert with Judi Calvert

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Introduction

There is a strong movement in the massage bodywork field to bring the efficacy of soft tissue work to more and more people through doing therapy in the strict sense of the word. This movement is not new, but its power to manipulate this emerging profession is as potent as the work it provides, and is a fairly new force today.

The foundation of all this work stems from touch as a significant therapeutic device. Its application through technique is the turf upon which the dividing lines are being drawn. A strong grass roots group forms the camp devoted to the intuitive side of touch therapies while the high tech world becomes the scientific camp to quickly fit that mold.

Marion Rosen, I believe, is of the old intuitive school. She operates from the paradigm of experiential purpose. She is guided by that inner knowing of the moment, the experience of the body rather than by a body of knowledge learned through intellectual study. This doesn't mean that the art and science of touch therapies doesn't often combine to make an integrated wholistic practitioner. It simply implies the different focal perspective by which these two camps of practitioners orient themselves to their work and the client.

Marion Rosen is a living example of her technique of intuitive artistic bodywork. She believes that to go deep one must work shallow, or soft. She teaches that her work fixes nothing, it merely allows for a transformation which in turn brings healing. She feels the holding as she holds the body gently and listens to the breath. There is not much manipulation of the person's body tissues during her session as there is manipulation of the persona in the body she's touching. This transformational method is personified in the person of Marion Rosen.

She is a delightful lady perceptively sweet with a warm and friendly face and soft manner. But as you look into her eyes and listen to her speak, not lecture, but interact in conversation, the brightness, sharpness and incredible depth of her wisdom beams unmistakably from within her. During this interview I was not so much taken with what Marion said, but completely with the lulling sweetness and inner knowing with which she spoke. It wasn't until I read the transcript of the interview that I knew for sure it was worth our good readers' time to read the words of this great lady of bodywork.

Marion Rosen is truly an enigma in these fast paced times of proliferating techniques. But she maintains her balance of old and new as she takes her own transformational experience and

continually puts it into her life's work called the Rosen Method. It is the method of Marion and one well worth recalling as we move forward into a new century of possibilities for the touch therapy disciplines.

I was really impressed with your articulation in the book *Rosen Method* the wisdom came through so clearly....That's what struck me most about the book. You say in the book that students will show an increased sense of self, and in this class here, these folks are obviously three months along in a three-year program. Have they or are they in the process of learning or getting an increased sense of self?

Hessellund: "Definitely."

Rosen: "they are way, way ahead of what we expected at this point."

How do you do that?

Rosen: "It is really giving them the space both verbally and with the touching that they find they can trust. They find that we are listening and this listening will bring them to allowing themselves to speak and to show themselves. Through that they slowly find the way to who they are. I think that by listening to what you say, you really get what you're saying."

So you're teaching yourself through listening to your own voice.

Rosen: "That's right. I think people start paying attention to themselves and the, of course, the process we do with working is really touching places that contact the unconscious so they see things and accept things they haven't known were there before."

This sounds like the same process that you take your clients through.

Rosen: "Yes, the same process. And of course, we work on the students, they work on each other. It is the work itself being done on someone that brings about an increased knowledge, an increased awareness, and brings about a letting go of limitations or barriers people have imposed on themselves."

Judi: That came out very well in the session I watched.

Rosen: "Yes, very well, especially as this particular woman has before done a lot of emoting. She would cry about something instead of having her feelings come through and today she was totally honest. So this is part of it. We work on honesty with people. They learn what is honest in them and what is not. After a while, they find out what it is in themselves and others. One can hear the honesty and one can feel it. I think that is what brings about the change in them."

It is important for students to gain more access to their own self in order to work on people.

How was this revealed to you?

Rosen: "Through my experience I learned something about the relaxation process, and somebody living here in Berkeley, Sara Webb, asked me to teach her what I had learned. Her brother had asthma. I worked on him and the asthma went away."

"She got interested in the work, and in the process of teaching her, things happened to the people we were working with that were new to me. They would remember things that had happened in their youth, even in the womb. They would cry about it or talk about it. Then they would change."

