

---

Right now, we're on Training Call Number 8. Yep, Feldenkraisian Learning and Intentional Human Movement. So today's going to be very much focused on Feldenkraisian learning, the work of Moshé Feldenkrais. This is one of the things I am trained in and many of our moderators are also trained in, which is wonderful. Yeah, there's a few of us now. It's great. And next Training Call Number 9, we're going to do an integration of everything. I'm going to walk through the lessons, the ideas, the labs, and how that integrates into everything.

And the thing we want to be cautious of is this is where we want to start getting more embodied with the work as opposed to being too intellectual with it. That takes time and that takes practice. But soon as you keep going, you'll see how that potent posture lesson connects with, let's say, the balancing the back lessons or how that might connect with, "Oh, when I stand, I tend to be a little too far forward on my feet. My back muscles are always tense. What does that do to my breath? What does that do to my diaphragm capacity? What does that do to my kidney adrenals?" For always slightly off center, we're in a survival response, but it becomes normalized because our brain will not let us fall flat on our face or fall on our back. It won't let us. It'll do everything to keep us upright.

But when we live in postures that are not ideal or optimal, we develop patterns and habits of muscular tension to keep us standing, for example, but then that influences our ability to breathe. It influences our ability to orient. Does that one make sense? If you're constantly holding your back muscles, your upper skull. Of course, your skull is upper. Your upper spine and the skull on top of it can't be as free to move, right? So we'll start to integrate all of these together. You could also go ahead and look at the handouts for Training Call 9 and have a peek if you want. Have a look at that and see what's on those notes. So we will get into today, I'm going to have a little water here.

All right, so Feldenkraisian Learning and Intentional Human Movement. So first, I'm going to just give a little history as to why I call this Feldenkraisian learning, something I've started a little while ago. And since doing it, some of my colleagues have actually said, "Oh, yeah. I actually use that too." So it's a trend, and I encourage you to use it. And the reason why is... So Moshé Feldenkrais, he was a person. For those of you who know nothing about Feldenkrais, this is my quick history lesson. He was a person, he's long passed, and he has been touted by Norman Doidge, who's still alive, who's a physician, has written two books on neuroplasticity. They're on the reading list.

Doidge has coined Feldenkrais, the father, I think it was the father, maybe the godfather of neuroplasticity. And so Dr. Feldenkrais was working with his ideas way before I was born back in the... Gosh, Amara might be able to correct me on my dates here, but '30s, '40s, '50s, '60s, '70s, '80s. He died in the early '80s. I just got shivers actually, so I think Moshé's here with us. He was very much into human movement. He was a judo master. He was the first man to get a black belt in judo in the west, because it's a Japanese tradition. He taught the Israeli army how to fight hand-to-hand combat without weapons. He was someone who was always inventing things, apparently has many, many patents with electrical and mechanical engineering. He worked with the Curies, so Marie Curie in France at the Sorbonne, developing things that one might say weren't the best, but nuclear energy, that kind of thing.

So he was a true physicist and scientist, but he also was deeply interested in human potential because he had some injuries that back in that day, there was no intervention for. It sounds like he had some similar knee injuries to what I had. So ligaments that were damaged, patellas that were dislocated. And he taught himself... He used the word convalesce. When he was convalescing, he thought about the nervous system and patterns and how when one injury popped up, the other injury just naturally disappeared. What's with that? How is the brain, how is the nervous system fixing something organically when another problem pops up? And I've experienced that maybe some of you where you have an ailment and then maybe you get something and then that other ailment is literally gone because the system refocuses on something. So his history is very rich and vast, and it's even just worth reading his Wikipedia page. I'm sure it's not completely accurate, but some of the stuff there might be accurate.

So the reason we say Feldenkraisian, or I do, I should say, is the method is a trademarked entity, the Feldenkrais method, and I'm trained to teach that as is my assistant here today, my colleague Mara. And there are principles within the Feldenkrais method that Moshé developed that I believe are standard principles to human development, evolution, science. So if we think of... Everybody knows who Freud was, I think. Sigmund Freud, Freudian psychology. Most of us know Jung, Carl Jung, Jungian psychology. I think everyone knows who Einstein was, Einsteinian physics, mechanics, theories, and so on and so on. Newton, Newtonian. So to me, Feldenkrais deserves that regard because of the things he was helping people heal from when nobody understood neuroplasticity. So one of his best books, there's many books, but his book called *The Case of Nora*, probably the shortest book, is the only case study he ever wrote.

And it shows him recovering a woman who was fully paralyzed with a stroke. She couldn't talk. She couldn't walk. Functional woman who then suffered a massive stroke, and he helped her

---

recover through his crazy neuroplasticity ideas. And this was at a time when it was just not understood that you could help someone with such a severe neurological issue. So *The Case of Nora* is a lovely book and fun also, very artistic in how he works with her. So that is my due diligence to the Feldenkrais name. I would say that by bringing in the work in these little bits, you will start to see its power. The reason why I believe our neurosensory exercises are effective as they are is we're using the Feldenkraisian principles of how to pay attention, how to slow down, how to notice, how to change a movement pattern, all those things that you've already learned in many of the lessons. That verbiage that I use is from Feldenkrais. It's not from somatic experiencing. It's not from somatic practice.

