Training Call #8: Feldenkraisian Learning & Intentional Human Movement

Irene:

All right. Welcome everyone to Training Call Number, Nine, Eight, sorry, I'm ahead of myself, Eight, numero huit. Let me make sure my phone's off. Make sure your phones are off. Unless of course you need to be near them. I had just started, before I hit record for all of those on the recording, seeing how everyone is doing. So I'll just read a piece, some pieces. Someone just mentioned sleeping better, feeling good. Has anybody been noticing their sleep has shifted in the last 12 weeks? Some of you may have, some of you may not. It's not a linear process, this. Some of you might find that your sleep has gotten worse, gotten better, or stayed the same. Some of you might be finding that your digestion has gotten worse, I hope not too worse, or stayed the same or improved, or it's just different. Sometimes it's just different.

You might find that your dreams, someone just said, "More traumatic dreams." That can occur because what happens when we sleep is we process unconscious / subconscious stuff. So when we're less frozen, even the unconscious mind and the subconscious mind is more apt to start cooking things up and processing. "Deeper sleep," someone said. "My weight has shifted." Yeah, you might find your body composition changes. Someone said, "I've always been kind of skinny, and it feels good though. My pants don't fit though." Yeah, remember I mentioned, was it last week, that your body shape might change, and with that comes the, for some of us, dread shopping. I do. And some of us love to shop, and you might need to find new clothes, new shoes, new coats.

All right, someone said, "I have zero motivation. Everything is super difficult and I'm mentally worn down." So this is also something that might be true for many, and that's where you want to go slow and titrate and do little bits. Even if it's just little bits of orienting, little bits of feeling the ground under you. Give yourself a moment to rest. There's a reason why we don't keep going for 52 weeks. Imagine if we did this for 52 weeks of the year, training calls, new information. There needs to be a time to let things settle and rest.

"My face looks different," someone said. Yeah, anybody noticing that their face is looking different, their wrinkles are shifting, they're changing? Even the jaw structure changes as we use more expressions, different expressions. All right, "Working a lot, but I'm not burnt out. More capacity is a game changer." Yes, definitely. "I have less anxiety in the morning." "Sleep

has been terrible since the diaphragm lesson. I realize I got stuck there last time." But here's what's interesting, the same person said, "Digestion is better." So sleep is terrible, but digestion is better. Why is that the way? Why do these changes occur? Well, why do you think? We're working with the autonomic nervous system, through these lessons, through shifting our reactions, our responses. So what is the autonomic nervous system tied to, our digestion?

Sleep is tied to that, but it's also tied to other things. It's tied to our ability to be less in survival. So when we are less in freeze, so this is where it gets weird, when we're less in freeze, we might not just hit the hay, as we might say, hit the bed and just pass out, our sleep might be a bit more scattered, it might be a bit more restless, especially when you get more into your body movement. And we're going to talk about Feldenkrais today, who did the rolling like a baby lesson where you're rolling across your back, moving the hips, moving the ribs, the head. A true story, when I was in my Feldenkrais training, people would come back after the evenings and say that they would wake up in the middle of the night rolling in bed just for the sake of rolling, subconsciously, unconsciously.

So when your body is getting a bit more alive and awake, it's almost like you've got this new machine that you're trying to figure out. Does that make sense? And so the system's like, "Oh, I've got to work a little bit more. I've got to feel these things." So I'll give you an example. So I'll use my hands and then we'll dive into the training call proper. This is still the training call, but it's not on the sheet. So if you think of all of… you can see my hands here, obviously, if you're listening to the audio, you can't see this, but I'll explain. If you imagine I had a table with little toy cars, different colors, all lined up. And each car represents a part of your physiology, digestion, immune system, sleep, muscles, bone, endocrine system, all the systems, every single system, your regeneration, your skin, which is your nails and your hair, your thinking capacity, your ability to engage, your ability to create, cognition, social engagement. So you've got all these cars lined up.

When you start to work at this Smart Body Smart Mind level, we're not just working with cognition, you're learning cognition, you're learning theory, but you're also learning practices. And the practices aren't just feeling yourself and the felt sense, which is what a lot of people in the somatic world will say, "This is just about felt sense." It is certainly not. It's also about our movement, yeah? It's also about shifting our movement. It's about noticing the world around us. It's about all these things that you're learning in the labs and lessons. So you're not just impacting one part of your peripheral nervous system, which is what we're working with. We're working with all of the parts. You're touching your gut, when you do the gut brain,

you're noticing your brainstem, you're touching your joints. And then all these things connect with memory, so we're working with our memories. So we're working with, what's that saying? The whole kit and caboodle, all of it.

And so pending your history, maybe there's a true genetic predisposition to a little bit of autoimmune stuff, and I don't even know if that's accurate anymore in the way we look at things like this, or gut stuff, or mental illness stuff or whatever it is. It might be that the stuff that's trickier to shift, that little car doesn't budge. But, the ability to go outside budges, the social engagement budges, the immune system budges, you see? And then as those budges stay a little further in this fictitious scenario of me having toy cars lined up on a table, when all those subtle and stay there, then maybe the one that's the trickiest to shift budges a little. And you may or may not notice it. And then you keep working on the other stuff, these things come along, maybe another car moves forward and then that helps bring the one that's stickiest to change forward. This is just another analogy for growing capacity. Essentially we're creating a bigger pool so these cars have more room to move.

So to go back to the question, "Sleep has been terrible since the diaphragm lesson." So something got opened up, something moved. There's so much in that diaphragm area. So this person said, "I got stuck there the last time." So this is clearly an alum who's done the work before. So that means there's something important there. It might be that you get stuck, but you know what? Keep going a little bit. Maybe go back to orienting lessons, or do the diaphragm lesson in a seated position rather than lying down, do it outside so there's a bit more stimulus, a bit less intensity on the diaphragm. Get creative. But this person said, "Digestion is getting better." And to me that's a really good sign because that says to me that the core nervous system faculties are better, there's more of that flow. This goes back to that first ever training call where I had you draw the circles, remember that, light years away, and you connected them. And that was all about coherence, which is a fancy word for flow.

So when these more primitive systems, like the digestive system, are working, and I say primitive because it's smooth muscle, right? It's organ muscle and other animals, not just mammals, have this, right? We think of worms and snails. They've got that opening and closing sphincter quality, right? Jellyfish. And so, that more primitive nervous system is working better. So that's a sign to me that we're getting to the core, deeper core of the dysregulation. So that's a very long way of saying you might notice certain things shift and other things don't. And the best you can do is notice the things that have shifted, we could say celebrate them. Don't put too much focus on them, and go, "Oh, that's shifted," and then keep doing the work.