"Actually, by continually working with people, I could watch what was going on in a consistent way. This is how it happened, by just watching and listening to what happened to the people and especially to see what became of them afterwards. The transformation that everybody seemed to have gone through is staggering."

“I cannot believe what has become of some of the people we have worked with and that is fairly consistent. There are very few who have resisted the transformatory process.”

Could you outline the three-year training for me?

Rosen: “Yes, that is very easy. First we want people to get an experience of having something happen to them they hadn’t expected so they can connect with something in them that they didn’t know about. Then they can connect with what is happening to them to the way they are being touched, that it makes a difference to touch their barriers, that they get in touch with whatever is going on in them.

“The next thing is to teach them enough of the way we use our hands so they can duplicate what happened to them. So in some of the classes we have them work and work with them. It’s different from ordinary massage, that you work in a very slow way, not doing something to the client, really, but creating a space for her to have something happen. Whatever is going on is really the client’s process happening while you have your hands on her. In a way you’re freeing the process instead of doing something to the person.”

Physical therapy is a very objective science. What was the catalyst for this switch in your approach?

Rosen: “Well, people didn’t get well from physical therapy, or they wouldn’t come back again. They would get better, and they would come back when they needed another fix. It would go back and forth. And I said, well, ‘When they get better, what is happening?’

“What makes them get bad again? Why doesn’t it change? So I kept looking for the cause more than just work on the condition and just use the condition for something to do. That’s what physical therapy does. So I would like physical therapists to ask: How come you hurt? What happened? That was really the question I asked, and that brought the different approach.”

And you kept asking. Then the relaxation, that as quite a revelation for you, wasn’t it?

Rosen: “Relaxation I always knew was important, because when a muscle relaxes, it usually doesn’t hurt. When I worked on people and the muscles relaxed, they started talking. First they started talking, and then something clicked after a while. They started telling me things they’d never told other people about. I said, ‘Why do they do that? What is the link between that and their getting better?’

“So this is how it came about and then having these experiences of people changing and losing their pain, being different, really after the session. This started 20 years ago. And it helped me just slowly put things together, actually what I experienced.”

Judi: When you were a young girl training in Germany and London, did you learn relaxation techniques?

Rosen: “Yes, I learned that first. Then I went to physical therapy school at the Mayo Clinic here, took the official course. But even before that I worked as a physical therapist because I was in Sweden and had physical therapy training there. I worked there as a physical therapist most of the time.

“I started then to understand why relaxation is so powerful, that it’s actually the gateway to awareness, the gateway to the unconscious, when we don’t hold back. Our experiences are sometimes, especially when we are younger, cannot be handled at that point. In order to put them away, we have this tension in the body but then, very often we forget about it.

“Whenever we try to put something away....In order to keep it there, we also have to hold. When we don’t hold it down anymore, then it has a chance to come out, and then when it comes

back up, then it can be handled. For some people it is enough just to see what happened, like with this woman today. It was enough that she could see what happened and how her mind had interpreted it.”

Judi: She wasn't clear before.

Rosen: “She wasn't, no. She didn't understand. And she believed it was abuse, she believed she had an abusive mother who hurt her willfully.”

Judi: She wasn't quite sure. She was going back and forth.

Rosen: “Yes, it's hard. In the end she saw it wasn't willfully done. So not only do you get the happening, but you get the interpretation about the reality of what happened. It's not like you thought it was at the time. It is how it really is and that makes a very big difference in many lives.”

The woman who Gloria demonstrated on at one point asked, ‘Why don't I know? Why am I not aware?’ What's struck me about that is that she's gone through three months of training. I assumed she had been given plenty of opportunities for self-awareness in relation to your concepts and yet, when she's on the table, she's right back where anybody else would be asking, ‘Why?’ when she knows, if she would have thought for a moment and reflected on this work she would have know why.

Rosen: “I like that she said ‘I don't know’ because her mind knew, but her inner self hadn't gotten it. Until the inner self gets it, it doesn't do much good.”

What struck me about it is that this is very subtle work, yet I saw this woman shift very slowly into that state where she couldn't access her brain. That demonstrated to me that there was something very powerful happening.