The concepts in principles are of Peter Levine's work, Kathy Kain's work, Stephen Terrell's work. But the way in which I articulate them to you, and now I hope you guys and gals articulate it back to yourself, that is Feldenkraisian in nature. So I do feel that that is kind of the crazy glue that brings all this stuff together. And because his methodologies help folks recover from neurological conditions, back pain, for me it was knee issues, eyesight, all sorts of things. It's a true methodology because it isn't just for one thing. I hope that makes sense. When something can be applied across many different areas, it reserves a higher, I think, regard in its potency for helping, in this case, humans. Although there are methods that help animals, there's something called Tellington Touch. Tellington Touch that was developed by one of Moshé's students, Linda Tellington, and that work is to be done with animals, horses, big animals, and little animals as well.

Okay, let's start here. So page number one, page number one. So again, just to review lessons and resources to review all the Feldenkraisian-inspired lessons. So I'll name them quickly, potent posture, cultivating the inhale, just the inhale, that is a Feldenkraisian-inspired lesson, mini balance your back, connecting the head and the pelvis. Into Lab 9 and 10, we'll get into bell hand. Some of the later lessons, orienting with a twist. That's another one. And I'm probably missing some, but those are the ones in my head right now. The ones that require more specific movement, those are Feldenkraisian where I'm asking you to notice the spine bending, notice the pelvis rolling. The head rolling, which is a brain stem focused lesson, is actually Feldenkraisian-inspired. There's many lessons of rolling the head gently. In Feldenkrais, people think it's all about just neck mobility. It can be, but it's also about touch, softening the touch. When you soften the touch of your hand, you soften the entire tone of the nervous system, right?

---

Play with me here for a second, everyone. If your hand is really squeezed, this is good if you're wringing out a towel, you're washing something, or you're squeezing something, you're milking a cow, whatever it might be, you're using strength in your hands, but that translates to the whole tone of the body. So if you're not actively moving through your body in effort, if you're doing that, you're using more effort, you're using more muscular effort, you might need it for the task. But if you're just sitting here listening with your brain taking information, does it make sense to have clenched fists as you're listening? No. There's no need to have clenched fists. So again, this is that element of being able to notice, wow, I tighten when I imagine my breath or I tighten something when I think about X, Y, Z, or the moment Irene says an instruction which will happen, I instantly tighten my jaw. Or the moment there is an instruction that doesn't quite make sense the first time, my forehead crunches because I'm trying to understand it.

These are all the things that I've seen over the many years teaching folks in person. You offer an instruction that isn't a threat, it's just an instruction, but the system takes it in as a threat, especially when our way of learning in the past was threatening or stressful, which for many of us, myself included, was the case in school, for example. So these are the patterns we're breaking down through the Feldenkraisian principles of noticing our physiology when we go into action with something, if we don't find that piece where we start to mount a stress response, when there's no need for a stress response, we're not getting to the crux of shifting our nervous system and finding better regulation. I hope that makes sense. We're wanting to change the pattern of this constant fight-flight freeze that so many of us were born into this world with. So it's important stuff, and we're blending it in all the time. So again, the other resources, Feldenkrais cheat sheet, we're going to go over that cheat sheet on the back of this training call page. It's just some things to think about and remember and remind yourself of. And then Elia's movement lessons are beautiful for blending in the Feldenkraisian learning because it's a different kind of movement, a different kind of instruction, but he is still teaching from those principles just because of our interaction for over 12 years now. So let's get in.

So neuroplasticity basics, sequencing and rewiring and Feldenkraisian learning. Sequencing of rewiring and Feldenkraisian learning. So the first quote here is not from Feldenkrais, it is from Doidge, Norman Doidge, who I mentioned a moment ago from his book, *The Brain's Way of Healing*, which is his second book. And in that second book, he has one full chapter actually on Moshé Feldenkrais and a half chapter on him as well, where he talks about vision and something called the Bates method for helping the eyes. And so he says, "Slowness of movement is the key to awareness. Slowness of movement is the key to awareness." "And

---

awareness," awareness, "is the key to learning." We'll go real slow in service of this. That is a lot in that small sentence, the ability to slow down the movement, listen to the movement, feel the movement, get to know the movement. And then that awareness is the key to learning.

Now what we know and what you're learning, and what we'll get into today, because we're going to go over the five stages of neuroplastic healing, is sometimes at the beginning of our work, we can't slow down because there's so much survival stress in the system. And so for some of us, the Feldenkraisian lessons are going to be more challenging at the beginning because there is so much darn fight-flight energy that's rearing its head, it wants to get out. Or the flip side, and I've heard this much, there's so much freeze on the system that when you do, say, a movement lesson, you don't think anything has happened. It's boring. It seems stupid. Again, that's not the fault of anyone. It's just that your system has more of a protection to feeling the nuances in the slight shifts in your pelvis, in the slight change of the breath or the holding of the throat, or how your toes curl up when you roll to one side and your foot stays easy when you roll to the other side.