And then see how these other little cars catch up. But you have to keep fueling the cars, so to speak, with more curiosity, a bit more learning, maybe a bit of rest so that they can chill out for a bit because maybe those systems have been running for so long. So all that to say, there's no typical linear, a line through the sand in figuring out how our system is going to shift and change.

All right, one, just reminder, if you're walking around with your phone or device, please turn the video off. I'm getting distracted. I'm getting a bit dizzy watching a screen that's turning upside down. So just I forgot to remind everyone, if you are moving around with your phone to just pop the video off for the second that you're moving and then put it back on when you've settled into one spot. Thank you.

All right. Okay. So let's dive in. And as we dive in, just remember to stay connected to those basics, yeah? So as I've been talking, talking, talking, blabbering away here, have you been connected to your bum on the chair, your pelvis? If you haven't been, connect with it now. Have you connected today? And I know for some of us it's late in the day, some of us it's early. Just tune in. How is your capacity to tune in to yourself, with a little prompt from me, maybe different than the way it was in early March, which was well over two months ago. How is your breath? Are you noticing your breath? What's the tension? If there is tension in your awareness, are you gripping anything unnecessarily? Are your feet raring to go even though you're sitting quite still? Is there a tension in them?

Are your eyes active or are they a bit more passive? Do they need to have a rest from looking at a screen? Have you been on a screen all day? And if you have, I give you full permission to look away from the screen. I look the same as, yes, last week, so nothing to see here that's different. So again, allow your eyes, as I often do when I'm here, to have a different focus, a different focal point. Blink, blinking is important, keeping them moist. What else are you noticing as we dive into some learning here?

So just a reminder to keep this in your awareness as we move through today's call, but also that there's no reason that you cannot do this all the time, many times a day, even if just for 30 seconds, that stuff accumulates. And the wiring and the programming in us to not pay attention to that stuff is really strong. It's amazing that we've lasted this long as humans when you think about how disconnected we have been to our bodies and to our actual true minds and the environment, of course we see repercussions because of this, and we're still here. That shows you how really resilient we are in the end. But I do know, as many of you do know, that

we're reaching this kind of tipping point where we really need to fix this stuff because we can't keep going on with this dysregulation and this lack of awareness to self and others and the world.

So with that said, we're going to get into Feldenkraisian learning and intentional human movement, which is the title of today's call. Now, a quick history, some of you know me less well than others, but the Feldenkraisian work is the work of Dr. Moshe Feldenkrais. He was a person, he's long dead. He died back in '84 at the age of 80, I think, I believe was his age. So he sadly passed before his work really got out there because it was really new at the time, even though he was old. He was way ahead of his time, essentially. I have a sense that if he was still around today, he would be really interested in the work that my other mentors have created around trauma, around the nervous system, around why it's hard to access the higher learning that is the Feldenkrais method when we're dysregulated.

Out of curiosity, if there's a couple of you that have experienced this, who here had tried to do something that is like Feldenkrais Movement, or maybe you did some Feldenkrais learning at a class or with a practitioner, and you found that it was absolutely impossible or you just didn't get it? And then now, I see one hand went up, now that you've had a little bit more knowledge and you're a bit more embodied and able to slow things down and sense, do you see maybe just a little bit the brilliance of the work? And I'm seeing some nods.

So this is where this idea of neuroplasticity, but how I like to say, the sequencing of neuroplastic healing comes in. In other words, back to the very old house analogy, you don't build a house until the foundation is there. And you don't put the beams in until that foundation is there. And you don't put the drywall until the framing is there, and you certainly don't paint until the drywall is there and all of the things, if you've ever built a structure or a house you know darn well, you're not thinking about light bulb fixtures until you have electricity in the house, those sorts of things.

So we know this in engineering of structures, and if we think about the human system, we're a very sophisticated structure. And if you think of the human and the baby, you wouldn't ask the baby to start reciting Shakespeare at age six months old. You could recite it to them as a parent, although I don't... Sure, whatever you feel like doing. But really, that baby needs to play, that baby needs to be held and attuned to, and all the things that babies like, move. This is what you're learning in the Feldenkrais movement, rolling like a baby, all these things.

And so it's there for a reason, this progression of human development. Again, a baby cannot walk on its two feet at the beginning. Anyone who's raised a kiddo knows it can take up to a year, if not longer, depending on the size of their head when they have that balance to be able to walk forward. Whereas other mammals, if you've ever had the pleasure of being on a farm and you see some calves being born, how quickly are they on their feet? Fast. I was just in the UK when all the sheep were being born, and they were so tiny, it was incredible to me. And yet, they're just walking, already eating their grass. Nobody had to teach them that, it's just so genetically ingrained in them that they just do it.

Now, humans have that predisposition, but we're a little more complex. Our brain is more complex. So we need care and attention and nurture to be able to eat, to be able to get to these places, but it's in us. So I'm really putting this out there as a way to just demonstrate this concept of neuroplasticity and neuroplastic healing and sequencing, while we're doing it in SBSM, in the human natural world, and in our engineering worlds, we do it naturally also. So this concept isn't new, necessarily, we're just looking at a different system that might be new for us.

And traditionally, the way we've sort of centralized healing in medicine is, there's a problem, you fix it, a problem, fix it. Now, if you have a broken bone, I suggest you go to the ER, and you get an x-ray, and you get it fixed. You don't wait until you feel like it. You don't wait until you're more regulated to get that broken bone fixed. So there are cases where the sequencing might not be true, but when it comes to restoring regulation, restoring nervous system health, if we did not get that solid, secure attached, good, all the stuff that we know we probably didn't get for many of us, and we're here learning how to do it for ourselves, we didn't get that, we need to go back to those basics to build that foundation, to build that drywall, all the things, the structure before we do the more comprehensive thing.

This is why, again, going back to that topic of higher brain thinking, problem solving, why so many kiddos and adults struggle with learning, it's not because they're stupid, it's because their system is dysregulated and in survival and when you're in survival, you cannot use this higher brain to the best of your ability. Does that make sense?