Rosen: “It used to be very different — big explosions and crying and stories about it and we found out these were not the things that transform people. These little shifts into a consciousness and then understanding, that's what makes the transformation.”

It makes it much more powerful.

Rosen: “Yes, that is the powerful stuff.”

This gets to the question of osmosis in teaching. It appears to me like what's goin on in there, and from the book, you're not really teaching them very much. The one fella really said it very well: ‘I feel like I'm coming in here and having an opportunity.’ That's really what you're giving these people, isn't it?

Rosen: “Yes. You cannot teach somebody something. You can create an atmosphere of learning and that is where people then take whatever they need. We simply present the possibilities. AS they are ready for it, they pick it up.”

How many were in this group when you first started three months ago?

Hessellund: “There are 26 now and we started with 28.”

Very low attrition rate. What makes them go on when most people in our society are not to akin to learning this way? They want a book, an outline, something for their mind.

They want to be fed. How's it that this is working? I don't get it. It's not because you are in Berkeley, it it?

Rosen: “No. It works even better in Scandinavia, wherever we are, because something is being spoken to that they are longing for, and when they get that, they get the possibility of what is spoken to.”

Judi: The inner knowing?

Rosen: “The inner knowing, yes, which for all of us is our strength.”

I don't hear you saying you know what that is.

Rosen: "I don't. They will find it in themselves. I know something in me. I know how I feel when I feel this way. Now as I'm talking to you, I feel this way. I feel a certainty, anything I do I OK with me."

Your books talk about unconscious holdings. What are your unconscious holdings?

Rosen: "I don't know them, that's the thing. I have sessions once every week or every other week. Often nothing new comes up, but sometimes staggering things come up. For instance, I was about 70 before I finally got that I never felt loved. I could not allow myself to feel loved and then I had the experience of being loved, how that felt."

To accept love.

Rosen: "To accept love. It was all around me, so many people loving me and it didn't mean anything because I did not let it in. Once I got that, that I didn't let it in, I could also let it in. Since then it is a very different life."

When were you 70?

Rosen: "Six years ago. It's an awful long time to live without knowing what being loved means. But then, I learned from that too. If I don't have sessions, I don't learn anymore. So this was big to know that."

There seems to be a strong dialogue component in the work, and in the book, despite what was happening in the room there, it stated that you talk a lot in each session. Is that true?

Rosen: "Sometimes. Sometimes I don't."

There's a strong psychological component to this work which requires considerable dialogue skills. Do you teach those skills to these people?

Rosen: "It's not, as you say, a psychological component. It is a verbal component we teach. That is really simple. We are teaching students to speak to the client's experience as it relates to what the student sees and feels in the body. The skill is in speaking simply, not engaging in the intellect or the analytical mind."

So you teach those ideas.

Rosen: "Yes, the skills to say, 'What happened, what are you feeling'"

Hessellund: "Or 'What are you experiencing?' We say something like that when we see shifts in the breath."

I heard one of the students say it wasn't important to know the content of the person's situation. What was important was that they have the opportunity to express it if they want to, and that they wouldn't in fact deal with it if they did.

Rosen: "That's exactly right."

So you're not teaching them to deal with these emotional releases.

Rosen: "No, oh no."

You're teaching them to allow them to....

Rosen: "Actually we work only for people to become conscious and that way they have the possibility to choose how they will react, what they will do with it. For some, it solves whatever problem there was. They say, 'Oh, this is what it was. So this is how I can be, this is what I can do with it.' If it is something beyond that, we often suggest that they go to a psychologist and work it out. It really brings a person to a very deep place in a very easy way which they then can work with in a psychological setting."

So this trust of the student or the practitioner trusting themselves goes both ways. The practitioner also trusts that the person on the table can basically heal themselves.

Hessellund: “Yes, basically that’s it. We also trust that what’s ready to come up will come up because we don’t force anything to happen. For some, enough comes up that they want to talk about it and process it verbally. Then we refer them out to a psychologist. I also want to add that this work is not for people in a state of serious emotional crisis or who have a history of psychosis.”