So when you start to have less survival stress on board, whether it's fight, flight, or freeze, and I'm making a big generalization here, but my experience is you can get super lost, and in a lesson, and feeling your body, and hours can go by, if you have that kind of time, to be on the ground and feel, because there's so many little things to pay attention to. But at the beginning, for some of us, slow actually can feel threatening. So for those of you who have maybe gone to classes where they ask you to go slower and slower, that is not always necessarily the thing to do. So this is, again, where each person will be unique in how they show up for various movement offerings and classes.

So the next line down, I'll have a little tea here. From Charles Sherrington. He has long passed. He was a physiologist back in the day. He has said, and I took this from Doidge's book, "The motor act is the cradle of the mind." So the motor act is the cradle of the mind. That's a fancy poetic way for saying our movement governs how our brain works, functions, all those things. Now of course, there's debate as to where the mind actually lives. Is it in the brain? Is it somewhere else? In this case, we're going to just say thinking and thought, how we process information, cognition, how we express it out.

But babies, we always go back to the, or I always go back to the baby, the baby learns through their movement. Of course, they also learn through the attunement, or lack thereof, from their

---

caregiver, right? That's also how they learn. That's how they regulate. But this ability for them to move is so important and explore, and use their limbs, and push, and roll, and crawl. This goes back to the baby Liv videos that you would've watched back at the earlier labs.

So end of page one here. So the five stages of neuroplastic healing, and this goes to page two. This is adapted from Norman Doidge's book as well. He outlined these so beautifully. So the first one, correction. That's the first word, "Correction of general functions of the neurons and glia." And then in brackets, all the brackets are my words, basic housekeeping, house cleaning. So correction of the general functions of the nerves in glia. Let's just say general collection of the whole nervous system. The brain, the nerves in the brain, all that.

This falls into our food, the water, toxins on our environment, our ability to get sunlight, our exposure to light or lack thereof. Anything that we do that we could say is lifestyle oriented, exercise, movement, good things that we put into our body, he writes in the book, that for some people, just adapting and ensuring that the person is eating clean food, whole food when we've had a diet filled with preservatives, chemicals, bad oils, that classic, what would we call it here? I think in America we call it the standard American diet. It's abbreviated SAD. When we can fix and shift the toxins and get clean living into our system, that can actually shift a lot.

And we also know, from many, that they've done that. And that's the case for many of my old clients. They became super healthy with their food, their diet, got rid of all the processed crap, all those things. And then they still had troubles with their gut. They still had troubles with their dysregulation. And then that's where we know, okay, this is more than just that. We go to the next step.

So number two, neurostimulation. So stimulation in this case doesn't mean bad. It means something is stimulating, something is perking up the system. This is movement, touch, light, sound, visualization, all of which, with the exception of light, you have done in the lessons in SBSM. You've moved, you've made some sound through the voo and the voo-ah. You've listened. Seth has some beautiful music on the site as additional resources. You've visualized a lot. You can't see your kidneys and adrenals. You're imagining them. You're visualizing them. That is all stimulation to your system, to your entirety. So we need to stimulate the system to shift it. Of course, we can stimulate the system in ways that aren't good either. But in our case, we're stimulating it with learning, with novelty, with repetition of the same thing, so that we

---

wire in our behaviors, our habits, and that creates more capacity and that creates more regulation.

Number three, neuromodulation. Modulation. So I say here, "Settling the noisy brain and nervous system." The other word that we could have in here for neuromodulation is regulation. Saying neuro nervous system regulation doesn't make sense. So this ability to find regulation within the neurology, within the neurons, which are the nerve cells. And that is the purpose of our job here, our work, is this growing of capacity, this taking out of the balls from our swimming pool, code for stressors, old traumas, old procedural, traumatic memories. We're making space so that the system has breathing room to then bring in good stuff and new stuff. So again, neuromodulation, synonymous with regulation.

Number four, neuro-relaxation. Relaxation. So this one, some of you might be deep into your relaxation phase. And it might not always seem so relaxing, but this is rest, this is repair, this is rejuvenation, this is the system is getting more of that good correction. There's good stuff going into you. There's this good stimulation. You're getting more regulation. And just like again, a baby sleeps a lot, they sleep a lot because they are forming so many new pathways, neurological pathways.

So for us, for those of us who say, and I'll use a hypothetical, someone who has had a lifetime of dysregulation... Functional too, functional freeze. I know we've got lots of functional freezers in here, myself being one of them. What can happen and often does is when we start to gain more regulation, we realize how much we've been overriding and pushing, and that which we used to be able to do no problem, we just can't because our system won't allow that push anymore, which can pose a bit of a conundrum for someone who has a lot on their plate. And so part of this neuro-relaxation is honoring and realizing, I am in a phase of needing to rest way more right now.

And I understand for those of you that might be having tons of responsibility with raising children, working, cooking, cleaning, all the things that we put upon ourselves in our family systems, that might seem absolutely impossible. And that's a reality. And how can you find even little bits of rest? How can you shift something in your week, in your day, so that there's just a little bit more, a little bit more, or a little less of the go-go-go, the do-do-do energy? Because in this...