So all this to say, one of the reasons why we wait until the later labs to get into not only the theory, but deeper practices, and you will get deeper practices, obviously this week, but next week as well with the Feldenkraisian learning, is I want to make sure that you know how to take care of your basic nervous system pieces, such that if you are doing some deeper

movement and some more thinking based movement, because that is what Feldenkraisian learning is, it's using the mind, the thoughts, the execution of movement, that that is very clear and you're not worried about someone coming through your door. If you are laying down on a floor in your own home or at a yoga studio or a Feldenkrais session, class, and your underlying physiology is waiting for the cavalry to come in and bust open the doors, not because it probably will happen, but because of your old trauma, your early trauma, that's waiting for something bad to happen, you will not be able to take in that higher brain learning. Make sense? And so this doesn't mean you can't titrate and do a little bit, but then you might notice, "I'm getting antsy, I can't do this anymore." Do not keep forcing the movement. That's your cue. It's time to stand up, it's time to orient, it's time to do some containment. Maybe it's time to do some kidney adrenal work, like, "Oh, I'm a little too antsy. Let's shift to lab, whatever it is, and press play on the kidney adrenal lesson."

Because your system has a little too much adrenaline. So I say this in all sincerity, if you are trying to white-knuckle it through the Feldenkraisian lessons because you want to get the labs done, don't do that. It will not serve a purpose, you will just override and override. So very, very important to listen to that. And it will come. Our system wants to be regulated and it wants to do higher learning, you just might need to wait until you have more capacity on board. That was a very long preamble to get into this. So as you see here, lessons and resources to review, all of the Feldenkrais inspired lessons. This is potent posture, this is connecting the head and the pelvis, this is the balancing of the back, this is rolling like a baby. Some of the breath cultivating, the inhale is Feldenkraisian inspired. Where there's more movement, that is essentially inspired by Dr. Feldenkrais' crisis work. And then Elia's lessons are great. They're a great entry point because there's a little more activity in them, there's a little more direction.

So you don't have to think as much. You could actually do Elia's lessons and maybe even turn off the volume and just watch him and mimic him and you would still move and follow. So basics, neuroplasticity basics, sequencing and rewiring and Feldenkraisian learning. So I'll get to this first quote here from Norman Doidge, it's from the book The Brain's Way of Healing, and this is in reference to Dr. Feldenkrais. So Doidge writes, "Slowness of movement is the key to awareness. Slowness of movement is the key to awareness, and awareness is the key to learning. Awareness is the key to learning." So let that sink in because we've learned, for the most part, and of course I generalize here, in a very militaristic, rote style. These are the

passages you have to remember, just memorize them and spit them out on the piece of paper. When it's done, you get your grade, you don't think about it ever again.

Now, I know for some of us who have gone deeper into university where you get to actually talk about things and discuss things and ideas, that's different. But so much of us, so many of us were ingrained with learning that was not awareness based. And that's because this brain is so powerful. Who here memorized and memorized and memorized in high school and university? It's incredible when you think how much you memorized, whether it was times tables, facts, history, poems. Our bloody seventh grade teacher got us to memorize Ulysses, I don't know how we did that, but it was just… we did it. We had parts of the class do different things, and I think he was just being really mean and wanting to see if he could train us to memorize this thing. But I say that in humor because it shows how powerful we actually are. But it doesn't serve the body, it doesn't serve the body. If anything, it teaches discipline, which there are merits to that as well. So slowness of movement is the key to awareness, and awareness is the key to learning.

Another great quote by the late neurophysiologist Charles Sherrington, wrote in one of his books, "The motor act is the cradle of the mind." The motor act is the cradle of the mind. What that basically means, motor act means our movement. If a baby isn't allowed to move, they are not going to develop. If you really think about that for a second, how much a baby moves, how much toddlers move, crawling, creeping, falling, getting up, exploring, and then think about you as an adult, how often have you done that up until now? Unless of course maybe you were in a martial arts practice or you had a very physical practice or you were on a sports team, many of us don't move to the degree that we wanted to move when we were young. And so that movement improves and builds our minds. Any great entrepreneur, businessman venture will say the secret to their success, it's never business school, it's exercise.

If you really listen to the top, top, folks, the number one known non-negotiable is getting out for their walk, getting out for their run, swimming, their practice, tennis, whatever it might be, it's always movement. So first line here, I'm naming the five stages of neuroplastic healing. So the first one, correction. Correction. So these are all on page two. It goes to the fifth. This is a reference from his book, Norman Doidge's book. So these are not my words, these are his words. Correction of the general functions of the neurons, which is the nerve cells, and the glia, again, more nerve cells. Basic housekeeping and house cleaning. That's how I like to say it. So this would be hydration, diet, exercise, toxins, getting sunlight, the movement, all the things

that we do to upkeep our body, how we tend our terrain, so to speak, our garden. The next ones are more internal, and these are the ones, these next four, that we focus on in SBSM.

But of course, number one is important. If you're working on your nervous system and working with your stress responses, it's best that you also eat a little good and move a little and make sure you're not filling your house with chemicals and poisons and being very mindful about what you put into your body, all these things. That is still important. So the first one, or the second one, I should say, which is one of the first ones we work with is neurostimulation. Neurostimulation. Everything we do in SBSM is neurostimulation. Me talking to you is neurostimulation, if I clap my hands, the sound, that's audible. If I have you look out to the sun and your pupils constrict because there's so much light, the light is a stimulation, so there's an action in the body. Movement, touch, light, sound, visualization, everything we do is essentially some form of neurostimulation, in reference to, of course, Smart Body, Smart Mind. We're stimulating the system, we're activating, it senses the brain, et cetera.

Number three, neuromodulation. Settling the noisy brain and nervous system. So this is really regulation. So again, these are Doidge's words. He calls it modulation, but modulation is just another word for that nice, smooth, using my hand now, up and down graph. Sympathetic, resting, sympathetic, parasympathetic. The real rest-digest parasympathetic, not the up, down, up, down, over, harsh ups, downs, that kind of thing. This nice modulation. So that's just another word for regulation. Or neuro relaxation. Relaxation. Rest that restores and repairs. So who here has found that as they got more into this work and they're following their impulses more, you're like, "Oh my God, I need so much more rest than I used to need," or, "Am I ever going to not want to sleep as much as I am right now?" Yes. It gets better because it's like you are literally repairing a lifelong journey of not having enough real deep rest. Clearly you've slept, so this is, again, where we could say humans are pretty interesting.

We still might sleep and it's not the best sleep, but we still get a little bit of rejuvenation. There is something that is still repairing us because you wouldn't be here if that wasn't happening. It's true. So something is repairing, it's just maybe not as efficient. And so what we find, especially for those of you who may fall into the camp of living with chronic illness, autoimmune, chronic fatigue, that is the body's way of really saying, "You got to slow down so much to the point where we're going to offer you a chance to do that in the form of these symptoms." There's something that is just too intense and you need to shift. So if you're working through something like that, you do need to titrate, but you also want to stimulate enough to shift the system enough so that the capacity grows a little bit, just a little bit. And

then with that capacity being a bit better, I come back to the cars on the table. You want to have that capacity.