The book also related that you introduced or focused on the spiritual aspects of the person. How do you do that?

Rosen: “Well, it is something that also came out of our experiences. When you are relaxed, there’s a certain amount of trust that has to go with it. Otherwise, you can’t let go. And then when the trust gets a bit deeper, there’s a state that we’ll call surrender that people say, ‘I don’t have to do it, I’ll let things happen.’ There is that feeling.”

Hessellund: “Thy will be done.”

Rosen: “Thy will be done, that is implied in this. People come up with remarks like, ‘I feel nearer to God,’ or something like that.

“It seems to me that this connection, this giving yourself over to whatever it is, is the one aspect that a person heals because at that moment the body works at its best and you don’t have the holding. You really give up, let yourself free.

“You let yourself be there, and at the same time, you know there’s something more to it than just me, whatever that is, and you trust that you go to where you need to go — that is the place where people get well, where they lose pain, where they heal, where they can get hope again.”

Hessellund: “What a beautiful answer. We’re really after contacting the human being underneath the holding. It’s really in our human experience that we’re psychological, spiritual, social, physical, emotional beings all at once.

“When we start to divide it in the psychological or the spiritual, really, we just contact who’s there in all of those aspects. I think that’s also something important about the talking. We learn to talk from our experience to their experience. Sometimes it is what happened or what is happening not, what are you feeling, what are you experiencing. Then sometimes that taps into the unconscious.

“But it’s out of being in contact or in touch with each other, there’s something to say heart to heart. I like to emphasize that because a lot of times when we start to deal with emotions and in this society it gets put in the category of psychology. It’s just really human to human talking and saying what matters.”

It’s taking the expert out of it, too. There’s no need for an expert to be there, because we are two human beings. WE can work on this. We don’t have to have a plan. We’re human and we can work on this together. That’s what I hear you saying.

Hessellund: “That’s right. Sometimes we have to acknowledge an expert is necessary when it’s out of our training and area of expertise. Then we refer out to a medical or psychological expert.”

Do you see some kind of new order of health care emerging?

Rosen: “Of course.”

What do you think that might be 100 years from now?

Rosen: “Doctors would do something very different. They wouldn’t treat sickness after it occurred. They would treat it while it is being formed and I think this is what needs to happen.”

Or maintenance.

Rosen: “Before maintenance. You can see in a body, the tendency toward something, toward a disturbance and you can work with it...I have the feeling that we prevent quite a bit of heart attacks by what we do by working here with people getting in touch with their emotions, by people being able to talk about what is in their heart rather than stuffing it away and getting harder and harder and breathing less and pushing more and more.

“I see that it is possible in other diseases, too..... Because when you trust, when you’re part of the whole world, there’s no need to hold.

“There’s always a beginning of a disturbance taking place, beginning of indigestion that leads to an ulcer, the beginning of a tightening that leads to a ruptured disc, beginning of a tightening that leads to bad posture, that leads to pain, that leads to more and more disease. This dis-ease before and after disease.”

Do you think a client is also going to evolve in this process? Do you think this is something that is continually going to need to be imposed upon them?

Rosen: “Oh, no.”

Hessellund: “The client will evolve in this process. It’s more visible in our students. They are really becoming more sophisticated. That is really very clear when we look at going to Sweden to teach over the years.

“They would all sit there very mum and not share any feelings or anything about themselves. I went back a few years later and the first day there were crying and really speaking from their feelings. I said, ‘My God, these supposedly quiet Swedes are really opening.’ The sort of awareness that developed in the 100th monkey way and I think is developing.

“I think this thing that Marion’s saying about the spirituality and really, if one can allow himself to be really touched, share from the heart, tell the truth and have the space to be listened to, that it is healing and it is a tool for understanding between peoples. I mean, it’s incredible.”

You went to Russia as well in 1989.

Rosen: “That was the biggest experience. Because of our language barrier, I couldn’t talk to the people and they couldn’t talk to me. We were late and it was a terrible situation. We couldn’t explain that nobody had picked us up so we let them wait for two hours. There were 40 doctors sitting there, and finally a man came up to me and said, ‘Work,’ and so I worked.