---

It's sort of like if you've ever had a cut, which I'm sure all of us have, you get that cut, ouch. It's bleeding. You clean it, you put a bandaid on. In that earlier phase of a wound being healed, you don't want to mess with it. You don't want to dip your fingers into hot sudsy water without a bandaid on it. But even if you do, it's a little more raw, right? It's a little more tender and delicate, and you want to kind of maybe wear gloves so that you keep that wound dry, for example. But then there's this point where it's finally sealed, and I'm sure you all have felt this where it's actually sealed up, it's completely closed, and you can be a little rough with it.

So as we regulate our nervous system and grow more capacity, there is this timing of, I need to be a little more delicate with my system. I need to be a little more cautious at not doing too much. And then the foundation, the new foundation gets built. There's more strength in that new capacity. And then once we know, "Ah, I have that more robust quality to my nervous system," then we can push a little bit more, then we can do a little bit more. But even in doing more, we want to titrate that because it's new territory. We've never lived in this world with that kind of new regulation. So our system is going to be more sensitive potentially to how we do our system.

So this neuro-relaxation, it is important. And let's just say one is recovering from an infection, and it's not a cut, but it's a general systemic infection of something. Again, the next week, when you know you're out of it and you're through it, and the fever is gone, and all that, and you've got more energy, you want to take it slower, you want to ramp up the energy, because the system has been kind of knocked off a little bit. So this neuro-relaxation, it holds true not just for healing these traumas and restoring more regulation to the nervous system, it's also for things like wound healing, general systemic healing, all these things.

Page two. Page two. So neurodifferentiation. Differentiation, that's the longer word there. Refining skills, growing options, and choices. So differentiation, in a very crude sense, would be if you drive, which many of us, I think, do, got your steering wheel. Have you ever been in a car with someone and they go to look and their hands do this when they look? That's a little scary, right? You want to be able to keep your hands straight and shoulder check. By checking and bringing the hands with, that is an undifferentiated movement. Whereas if our hands are here and we look left to right, that's differentiated. That's a very crude way of explaining it.

When we watch people who do Polynesian dance, or belly dancers, I don't know how they do it, but they've got their hips going and their hands doing one thing and the other hand doing



---

another thing, and their feet are in different positions. There's so many great examples of physical expertise where you see this differentiation.

I always think of my good friend who is a pilot. And the first time I flew with him, he had his two twins, who at the time were maybe six years old, in the back, and I was in the front. And they kept chatting and chatting and then they were fighting. And he was flying this plane, and it was amazing to see how he could deal with all the buttons, and all the things, and the radio, and me and these kids in the back, and we're flying over the Golden Gate Bridge, no problem. And I'm like, "Wow, that's differentiation." And he's military trained, so he also knows how to not lose it when there's stress in the situation. So there's a little functional freeze there too. But within that, just this ability to multitask and keep this vessel flying in the air was pretty cool to see. And I always think of him when I think of neurodifferentiation.

In terms of our work here, we're getting into those lessons. So the Feldenkraisian lessons, the Bell Hand lesson, the lessons that you'll learn in Lab 10, have more of that differentiating quality to them. Not necessarily that you're moving your body in all sorts of directions, but you will find that I'm having you do a little bit of a movement while you're also paying attention to, say, your kidneys and adrenals. Or you're making a sound as you're rolling the pelvis. Because we want to be able to use these expressions, not just when we're seated still in a spot, but when we are needing to express sound, we need to express something. We want to be able to express, exude sound, movements, et cetera.

Babies – always go back to the baby – when they're born, they don't have a lot of differentiation. Their eyes move, but their motor patterns are very, we would call it gross. They have to hold a cup with two hands. They don't have that ability to hold a cup and also do something else at the same time. And that takes learning, that takes skill. Same with learning how to speak. There's a learning of differentiating the tongue and the mouth and the vocal cords. That is all differentiation. Someone said in the chat here, "Drummers, playing piano." Yes, all these things.

So when we have, we would say, more dysregulation... Now, someone might be saying, "But Irene, there's tons of musicians out there who are really good drummers and really good guitar players." Think of all the rock bands with all the people who clearly have dysregulation. And I say, "Yes, we can have differentiation but still be dysregulated at those levels." So in this case, we are differentiating for our purposes. And then let's go to the next line here. One of Moshé's quotes, "The delay between thought and action is the basis for awareness." So the delay

---

between thought, I have a thought, or I'm thinking about a movement and I'm going to do the movement, this ability to pause and choose a different trajectory, that's learning, that's skill. But we're also learning to differentiate past action from a new action.

And this is where one could say, we're learning how to change our behavior, but we're learning to change it not just because I'm going to copy what this person is showing me, but I'm going to feel it internally. I'm going to embody what it feels like to move and move towards something with a different gesture with my hand.

So one little fun trick you can play with, and this comes a little later here in the cheat sheet, next time you are doing something simple like putting away... I've got all my cups, right? You're putting away your cups or your dishware into your cupboards drawers. Try doing that with the other hand.