Okay, now the capacity is a bit bigger, we're going to rest for a long time now, and we're going to move those cars forward a millimeter, and then the system goes, "That's enough." Now, we're going to chill for a week, or we're not going to do anymore for a month, we're just going to do daily things. We're going to contain, we're going to do the basics, we're going to work, focus on self-care, just making sure I'm eating okay and I'm getting a little bit of movement and a little bit of sun and all those things. I'm not going to worry about the modulation right now, I'm just going to worry about neuro relaxation. I don't like the word, I wish it was neuro reparation, reparation, I don't know if that's a word. Because relaxation means that you're just chilling out, but it might be, for some of us, to rest feels like a chore because we're so used to going, going, going, going, going, and you have to force yourself to actually not do more.

Now, I know for some it's the opposite, it's like, "I want to do more, I just don't have the energy," and that's true too. But at the beginning there might be this sense like, "I am resting so much, this is crazy," and just realize that, yep, and you're recovering from all the times you never did, and it starts to shift. But the shift is such that you also, when you get to that world of more regulation, more neuromodulation and your little cars are way more forward on that table, you have to also be smart and aware to not overdo it because that can then kick you back. But you titrate this and you go, "Okay, today I was able to do X amount, so I'm going to just do that every single day for the next two weeks. Even though I feel like I can do more, I'm not going to." So you've got to have this reasoning with yourself. You have to be aware.

It's like going to the gym and you've just injured yourself and you're recovering. It's best to not load on 100 pounds, even though you could do that the year before. You were injured, so you've got to start slower and slower. And until you know that you are not going to re-injure yourself, let's say the bone is healed, the tendons have got their elasticity back, there's no more pain, all those things, then you add maybe 10% and you do that for a few weeks, okay? The system's rearranging, add another 10%. So we would do this in a, say, physical training situation. So in terms of recovering from, let's say, chronic illness, it's the same thing. You can do a lot by titrating and having discipline with yourself in this neuro relaxation phase, okay? I hope that is landing, is this ability to keep building the fort, building the swimming pool, making it super strong. And then when you've felt that foundation long enough, add a little more stimulation, just a little, and then see how that fort, how your foundation holds up.

If it holds up, great, let's just keep doing that, let's not change it. Then add another drop and another drop. Really avoid the, I've said this before, I'll say it again, you go and you have a session with a therapist or a body worker, or you feel great after a certain lesson from SBSM, and you have this burst of energy and you know have 10 things to get done at the strip mall. And you've got to go to all these shops and all these places, and then you're exposed to all these things and you feel great at the time, but then you sneak into your old habits of overriding, and then you get home and you're out for a week. Don't do that. Go to one shop, titrate that, and then come back. Super important. All right, page two. Five, neuro differentiation. So this is refining our skills, growing options and choices.

So I'll make this really simple at first, I'll go back to the baby. Baby comes out, they have these hands, neurologically, healthy baby. Well, I'll put that stipulation in. And their hands are just kind of clumsy. They can't pick up a sharpie, and draw their name in the air, they can't count. You and I have trouble with my fourth finger, but you get it. They can't do this stuff, they can't hold. As they grow, as they learn and they use their hands and they play and they're given things to hold, they start to differentiate, to the point where they can play pianos and all these things. So that's differentiation. You take something that's not differentiated and you start differentiating. I use the hand as the example because this really is what separates us from other mammals is our use of our hands. And that also corresponds with our brain and its high level of capacity to think.

So the hand takes up a huge real estate portion in our brain, and you'll learn about that when you get into a lesson next week called The Bell Hand. Some of you know this because you're alumni. It's a classic Feldenkraisian lesson that works on movements of the fingers and the hands to differentiate. Another word for differentiation, diversify. If you have stocks and bonds, you don't just want all your eggs in one basket, you want a diversified portfolio, want a little here, little here, little here, little here, little here. That's what we would say is a differentiation. Another example, here's a good example, this is from, am I quoting this today? Let's see, it's next week. So there's a quote that I will mention next week from a Russian scientist named Nikolai Bernstein, or Bernstein.

And he wrote in his big book that was all about the brain and neuroplasticity and the amazingness of the human system, he said, "One of the clear signs of how differentiated a human being can be," and this was the strangest example, "is if you have someone on a boat, on the ocean, and it's a big boat, but there's a storm. And that sailor is on the boat and they're trying to light a cigarette with the wind blowing, and they're rocking and they find a way to

shelter themselves from the wind, they're not inside, and they can light that cigarette with all these things happening and not slipping, that's differentiation." If you really think, if you were just aboard on that ship, you would fall over, yeah? Remember potent posture? How many of us found that we lived either too far back or too far forward? Now, we don't realize that because usually we're on stable ground.

But if we were to put you on that boat, I'm not asking anybody to light a cigarette, light a match and light a candle, holding in your hand, you've got to differentiate. You've got to move your hips a little. It's the same when you, has anybody ever gone down the stairs with a full pot of water or a glass of water and you see it and you correct yourself, and you don't spill? That's differentiation. So there's a million examples. We do it all the time, but we don't notice it because it's become a habit. Driving, you have to differentiate a lot. It's scary when you're in a car with someone who can't, and what happens when they turn to look? Their hands go this way. They can't differentiate their hands from their spine. So all right, so that's differentiation. And so when we get into this Feldenkraisian learning at a higher level, you are being asked to not only sense and breathe and feel and orient, you're feeling the movement of your body in a very differentiated way.

We're asking you to have multiple awarenesses on multiple things, and we have that capacity. If anybody has watched jugglers, another great example. Now, we can sit here and think of all the things that we watch that are about differentiation. Someone who can juggle, plates on sticks, and they're doing things and they're talking to the audience, that shows you how complex we are. So essentially this process of diving into this Feldenkrais work, in the context of restoring health to the nervous system, is we're giving your system some stimulation and you're going to have to titrate what is good for you in this moment. And then go, "Okay, that's enough, and I'll come back to that next week or tomorrow." But it does build. We have the capacity to do these things, we've just not practiced them, for the most part.

The next line here is a line from Moshe, and other scientists have said this in other ways, but he said this, "The delay between thought and action is the basis for awareness." I think it was Viktor Frankl who had a similar quote, someone might know this, the pause between something and something is the basis for human awareness or something like that. There's another very similar one, I'm sure someone remembers it. But this pause, this delay, this is, for the most part, very much human. I am sure other people who study primates have seen this as well, and I know that that happens from watching chimps use tools. They do pause, they do things like that. That was the work of Jane Goodall who discovered that. But we really have

that capacity, so much so that we can feel a desire for action and stop it. That's the other issue with humans. We feel the tears come up and what do we do? We can repress them. We can feel the desire to speak and we stop. But we can also use it to gain awareness. So if we were to just play a little experiment... I know people are sitting here, some people are lying down, some people are standing up, some people might be driving.