“So finally I asked him what he was holding that he had this protection around. I said, ‘What is this?’ And then I said, ‘You don’t have to say anything about it.’ There was this big sigh that came out as he let go, and then about five or ten minutes later he said something and it got translated to me as, ‘Your hands are touching my heart.’ And the whole room changed. I tell you, understanding, in the end we loved each other, the whole group, after four days. A doctor said there was so much love in the room — they’d never seen it before...It gave us so much input and they allowed us to give them so much. It was fabulous.”

That must have really validated your teaching method.

Rosen: “It did. I get a lot of validation.”

The use of the hands. This has to do with the breath, doesn’t it, your handwork?

Rosen: “Breath and muscle tension.”

But the tension is more of a measurement of the success of the interaction? In other words, if you can feel the release, if you can let go of tension, you know you’re going through a change of some kind, right? So isn’t that more of measurement of the work by sensing the changes in the tension or no changes in the tension?

Hessellund: “Actually, both the changes in the breath and the tension. They’re very related because as the muscle starts to relax, the movement of the breath is reflected through the body more. We say muscle tension is like the barrier that someone puts between himself and his experience.

“We’re also very interested in the muscle tension because it tells us what’s been hard for the person, what’s been stopped in a life. It gives us a kind of window into what might have gone on in the most general sense. I don’t know if you were standing at the end of the table when I started to talk about some of the muscle functions. I talked about holding around the tail.

Yes.

Hessellund: “Watching toddlers, you see them wiggle all over, even in the pelvis, with excitement — in a way, when we’re uninhibited we wiggle our tails, too! So we’re really looking at anatomy from the human experience. I think one of Marion’s gifts is to talk about it, not like we talk about it in the anatomy book, but really, what’s the function, what’s the experience when those muscles are free. And what’s the absence of experience when they’re tight? What’s not possible?”

Is there any pattern to your hand movements at all, other than your going to the area where she was experiencing pain?

Hessellund: “No pattern in particular, just going where there’s tight muscles and following the breath. When she said there’s pain, since we’re interested in awareness, we already know that there’s some awareness there, that there’s something calling. Well, in a way, when there’s no pain, and there’s a lot of tightness, which happened to me in my process, there are a number of feelings and sensations, like pain.

Judi: **It looked like she was working light but there was an increase in the circulation on the girl’s back when Marion was working so she said she was working deep even though it appeared she was working light.**

Hessellund: “That’s right.”

You’re working deep with pressure? With some kind of intention?

Rosen: “No, not pressure, but intention.”

Hessellund: “Exactly that. Sometimes we do work with more pressure, but never so much pressure as to force. Sometimes we knock a little harder on the door so to speak.”

Why do you use two hands? I saw you using your hands in opposition to each other. At one point you had one of your hand on her hip and your other hand was going down her leg. That same point that was going down her leg was on her hip and the other hand was going up her back. What is all this?

Hessellund: “You said it, there’s an intention to our touch and there’s a way of feeling. What we really are, as the student said, is curious to meet the person. So I was just feeling where the tension was, where it came from and I was keeping my hand on the area that had some pain there because as soon as I touched there, a response started.

“It’s like starting a conversation with somebody. Had I just taken my hand away from that place at that moment, it would have been like I interrupted her in the middle of a conversation. At the same time, I didn’t want to just get glued to that conversation so early on. I wanted to feel what else was going on. So it really is a kind of way of being and interacting with a person that we get, sense through touch. It isn’t like a one-two-three process, where if we touch here that is going to happen next.”

Rosen: “We usually work with one hand and listen with the other. We don’t work with both hands at the same time.”

Do you use a particular hand for giving and a particular hand for receiving?

Rosen: “It changes all the time. There’s an interplay back and forth.”

As a potential student, would I need to have some prerequisite training before I came to your school?

Hessellund: “Well, yes. You have to have a little experience in the work before you come into the actual training. We like you to have an introductory workshop, or we like you to have some private sessions.”