Or when you go down your stairs, and of course granted, it's safe to do so, notice how you always might follow first with the same leg. If you watch, you're going to notice that it's always one leg that goes first down a familiar set of stairs. Now maybe that leg is more stable, so you choose it. So I don't want to say just run down your stairs with the other leg. But if you do, what are you going to do? You're going to slow it down. So this ability to delay, to think, "I am going to choose my other leg, what is that going to feel like? How am I going to rebalance myself?" Because if you're always used to running down those stairs and onto that one, let's say for me it would be my right leg as my preferred one to go down, I know that when I do that, I'm not thinking as much. It's just a habit. Then when I stop myself at my steps, I go, "No, Irene." Not in a mean way. "Nope. Try the other leg." It's like this little exercise and feeling, "Oh, yeah, this is totally different." I kind of collapse on the good leg, and I have to be more aware on the not so good leg, even though both actually have strength. That habit that I formed when I was recovering from my knee injuries was such that my right leg was my support, and the left was always in a brace, recovering, blah, blah, blah.

How can you play with differentiating a little bit of some of these things? They can be silly. They can be, "Wow, whenever I sit down on the toilet, I always support myself with my right leg. What would it be like to support with both legs?" For example, when you open the door to go outside, is it always the same arm that you pull or push with? When you put on your coat, is it always one arm that goes in first? These little things, interestingly enough, they can teach us a lot, and they teach us to slow down and notice our habits.

---

Now, there's nothing wrong with always putting your hand in the coat one way, and always walking down the stairs one way. There's nothing wrong with that, but can you consciously, again, have this delay between the action, and think about it, and slow it down? That in itself is a neurosensory exercise. These are the little things that you can start playing with without me to increase your repertoire of awareness.

What you might find is that by doing that, by getting more skillful at pausing in a very neutral thing, hopefully putting dishes away doesn't have a lot of traumatic weight. Maybe it does, but I'm picking something that hopefully doesn't. It's an opportunity to practice in a neutral setting and not rushed, either. You don't want to do that rushed, because that could lead to something breaking, falling, but how can you use that as a way to practice different actions and different behaviors?

All right. Let's get into the next bit here. The other thought I'll put in here is as adults, we, again, I'm generalizing, we enter into a phase of not learning new stuff, unless of course, we actively seek out new things to learn. When you think about kids, they're all, again, I'm generalizing, they're learning piano, they're learning dance, they're learning archery is a big thing right now. They're learning sport. Now, it's that sport.

Now, there's some trouble in a kid constantly, constantly, constantly going to thing after thing after thing, but there is this opportunity at that young age to try all these different things. You're learning different math, you're learning different art, you're learning different history, all these things. As adults, we tend to get into our groove. New learning is often not something that we do yearly or such.

This is a way to teach yourself different ways of learning that aren't going and signing up for a class or something like that. Not to say that one shouldn't, but there is a way to see how this is teaching us how to learn again in different ways. Of course, by doing SBSM, you're doing that. All right, Feldenkrais cheat sheet. This is more Feldenkraisian principles. First line there, experience the experience. Experience the experience of the movement.

What that means, if I use myself as an example, back in the day, I used to teach a lot of fitness classes, believe it or not. In those classes, there wasn't a lot of thinking. There was a lot of doing, because it was for aerobic and strength performance. That's okay. Often, if not always, the people doing the exercise were not experiencing their body. They were just seeing the

---

instruction and repeating it. Again, you're still going to get strong. You're still going to build muscle, but you're not connected in the same way.

I will say that when you aren't connected, that's where injuries happen, because you're not listening to the limit. We know, I'm sure it still happens, but I heard this more back in the day, so many people would get hurt in yoga classes, because they were trying to copy the teacher, and there wasn't a lot of onus put on your limit, and feeling, and going slow, and titrating. I worked with people back in the day who had herniated discs from pushing too far and bending too far. This ability to experience the experience of the movement is key.

Next line down. Notice how you do first. Do first. This is sort of like a close cousin to the first one there, experience the experience, but this comes back to noticing your habit. This could be less about the movement, and this could be about the energy, or the affect, or the emotional tone when you go into something. Notice how you do first, and then and only then, start to self-correct, shift, and change.

What this would mean would be, and I mentioned it a second ago, say you're listening to me or you're at a class, and the instructor gives instruction, or an idea, or a direction. You don't understand it, or you're like, "That's impossible." It's not that it is, it's just that the way that it came in your brain, it just doesn't quite make sense. In that moment, it has nothing to do with what the movement is that the instructor is saying. How is your emotional tone, your survival stress, meeting this confusion?

This is where a lot of us will stop learning. We get frustrated because we don't understand, and then we're just like, "It's not for me," or, "This teacher sucks." Maybe the teacher sucks, but if the question is, is that stopping blocking something about a past experience that's coupled to this new way of learning? In other words, notice how you do. Does it come with tension? Does it come with ego?

This is another personal story, but it's a fun one, a little peek into what Seth and I do in our free time. We love to watch a cooking show that's called Beat Bobby Flay. It's very silly, I've never mentioned this before. I don't know if anybody's watched Beat Bobby Flay, he's an American chef. He's pretty famous. All his restaurants are in Vegas. There's this show where they get two chefs from the industry, and they have to compete against each other to then compete against Bobby.