So if you were to just imagine, imagine right now getting up... So this will work for those of you who can get up. So don't get up if you're driving your car, obviously. But imagine getting up and just that imagination, that thought, you don't even have to imagine it, do you sense a little bit of stimulation in your system? How would you start to move to get up? And then maybe go one step further and start to prepare your body to start to stand up. And just try that and go a little bit like 10%. What do you do with your breath? Does anybody notice that your breathing starts to hold? Yeah, of course. I just have taught this so many times that I know that maybe 90% of the people in a room before they consider this, there's a holding of the breath. There's a bracing, right?

So feel this. And then perhaps just how can you get up with this real somatic mindful awareness on coming up to stand? Just try it. Don't think about it too much. Just try it. Some of you are on the floor, so that'll require a little more effort. Now, because I noted your breathing and I pay attention to your breathing. It's possible that you kept breathing. You didn't hold your breath, you didn't strain. Here's one question. Did you notice which leg had more weight on it when you came up? Was that in your awareness or did you not think of that? Why not? Because it doesn't matter, right? You can get up without thinking about which leg you have more weight on.

But here's a question. What if you never thought of that and then you're 50 years old and you wonder why you have bunions on one foot and not on the other? Bunions are where the big toe has a big... I don't even know what it's called. It grows more bone because of the repeated pressure of collapse on the foot. And then what do we do? We get orthotics to fix that. But if you still collapse in, now your arch is going to have strain. Now your plantar fascia is going to be over strained. So some of you might have bunions. Come back to sit and notice where you put the pressure on your feet. Do your knees collapse in? Do you push weight in and kind of have to hoist yourself up with effort? Or can you balance the weight across the feet, across the heels?

So in other words... And this is something that when I teach this in person we will spend, and I'm not kidding you, three days working on getting up from a chair and perfecting that. But now come up to stand and just feel if there is a pressure of putting too much weight on that big toe. Is there a collapse of the arches? Do the knees collapse in? Might be. Might not. Because we also stand and walk and go upstairs and go downstairs. So it might not be this movement from sitting to standing where you feel this. So we won't perfect this in this moment, but it's a thought experiment, really a body experiment to see, are you aware when you get up, how you get up?

I sit at this desk and when I get up, I always turn this way. So I'm more going to go on my right leg. Not always the best thing. So I try to balance and get up evenly. Otherwise, if you knew how many times I got up from this chair is ridiculous, hundreds of times a day, right? So I'm always going to use it, and I'm always going to turn that way. So something to think about. But here's the thing, you aren't going to be aware of these things until you delay between the thought and the action. That's my long way of explaining what that one little sentence means. Thank you to the people that wrote in Victor Frankl's quote, "Between stimulus and response, there is a space. In that space is our power to choose our response. Our response lies in our growth and in our freedom."

Now my sense is, knowing a little bit about his history, this was less about movement and more about just general action and how we think. But it still transfers, right? So I say, what would it be like to get up? Your brain is stimulated with that idea. If I were to say, "Everyone just get up," you're not going to think about it. You're just going to do it. But we can then slow it down and pick it apart. "Do I breathe? Do I tilt my head to one side?" Often people will tense their hands to get up, even though they don't need their hands to get up, right? They'll push. You can get up without your arms, but if you don't know how to fold your body, it's difficult. And so this is more where we could say folks with poor strength will push themselves up from a chair.

Next time you're with someone who's a little more frail and not as strong on their legs, watch. They will use the chair handles to push up. It's actually really important to be able to get up without using your hands. This transfers eventually to our independence later in life, which is true. The more we can move without excess effort, the better we are able to take care of ourselves as we get older. So that is a long way of saying how can you start to be more aware of your movement? And the Feldenkraisian lessons will help prime you with my instruction to pause more and to notice more. And inevitably, this does shift not just our nervous system and

our ability to be slower and more capable of noticing our habits, but it can also shift muscle tensions.

I remember someone was watching one of our videos from a student who said that in addition to healing her chronic illness, her plantar fasciitis, which is… it's a very thick fascia muscle on the bottom of your foot, feels great when it gets massaged, if it's really tight, her plantar fasciitis went away. And of course someone was like, "That's impossible. Healing your trauma isn't going to help your plantar fasciitis." And I kind of said, "Well, I get it." We're doing more than just felt sense in this work. We're also working with posture. We're working with movement. We're working with developmental movements.

This is why when you stand up after say rolling like a baby or balancing the back exercise, you're not doing it in standing, but you're better organizing the spine, you're better organizing the head, you're better organizing the feet because a lot of those lessons, you have your feet standing, right? Your knees are bent and your feet are standing. So it's putting more equal pressure through the body. So when you stand up, everything is just more balanced because you've taken away the excess tension lying down. That make sense? You've aligned yourself almost osteopathically with your intention and with slow movement and noticing these differences left to right, left to right, head connecting to the pelvis. You're lengthening the spine. You're letting the ribs soften. All these things contribute to better posture, which will then make the feet stand in a different position. You know you're potent posture so you're not going to catch yourself too far back or too far forward. Over time, that will change that plantar fascia. It won't be overworked to the same degree. So indirectly these things can shift.

All right, I'm going to have a little water here. How's everyone doing? Are you still paying attention to your basics? I hope. There's a question that just came in that I am going to answer because it applies to what we're talking about. Sarah wrote, "Why do I feel so much resistance to movement in general? I have no issue with slowing down in theory, but when I am asked to move or try to do a movement, I feel so much resistance and shame, embarrassment and fear." I can't say exactly why because I don't know your history, but if I were to speculate, there might be something connected to earlier years where you were restricted, whether it was in a crib, which so many of us were put into, dolly jumpers, walkers.

Even the way in which we see a lot of babies being swaddled now, in my opinion, is not good because it restricts their ability to explore and move, which is very different than baby being on mom as you commute to a place versus when you're just at home. Baby needs to be free to

move. So that's one thing that has in the past I've seen connected to our resistance to move and just resistance to explore the body.