Do I have to have some anatomy and physiology training?

Rosen: “No, but you get some of that as you go along. It’s not included in the training because there’re some nurses and physical therapists who have a lot...but we offer two different ones, one factual anatomy and one we call living our experiential anatomy. Which is anatomy and bodywork and then body movement. We have an Alexander teacher. We throw the three things together.....”

As a prospective student, I’d be interested in making a good career living, I’m interested in establishing a business. This sounds pretty touchy, feely kind of stuff to me. I don’t know if I’m willing to invest three years into something that seems so ethereal. How am I ever going to make money doing this?

Rosen: “Often people are not sure if they want Rosen sessions before they try it out. Once they come and have gotten a lot from it — because it makes a difference in their lives, their health or their relationships, they want to come again for more sessions.

“Then they talk to their friends about it or the friends notice the difference in them and want to come themselves. The work really evolved through word of mouth and seems to continue to spread in that fashion. Not all our students come to the training to become practitioners. Many find out what they really want to do or have potential for the process of getting in touch with themselves in the training.”

Judi: What you’re saying is it’s a process, and whatever comes out of it is their experience. That’s all. And you have no attachment whether it’s three years or a year.

Rosen: “Or three months. That’s right.”

All these people in this group started at the same time?

Rosen: “Yes.”

You must have had other groups that have started?

Hessellund: “Yes. Some of these people have had an intensive prior to the fall training.”

But you don’t intermix three-year program people with other groups.

Hessellund: “Right. In the long-term training, we do not mix, but we do have what we call an intensive track training where people come from different areas of the country and then we do mix different levels and teach different levels of experience at the same time.”

Judi: The affirmation that’s behind you on the wall, could you read it? It’s in your book two or three times.

Rosen: “If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you. And this, course, is our philosophy. But do you know who said that?”

Judi: Jesus.

Rosen: “Yes. It is just very simply how things work. When you hold back, you distort.

When you bring it out, it saves you.”

Judi: It’s beautiful.

Rosen: “It would change the world.”

You look at the body in the standing and walking position. You teach students to watch the person from the moment they come through the door and that you actually have people walk and you see these things. Is there any part of the practical hands-on work that has them standing or is it all with them on the table?

Rosen: “I work always with them on the table because they do not know yet really how to let go while standing up.”

This has to do with the relaxation?

Rosen: “Yes, and we need the relaxation in order to contact the unconscious.”

You start people on their stomach so you can get access to the larger muscles of the body and they would feel more secure in hiding their vulnerable parts. On the other hand, when you turn them over, you have more access their breath. This seems contradictory.

Rosen: “Access to their breath. We have access to their muscular holdings on their backs because they’re bigger muscles and when they turn over, we see the diaphragm movement more.

I guess what I didn’t understand was, why don’t you have them start on their back?

Rosen: “Because it is easier to contact the holding in the back. Their holding, where I can put my fingers into, is along the back. It gives me also a possibility to see at what level the tensions are, and what people actually do with their musculature.”

Does it have anything to do with the person hiding from you? Because there’s more to this.

Rosen: “Yes, the person would like to hide.”

So when you talk about the throat and the chest and the abdomen.....

Rosen: “Yes, they’re so vulnerable.”

So when you turn them over on their stomach, it’s like they’re...

Rosen: “They’re hiding. They’re safe.”

They’re hiding. But when you touch their back, it’s like you’re touching a part of them that they can’t protect, that they can’t help but be vulnerable to.

Rosen: “Oh, yes, we protect our back. This is what the tension is about.”

You mean through tension we do. I mean more in an interaction way in terms of how I can close my shoulders, I can put my arms here, what I’m doing with my legs, and that shuts me off from you. But I have no way of doing that if I turn my back to you.

Hessellund: “One way we can look at the muscle tension is it reflects ways that we have covered ourselves up or hidden ourselves. We don’t feel as seen. When we release the muscles tension we’re allowing our self to be seen more. So really we are uncovering, it’s like taking off clothes, another layer of clothes. So it is just a little easier to start on the belly.”