---

This analogy is not about cooking. This analogy is about watching how the people come in, and you can almost tell who will win because of their ego, and the way in which some are just in the experience, "I'm just here to cook. I'm just here to take," because he gives an ingredient that's a mystery ingredient, and you have to make a meal. Like last night, it was grapefruit. These two chefs had to make a meal in 20 minutes, or a dish, with grapefruit being the main ingredient.

You can watch and tell almost at the beginning, who's going to win, because the person who's in the moment, beginner's mind, they often are the one who wins, and the one who's cocky and isn't just in the experience, they are the ones, usually, it's the one who's a little humble, they know they got their skills, but they're just in the process. It's a fascinating show to not only get cooking ideas, but to see people's regulation, and see how people are in their craft as beginners, even though they're masterful.

It's a strange connection, but you will find so much fascination in watching the effect of people and how they relate to this thing that is cooking. Notice how you do first. In other words, notice how you can have just that very open mind of, "Hmm, I'm just going to notice what happens when I hear this first instruction." What goes on in my mind? Do I collapse? Do I get activated? Or do I go, "Oh, that's interesting?" We want to try as much as we can to have a neutrality and a non-survival based reaction when we are faced with new things.

That was a bit of a segue, but came into my mind, so I shared it. If anybody watches the show, let us know. It's a fun one. There's like 20 seasons, so you could watch it till the end of your life, probably. There's so many of them, and it's fun. Okay, so next one down, or sorry, I'm going to finish that sentence. Sorry, third one down. It's not just about the movement. Again, in Feldenkraisian learning, we're doing some kind of movement. However, it's not just about the movement. That's the word, movement.

It's about the process. That's the word, process, of improving your neural connections with your actions. It's the process of improving your neural connections with your actions. The way in which we process, the way in which we listen, the way in which we interact with ourselves, that is where the juice is more so than perfecting how your spine moves. Now, of course, we want our spine to move well, but someone who's not able to move their spine, who's, let's say, paralyzed, they can still have an amazing internal movement process.

---

They might look awkward, and this is often a thing that Feldenkrais would say, the most awkward looking, and he would probably use the word in the day, cripple, has more grace, and more capacity, and more ability than that perfect looking specimen of a bodybuilder. It's because it's the way in which they process and they make peace with themselves and the world. Again, it's not about the movement. We use the movement, but it's about the process of improving your neural connections with your actions, no matter what you can or cannot move.

Slow, next line down, slow. Make it slow first, then speed up. Speed is the word there. Then speed up. There's nothing wrong with speed, as long as it's not hurried and rushed, because the moment we hurry, hurry, hurry, and rush, rush, rush, that's where mistakes happen. That's survival taking over. If I go back to the example of my friend, the pilot, he is not hurried and rushed when he's flying that aircraft. He is speedy, because he has to be. He used to fly big, big, big planes. Prowlers, they were called, are called.

He is going fast, but you cannot be in a survival base. You have to be calm in a vehicle that is going, I don't even know how fast they go, very, very fast. More than a hundred miles per hour, I know that. This ability to have speed in ourselves, so often a misnomer with Feldenkrais, "Oh, it's all about slow." Yes, it's about slow and easy, but again, reminder, the Feldenkrais Method was born from athletics also, quickness, judo roles, survival, also. How can I quickly move my position so that I'm not hurt?

A lot of his earlier training was around combat and survival, literally fighting with his bare hands. For us, sometimes we need to be a bit speedy. We got a lot to do. We got to make breakfast, make lunches, feed the dog, put the dishwasher on. Where are my keys? Where's my thing? Dah, dah. We can do that without adrenaline. When we're in smooth embodied movement, we can be fast, and you can do those quick things and still have awareness of your kidney, adrenals, my feet, and keep breathing.

All these things are totally possible, and this is where, to go back to the top of the page, this ability to neuro-differentiate, and this ability to get this modulation on board, allows us to then be speedy, but regulated. There'll be a moment for many of us where we feel like we're like a sloth, or slowpokes, right? Everything is so slow. I have to do everything so calculated, and that's fine. Then how can we start being a bit faster, but not in a hurried way, not in a survival-based way?

---

Sometimes life makes us have to go a little speedier, and we want to be able to do that without needing to then rest for a week afterwards. Again, we can be quick, we can be in flow, and we can be fast, and we can be regulated. It's very possible, and it takes practice.

Next line down. This actually supports all of what I just said. Notice the support from the environment. Notice the support. That's the word from the environment. The ground, the carpet, the grass, the ice, the snow, your way of acting will change to accommodate that specific environment. Welcome the change. What this means, it means two things. When we are in that speedy situation, the more we can connect with the environment and the ground, the safer we are, because we're aware of ourselves in space. We're seeing the obstacles.

We get into trouble when we're rushing and hurrying, and we disconnect from the environment. Then that's when we trip over something, and we fly down the stairs, or we knock our head on a cupboard door because we're going so fast that we are not orienting to our full surroundings. If we hurt ourselves, if we have an accident, if we stumble on something, that is usually a sign that we are in that hurried, rushed, survival-based state.