It could also, and again this is just speculation, it's asking you to really explore yourself in an intimate way. And so again, I've mentioned this before, baby is handled by mom. Maybe mom isn't abusive, but mom is tuned out or dad is tuned out. The touch that you get just feels like absent. You're not being connected with, in your first ways of exploring the outside world. Or we go to the extreme. If there was actual physical abuse, verbal abuse, sexual abuse, and our bodies were mistreated and we went into freeze and collapse, heck yeah. When we start to move our body, it's going to feel a little weird because we've kept it frozen and shut down to prevent ourselves from feeling the disgust, right? The bad things that happened to us.

And it doesn't have to be abuse. It could be surgical trauma where you're a baby in an incubator and you were picked and prodded at, because you needed IVs and blood draws and surgeries. That's enough for a little person to go, "I don't like being in this body. It sucks. I get all these pain signals and nobody's there and there's these bright lights. I just want to close my eyes and hide." I know that that's just hypothetical, but those are little pieces that can definitely, I don't want to say the word trigger, spark up these old things.

"Thank you," you responded. "I have lots of childhood trauma. Mom was severely depressed and hospitalized in my childhood." So there, that was, I think, my second piece, was if the parent wasn't connected. That makes sense. So that's where it's possible. Again, if we go back to neuroplastic healing sequencing, more time with the joints lessons, more time with the diaphragms, more time with containment, more time with just the basics of feeling what it's like to breathe and feel these expansions and contractions as opposed to more, at this point, sophisticated, differentiated movements, knowing that eventually you will get to that, but the system needs to find safety just in being in the body first.

Okay, good question. Page two. We're still on page two. So Feldenkrais cheat sheet. So this is a cheat sheet that is also on the program site under additional resources. It's there, but I want to go through this. I'm going to have a little more to sip here. Okay, so the first line, first bullet point, "Experience the experience of the movement." It's almost so obvious. It's ridiculous. "Experience the experience of the movement." Having been in the fitness industry for as long as I was, teaching a lot of classes, teaching rehab, seeing Pilates classes and yoga classes being taught and having many colleagues in the field, I'm going to make a very broad guess that 99% of the people, not only teaching, but receiving those classes weren't actually really

experiencing the movement. This comes back to that thing I said earlier about repetition, regurgitation, memorization, just doing for the sake of doing, following the leader. Just, "Oh, okay, I can mimic that." We have a really good capacity to mimic.

I know there's those video games where people go in front of computers and they do the movements. It's fun. It still gets you moving. There's nothing wrong with that. But often it's like, is the person actually in their body? And that's where someone mentioned Elia's movement lessons. He's really good at slowing it down and can you really sense this and feel the skin and these sorts of things. So experience the experience of movement. "How do you do it first?" That's the first word there on the second bullet. "Notice how you do it first." That's a very simple way of saying how do you do the movement? That's my question to you a second ago. When you get up, how do you do it? What do you do? There's something powerful about not changing it at the beginning, to notice the pattern.

It's very hard to fix a problem if you don't know what the problem is, right? A plumber comes to your house, you've got to tell them where the problem is, right? You can't just say, "Oh, it's somewhere in the house. Go find it." I mean, they can probably find it because there's only so many places where there's pipes, but you get the drift, right? Specificity can be important. So there's something about, "Oh, I do it this way? Wow. Okay, let's try that again."

"So then and only then start to self-correct, shift and change." So this is where Feldenkrais work... So really put your macro thinking hats on. This is where doing the movements and really listening, slowing down will impact how you do other things in life. It will slow you down when you are doing daily things. It'll slow you down in a good way to be aware of how you talk to someone, how you pack your car when you're going away on a trip. All the things that might occur where you're just going quickly, not thinking about it. Something happens when you get more steeped into this Feldenkraisian learning where it does shift not just your movement, but how your brain works, because you have to shift how your brain works by pausing to sense these motor movements, the movements.

Next line down. I kind of just said this, but I'll say it again. "It's not just about movement. It's not just about movement, it's about the process." That's the word, "process of improving your neural connections with your actions." That's the next word. So it is about the movement. We're using the movement, but it isn't just about the movement. It's about what you notice, the process of improving your neural connections with your actions.

I can't help you learn how to get up better from a chair if you're not interested in learning how to get up from a chair better. Trust me, it doesn't work. I've tried to teach people who just want to get better in their lower backs, and I'm like, "Well, we really need to work with this chair thing. Trust me, it'll work." But they're not interested. They just want a manipulation. They want a massage. It's like, "Actually, if we teach you how to get up from this chair in a very balanced way where you're distributing the effort through your feet and your spine and you're not clenching your head and tucking your tail in and holding in your belly, it will improve dramatically your back." Because how many times do you sit and get up every day? You just think about the toilet alone. It's a lot of times. And so improving that will improve so much. But you can't correct these things if the person isn't interested in tracking the tensions, noticing when they hold their breath, noticing that they're always on this one foot and the other leg collapses.

So there has to be an interest and a connection to wanting it to shift. "Slow." So make it slow first, then speed it up. So again, we might do these things slowly to teach, to teach. But then you don't want to only be able to get up from a chair in this slow methodical way. You want it to be faster. And so that's how you improve your differentiation with speed, with power.

Nothing wrong with speed as long as it's not hurried and rushed, because hurried and rushed brings in survival. I use this example of the chair because for those of you wanting to geek out more on Feldenkrais' work, one of his key movement lessons that is too complex to teach online, it has to be done in person, is called, What is good posture? He teaches that by teaching a person how to get up from a chair and sit back down on a chair with complete distribution of muscular effort. You really do feel this lightness when you figure it out. And then you have this skill that transfers to not just a chair, but picking up things from the floor, going upstairs, if you squat, if you deadlift. All those things, it just transfers. It's quite revolutionary.

He was writing about this in the 1950s as a way to teach posture. Because if you can get up from a chair in a way that's distributed, what does that mean when you're standing up? You're completely at ease because you've gotten up in that easy way. Just like a baby when they come up to their two feet and they've done so on their own without any help from mom or dad, none of the holding up of the hands, they've balanced it. You see a little person who's stood up for the first time, they've got completely good posture. Perfect curve in the pelvis, the lower back, and their head's just right where it's supposed to be. And then they squat. If you've ever had little kids, they have a perfect squat, right? They're not holding in their bellies and tucking in their core. They're completely at ease in their skeleton.