I have a better understanding of why you do it. I brought it up because I taught my students to start face up. The reason I did was I felt the real work they were doing was creating relationship. I felt it was important that as a learner, a beginner, you see those clues that come through the sensory side that you don’t show through on the motor side. You don’t get the same kind of clues, the eyes, the mouth, the breathing, the hands, the way the body responds when they start face down, you can relate to them, you can look at them, you can talk to them. And now, I see that our work is different than what I was teaching people to do.

Hessellund: “That’s great.”

I was teaching them to create a relationship with their client in more of a social sense. You’re teaching to create a relationship between client and practitioner on a more healing deeper level. My guess is your intention is for it to be more long lasting...Lots of times I’d see them one, two, three times and that’s it and just for relaxation massage or a problem, but I think your intention is much different than that.

Hessellund: “That’s very, very perceptive. I got excited as you were talking. It’s exactly as you were talking. It’s exactly that — face-to-face is the usual social way of relating. We want to break through that habit and get to another way of relating. We want, first of all, to allow the client to develop a relationship within herself, to trust the unconscious, the inner being. In the process, there is an intimacy and trust that develops between the client and practitioner. It is not between the personalities, as in social relations — it is something beyond — more universal.”

That’s very good.

Hessellund: “So it’s that kind of communication we want to start right away.”

Judi: **There are really many ways to look at it.**

Rosen: “Yes, there are.”

Hessellund: “And we want them to look inward so often.”

Rosen: “But then when they turn, we usually cover them first so they don’t feel exposed, and we sort of slowly take away the blanket so we work on the chest and neck.”

I want to encourage the social interaction that because I wanted them to develop a relationship. So that was my aversion to yours, so I appreciate your going through this with us.

Rosen: “The only thing is if somebody has a tightness of the psoas muscle, you know, that goes there, and sometimes we’ll start them on their back because I can reach it better from here. For some people it is not comfortable for their necks and we turn them on their back.

Gloria, would you give me a little more on your formal background and your practice? Is it a Rosen practice?

Hessellund: “It’s definitely a Rosen practice. Prior to that I was a dance therapist. While a dance therapist I started to long to touch people. Being shy, I thought, ‘I can’t touch people in my work. I have to study something professional.’

“So I went to study traditional massage and then when I was doing massage, That was fine for a while and I started to say, ‘Well, I still don’t feel like I’m touching people. I’m touching bodies, but I’m not touching people.’”

“So I began to ask other bodyworkers and masseuses, so I was directed to a couple of German teachers. One of them was Marion Rosen. Marion worked on me for a few years before I decided to train as a practitioner. I really didn’t know what she was doing at first. It didn’t seem like much.

“Then after a couple of years, it was as if I turned around and looked over my shoulder and realized Everything about my life had started to work a little better. There was something about the work, I didn’t know what it was, but it had definitely touched me. It was not an intellectual process, but an experience of being more in touch with myself. That really did allow me to be more true to myself and become more connected to others. I felt I really started to live then! Now I hear other people coming into the training and saying, ‘There is something about that work. I can’t explain it, but it touches me.’”

I'd like to get your idea about how you see this whole field of bodywork and massage in this country. Do you have a sense of where it's at right now?

Rosen: "I wouldn't know where it's at, but I know that the interest is so big I have the feeling medicine will be augmented a lot by people who work with the bodies. I'm very hopeful....that people who do bodywork will really learn more and more about the body and about the connections between the body and emotions. I think it's going to happen."

What advice would you have for people who are thinking about getting into this kind of work?

Hessellund: "The first expression that comes is follow our heart. Then basically go with the kind of work that has impact for you."

Rosen: "I don't have any advice. I can just tell that for me, it is the most wonderful way to earn a living with work that is so joyful that you can really see people develop into their own potential. You witness so much movement in people's lives. It is really a joy to be involved in work like that."

Any advice for people already in this business?

Hessellund: "Share yourself. Don't be apologetic about what you do."

Rosen: "Remember to stay humble, that it's not you who are doing it. It's the client who is allowing it. You're just the midwife."