One really good way to practice this, for those that live in environments that shift seasons, if you're walking on concrete, or dirt, or grass that's dry, you're pretty safe. It's not slippery. Then there's those days where you walk outside, and it's slick. Either it's rain, or ice, or snow. Do you keep walking at the same speed? No, you have to shift yourself. Now, depending on your physical capacity, you might be able to run on snow. I used to live somewhere where I used to run on snow with spiky things on my shoes. I don't do that anymore, but that's because I've changed my surface.

I have protection. I know that I've got grip, just like if you've ever snowshoed, those things can be miraculous, because they've got these things that grip into ice. You certainly aren't going to be able to go up a hill of ice with your flip-flops on. You could try. It's possible those in Nepal who are Sherpas can do that, but they're very, very differentiated, those ones. In our case, this is where I often find when someone says, "I slipped on ice," or "I fell again," it's like, "Well, are you paying attention? You've walked out of your house. Have you not seen that there was snow or ice? If you haven't, what does that mean? You're not paying attention."

Again, this ability to keep integrating this orienting, while still feeling under, is very important. This is also important when we do things like drive. This is like a safety lesson, but if you're driving and you're not paying attention, you can come across something very slippery. Here we

---

have something called black ice, and before you know it, you're spinning on a road. That ability to listen to how the sound of your tires change, how the acceleration changes, these senses around us keep us safe.

Next line down. Recalibrate, that's the word, recalibrate, recalibrate. Moment by moment, pause when needed. That's just a fancy way of saying, "Keep listening, keep noticing." You don't want to still walk on the road as if you're walking on ice and it's summer. This is what will happen. Again, this is just a hypothetical. Someone falls on ice, they really hurt themselves badly. If they don't make the adjustment, "I'm not on ice anymore," they will still walk on that hard surface as if they're on ice, because the trauma response is still there.

This is why we'll see people get into car accidents over and over again, the same kind of accident, because they're still stuck in that memory of that accident. What happens? They drive with fear. Driving with fear is the worst way to drive, because you are now not orienting properly and in a defensive strategy. There's safety in this as well. The more we can be aware of our environment, the safer we are in our environment.

Stop when needed, wait, reorient it, and then move, move a little more. Again, this is just testing, titrating, whether it is in a movement lesson or in this case, wait, reorient, move a little more. This comes back to the seven steps that we talked about ages ago. The ability to pause, notice, listen. Create different constraints. Constraints is the word, meaning do it differently.

A constraint can be something very basic. Like in some of the lessons, I might say, "What would it be like to do this movement, but keep your head looking to the ceiling as you roll the pelvis left to right?"

The other thing I mentioned a little while ago when I said, "What would it be like to use your other hand to put away the dishes or step down the step, or up the step, with a different leg, the other leg?" we could say that that's putting a constraint on our action because there's going to be a little friction. You're always used to putting things away with this hand, with your right hand, let's say. Then, the moment you say, "Okay, we're going to just let this arm not engage and use the other one," you will find, if you listen, there's going to be this little motor movement that wants to help. And you don't want to force that arm to just be there, not aware, but you notice, "Oh, it wants to activate. The motor neurons want to activate, but I'm going to constrain. Not going to let it go. I'm going to go with this other arm."



---

Is it constraint-induced therapy, I think, Mara? Yes, thank you. My memory's working. Where if someone's trying to relearn movement with an arm because of, let's say, paralysis or something, they will constrain one side to, in a sense, force utilize the side that is not as sharp. Because we have neuroplasticity on board, we then get better and better, but we're constraining one side so it can't help.

Final line of the page. Thank you, Mara. Constraint-induced movement therapy. Constraint-induced movement therapy. Final word. Final line. Look. So again, these are ideas of playing with differentiation constraints. Look in a different direction. That's the word, look in a different direction. Open your eyes. You know how sometimes I say, "Have your eyes open"? But what happens if you then close your eyes? So I have, open your eyes, close your eyes.

How can you try the lessons differently? Maybe the first time you went through SBSM you realized, "Yeah, my eyes were always wanting to close. I'm going to do all of lab one now, or the lessons in lab one, and my goal is to keep my eyes open. Every time I notice that I'm wanting to close them, I'm going to pause the lesson and listen to what's happening. That's just one example.

Next line. Smile, frown. Some of you know, and I know some of you're here who were at the workshop Elia and I just taught, there's always moments when there's something that we're working on movement-wise and you almost can sense there's like a cloud of struggle comes over the room, and it's because it's something new. Often I'll be like, "Okay, everyone, try smiling now. What might that be like?" But you can just see there's this scrutiny of, "What is she saying? What are we doing?" And that's a way to break the ice.

Just smile. Make it silly. Make it less serious. Make it fun. For some of us, fun was never in our upbringing. Even that idea can bring up emotion. Then we know we're onto something because, wow, maybe I live with a martyrdom in me that is like, "Everything has to be a struggle. Everything has to be hard because of this that occurred in the past to my ancestors. And that is maybe accurate. But at this moment, I'm playing with my feet and I'm feeling how my feet can move side to side. Does this have to be a struggle or can it just be easy?" That's the reprogramming, if you will, the rewiring of coming back into the true moment of the body and teaching it it's okay. It's okay to take a little bit of the intensity off.