So yeah, potent posture, dynamic potent posture. Maybe we should just do a workshop about that one day. Just that. I used to. "So notice the support." This is the next word. "Notice the support from the environment." This actually goes beautifully into what I was just talking about about the chair. So how do you support yourself through movement, right? Are you clenching and bearing down with all muscles? Or can you make it easy and effortless with easy breathing, without using extra muscles that aren't needed? Now, the support from the environment also means that I have here in brackets, the ground, the carpet, the grass, the ice, the snow. Your way of acting will change to accommodate that specific environment. Welcome the change. For those of us here who live in colder climates, you know darn well, in the winter, you see some ice, you're not going to step on that ice or that patch that looks a little suspect with pure confidence, like it's walking on gravel at the beach or sand at the beach. You're going to hesitate and you're going to change your entire system to not fall. Why do you think so many people fall on ice? They're not connecting to that environment. They're not even thinking that it might be slippery. And it is not forgiving, that ice. You're on your back, you're on your head, you fall and you break something.

So again, this is where having that connection with the environment, orienting, seeing, "Oh, it's slippery. Oh, it's a ditch with water in it. I better be careful." So this is how, I hope you can see, having this awareness and orientation comes into safety of self and the environment. You're on a hike, the ground is a little crumbly, you better be aware of that because you might go down the cliff, not to scare anyone, but it's true. And so this ability to have that posture and awareness will protect you and make it safe so that you can do these things.

And this is why a lot of people have fear, I think, of heights, ledges. There is a disconnect from feeling your own power to protect. No human in their right mind is going to walk up to a ledge and just jump off. You will protect yourself. And so there's this fear, from what I've seen, because there isn't that awareness of the body being able to protect. I've been hiking with people, in my days of hiking, where you get to somewhere and they get complete vertigo and it's because they're not grounded where their feet are. All they see is the vastness of what's below and then it freaks them out. I can guarantee you, when someone has that, they're not feeling their feet. They're off somewhere else.

Next line, recalibrate moment by moment, pause when needed. So this comes back to everything we're doing. We could say this is another way of titration. Recalibration is a little different. This might mean, let's say you're doing the rolling, like a baby lesson. Can you really listen? "Oh, wow. When I go to this one side, I'm really feeling this sharp point under my foot,

under my heel, or under my pelvis. I wonder what happens if I just shift myself a little bit. How can I make it more even?"

So this is where you have to be interested in dissecting the contact points. So it's this recalibration. It's like the tune on the radio, like, "Oh, it's a little fuzzy. I'm just going to tune it." Everybody, I hope, knows what I'm talking about. I know we don't use radios anymore, but, "I'm going to just tune this a little bit. Ah, okay, that's clearer." So you lay down, it's like, "Oh, actually, I've got a belt buckle." These are the little things, like, "Ah, that's keeping me from fully being," or, "I've got seams on my jeans. That's why I can't feel my sacrum." So it's not just your idiosyncrasies, it could be something you're wearing, it could be the carpet, like, "There's a crease in the carpet. That's not good. I better flatten that out because it's disturbing my ability to sense." So this recalibration is in many different ways.

Create different constraints, meaning do it differently. Constraints is that word. So constraint might sound like a negative word, but it's just a word to say, challenge yourself in different situations. So that's one way of defining it. So if you've always done the SBSM lessons at night, what's it like to do one in the morning, or if you have the capacity to be in different rooms of your home, what's that like, or if it's a decent day, can you go out with your mobile, I almost said your Walkman, but your mobile phone, your iPod, whatever it might be, and listen to an orienting lesson, granted, of course, it's safe, in the park, on a bench? So how can you constrain in a positive way to neuro stimulate your system in different environments? Because you want to be able to tap into orienting, not just when you're in your home. You want to be able to do this when you're outside and you're driving, et cetera, et cetera. So do things differently.

The other way that constraints work, and this is the final sentence on page two, look is the first word, look in a different direction. So let's just say you have a habit of always lying down in a certain direction on your movement space in your home and the window is always to the left. There might be a tendency to want to orient because that's where the light is coming. So your spine is getting really good at going to the left. Flip yourself so that your head is at the other, so you're allowing your system to also go to the right.

So just be aware of these little things. Open your eyes, close your eyes. Those are the final two words. As you know, I'd give you a preference to open or close, but see how you can shift that need as you practice, as you work. How is it different? How do the senses change? Because

they do change, eyes open versus closed. Smile, frown, practice in the morning. I've already said that. Practice right before bed.

Three, page three, enhance your skill. So a big part of this Feldenkraisian learning is this neuro differentiation, as I've said, but it's enhancing your skill, your motor skills. I just took a drink of water. Now, I'm going to make a loud sound. So be prepared. That wasn't very differentiated. I don't know if you could hear, I dropped my water on my ... Okay, you can't hear it. I dropped the water hard on the table versus ... Really? You can't hear that? Interesting. Okay, well, I've been differentiating all this time, thinking that you would hear. I can put it down and I slow it down, and I wait to feel the edge, and then I put it down. So everybody can try that now who has a glass of water, but that's sensory motor. I don't have to look at you, but I'm sensing where it's going. Okay?

Oh, Mara, thanks. Zoom filters out the noise like that. Good to know. Learn something new every day. So that's the skill you're enhancing. How does that connect to the nervous system and regulation? You need to be finessed in your motor nervous system to really sense that and have that be easy. Breathing, ease, these things do improve our nervous system when we're aware of them. So I have here, enhance your skill, not your will. Will means willpower. That's the pushing through, the white knuckling it, this really brute force way of being in the world. Will brings in the old. Old, that's the word. Will brings in the old. Skill brings in the future and the present moment. To be skillful, you have to be present in the moment.

I've been fortunate to work with a lot of high-end athletes in the world and I also like watching shows that depict athleticism. And you can almost tell when something isn't going to go well because that athlete is ruminating, is thinking about the last thing, is not focused. I like watching Formula One. There, I said it. Car racing. I was supposed to be a race car driver. True story. So if you watch the Formula One series on Netflix, I'm not saying you have to do this, but if you don't mind that stuff, you can see, you can almost predict which athletes are not going to do well because they have a crash, and then they have another crash, and then they have another crash, and they're living in the past, and they also don't probably get trauma work.

So those that aren't skilled and really pure with their mind and have routine that brings them back and doesn't ruminate on that, at that speed, mistakes are going to happen. So for us, who aren't maybe doing that, it comes and creeps in in different ways. When we're not improving our skill, that's where we might roll our ankle, we might bump into things. We're not being skillful with our environment. We get into that car accident again. So this isn't just for athletics,

it's for keeping us safe and keeping us still able to go out there and be in the world, but the skill and that awareness makes it such that we're less likely to get into trouble.

Knock on wood, but I don't think I have to, I haven't been injured, seriously injured since 2001, when I had my last big knee injury. I've tweaked things because of old injuries, but I haven't had a real injury. And it all changed as soon as I started doing the Feldenkrais stuff. I'm like, "Whoa, I'm in this body and I have to be aware of it." So don't underestimate getting to this point of working with these Feldenkraisian lessons. Because they're in later labs, they tend to get forgotten. So don't forget them. Really work towards getting to them. If you're still not there, that's okay, just keep working towards them.

Next line down, reduce the effort, distribute the work throughout the body. I've already alluded to this with the example about getting up from a chair. If anything, just keep breathing, notice how you might always hold your breath when you get up. When you sit down, do you hold your breath or can you keep breathing? There is typically, in brackets the word typically, not a right or wrong way. The reason I say typically is, in the example of the chair, there is a right way to get up from the chair and sit down that is more distributed and more effortless, whereas the way you might create ... the main way you might make your dinner tonight, there is no right way, unless, of course, you're following a recipe for baking. Then there is a right way. So there's sometimes right ways and sometimes there isn't a right way. So it's context-dependent.

Explore, play. That's the word. Play, be curious. Play can be a scary word for a lot of us. So someone says, "Come on, let's just play. Let's just play with this movement," and you just want to tell them to F off, that's good information. That might show that, somewhere in your history, you were not allowed to play, which was the case for many of us growing up, or we played and then we got in trouble because we broke something or we hurt something or we hurt ourselves. So then you're never allowed to go on the monkey bars again. That sucks as a kid. You made a mistake. Why can't I go back? So again, that play word seems innocuous, but it can hold heat for some of us. So just notice that.

Make mistakes in your learning here. Mistakes are really important. I was listening to a podcast yesterday. I know we're just a little bit over time. We'll finish up soon. We're almost at time. Someone said, it was a neurosurgeon, said, "Humans are created and they learn ..." Oh, I'll get it. "Humans in their learning, it's like it's a photograph. The picture is developed from the negative." That's what he said. "The picture is developed from the negative." He meant that to

say we need to learn from the mistakes, the negative. I don't like the word negative, but old pictures used to be developed from negatives. So we, as humans, we develop from the negatives, we develop from learning, but we only develop when we learn from those things.

So again, if you make a mistake, if you get something wrong, we've been so ingrained to maybe be ashamed, punished when we don't do well, and our school system really ingrained that in many of us, and then how our parents dealt with that, ingrained it even more, or not. But the key thing, who can guess what the final word is? You won't die. In the context of this work, you hold your breath, you forget to notice, to orient, it's okay. Fine, all good. Don't worry about it. Don't put so much weight on, just, "Oh, oops, I forgot. I didn't do that. I made a mistake." Oh, well. Keep going.

You've got to try to detach that old script that I addressed a few calls ago where someone was saying, and people were saying, "I'm so behind. I'm only on lab five or I'm only on ..." It's like, just say you're on lab five. I didn't say to say you're ... Oh, what? Like, "Oh, Robert, you're only on lab five? Oh, my god. Come on, get it together." But some of you might have had a teacher that did that or a parent that did that, "Can't you learn any faster? You're so stupid." That happened to a lot of us. So if we haven't stopped ourselves to even listen to how we speak to ourselves, we might notice that the script we're saying to us is not ours. So watch your words because there's awareness to that, too.

All right, final two quotes here from one book by a man named George Leonard, really good book, actually, small, short. He says, "The essence of boredom is to be found in the obsessive search for novelty. Satisfaction lies in mindful repetition, the discovery of endless richness and subtle variations on familiar themes." If you really dissect what he's saying in that short paragraph, it's everything we've been doing. How can you go back and repeat orienting? How can you go back and tune into those joints one more time? How can you go back and listen to just your breath when you're sitting watching a show?

Little things, repeating the same thing, that is what builds our muscles for awareness as opposed to, and I know this will happen to some people, so I'm going to name it, you're going to get to the end of SBSM and you're not going to see this miraculous change that you thought you would have, and what are you going to do? You're going to go find something else to do. We've been doing this long enough to know, when you stick with it, things do change, but you have to get into this okay-ness of mindfully repeating the same thing over and over again, just

like that baby who finally learns how to walk, does it over and over again, crawling, creeping, falling, and then they stand, and then they can walk.

Final one here, this is, again, not a healing book, but a more marketing book from Ryan Holiday, Perennial Seller. "Deep, complex work is built through a relentless, repetitive process of revisitation," lots of Rs there, relentless, repetitive process of revisitation. Anyone who has mastered anything will say they just do it every day. You hear this with authors, people that write novels, after novels, after novels. Stephen King is known for this. I don't suggest this, but he's like, "Oh, I even work on Christmas, my birthday. I never take a day off." He's a little extreme, but that skill is there in him because it's just been this repetitive mastery of one thing.

So to end today, practice, someone said. Yeah. How can you master this work, this stuff that we're doing, so that you do gain that mastery of nervous system regulation? Because it's completely possible and you've got to put in this relentless revisitation and repetition, and then eventually it just becomes second nature, the way it would've happened if we had that solid regulation growing up. But even then, if you have solid regulation growing up, you have to still continue to improve yourself and have awareness because you can still get into bad habits, even with good regulation, secure attachment.

So lots there, and yet the big theme is it really comes back to some of these first quotes, this ability to pause, to sense, to be aware, to see that the movement that you're working with in these Feldenkraisian lessons are to improve your movement, but it's also to ripple out into the periphery of your nervous system because your movement can't happen without your nervous system and without sensing. So they seem simple, these lessons, but they pack a lot of power when you really let yourself dig into them and work with them.

Thank you, everyone. We will dive into our final training call for this round next week. I'm going to dive a bit more into neuroplasticity in this concept of neuroplastic healing sequencing. I'm going to bring in and remind and review all the things we've done and give you a smorgasbord of how it all connects. So again, even if you're not up to the labs that we're at right now, which is very rare, I will say that for those new here, it's rare that people get through all the labs, I'm going to be really honest, that's fine, but the learning for this week and next week, it's still inclusive of everything we're doing. So definitely show up for that one.

Yeah. So we're going to end with the final training call next week. We'll do a wrap up call the following week. All this information is on the site. And then when we finish with lab 10, which is not this Saturday, but the next Saturday, the moderators continue to be in the forums, all of the forums, for another four weeks into June. So please don't wait until the final day to ask your questions. Ask them now. They're waiting to answer your questions as opposed to waiting ... So in other words, get out of any freeze responses that are keeping you from asking your questions. So don't procrastinate. Get them out now, get them out next week. Yes, you have all of June, but try to get them out before then, for many reasons. All right, everyone? Thanks, Mara, for being in the chat so much. Thanks, Bonnie, for your support on the back end, and we will see you all next Tuesday. Bye for now.