I then have practice in the morning, at lunch, right before bed. Again, we get into our habits of, "I always do my practices in the evening." Maybe it's because that's when you only have time,

---

and that's fine. That's fine. But what would it be like if you're at home one day and you have a little bit of time to do something midday? How can it be shifted in the different waking cycles of your physiology?

Page three. This is another Feldenkraisian saying. Enhance your skill. That's the word. Your skill, not your will. Another word would be willpower. Will, or willpower, brings in the old, our old patterning, our old knowledge. So enhance your skill, not your will. Will brings in the old. Skill brings in the future and the present moment. Present moment.

Again, this comes back to being aware, being attentive, being embodied, noticing our breath, noticing how we can pause. That is skillful. Now, this doesn't mean that if you are caught in a survival-based situation you have to bring in your old patterns. That's fine. Let's say a stressful thing occurs and you have to help someone and you're like, "I'm going to have to go into a bit of functional freeze for this," the way our first responders and emergency doctors do all day long. Bless them, right? They sacrifice their own embodiment to help people in need. So, we might sometimes need to do that. We got to pull up our bootstraps and just go in and get some shit done, right?

So sometimes we might need to bring our willpower in, but the question is, can you notice I am doing this? I have to do this to help this friend, or help my kid, or change my flat tire. I got to use some brunt, brute force here. But then after, how can you recover? How can you come back to the body and acknowledge, not beat yourself up, like "Yeah, I had to go in a bit of survival for that situation"? That is miles, light years ahead than not even knowing we're in survival for our entire life.

Next line down. Reduce the effort. Effort. Distribute the work throughout the body. This sort of means, again, what we've been learning with, say, the balance your back, mini balance your back lessons, the connecting the head and the pelvis. These again are the Feldenkraisian lessons.

Often, when we've been disembodied, we don't realize that we have this skeleton and all these muscles that can aid in a global movement. We'll just use one part of ourselves and we'll forget that we have these legs or these feet or we'll only work with our shoulders. But what if we can use our whole spine to twist something or turn something? Another part of Feldenkraisian learning, from a movement perspective, is how can we use the whole body? It doesn't mean

---

that the whole body is moving at the same rate as other parts, but we're aware that we can be a bit more attentive to how our feet might be able to help us.

I used this example when I was teaching the other day. I can't remember the reference, but we were rolling and reaching for something on the ground. It was very developmental. I said to the class, "One of the most functional persons I ever worked with when I was in my private practice for Feldenkrais was a plumber." You know, a plumber that fixes taps. And why do you think so? Because those... Usually it's a guy. Can't say I've met a woman plumber yet to this day. They're on the ground reaching in the most awkward positions. They have to use their feet. They have to balance with their legs. They've got to twist their pelvis because they're reaching, they're spiraling to get into these crazy spots. You can't just fix something by just moving the arm. You have to use your whole body.

I'll never forget that. That humbled me. I'm like, "Wow. This guy who's a tradesman that I didn't think would have suppleness in his spine had more suppleness than the marathon runners I worked with," and it's because he was functionally on his back, and hands, and knees all day long working. That's a story in service of distributing the work throughout the body.

Next line down. There is, typically, that's the word in the brackets, typically not a right or wrong way. Now, I have that in brackets because there are some ways mechanically that are more aligned, how we squat for example. Babies know how to do it perfectly, or toddlers, when they get more onto their feet. They've got this perfect flat back, bum out, legs under feet. You see that when you see really good, say, powerlifters. Not bodybuilders, but the power of those guys and girls that lift the big weights. If you look at their posture, it is impeccable because it has to be. Because if they're hunched, if their tail is in between their legs, they're going to break their back. Their bellies are full. They're using their back muscles, their leg muscles.

This is why I say sometimes with a movement there is a right way to move. It doesn't mean that you couldn't tuck your tail under when you're lifting the lightest thing. But if you choose to do more deep work with Feldenkrais and movement mechanics and you're working with me, I will be like, "Yeah, no. You got to this and that, and the foot has to be here," and then you feel how everything just clicks in. For the sake of our exploration in SBSM, I'm not saying there is a right way because we're doing more rolling movements, more developmental movements. There's less risk of a back injury because we're not loading the spine with weight, for example.

Next line down. Explore, be curious, play. That's the word, play. Explore, play, be curious.

---

Next line. Next line and final line. Make mistakes in your learning. Make mistakes in your learning here. I don't mean go and try to find a mistake. But if you realize, "Oh, man. I was just holding my belly that whole training call." Maybe I just caught a few of you. You didn't notice that you were holding your belly, or maybe you didn't notice that you actually weren't paying attention to your body against the chair. That's cool. I wouldn't say that's a mistake. That's a, "Oops. I lost my awareness."

But sometimes we do need to make mistakes, and I take this actually from Peter Levine. Whenever we would be in classes with him, he would say in his humorous way, "I need everybody to make," I can't remember what it was, "at least five mistakes this weekend where you did something that wasn't accurate and you had to get corrected and you had to figure out why you made that mistake." Because that is how we learn, right? You want to know that you can also correct from a mistake. Because again, from many of us, our past experiences, when we made a mistake, we were punished. That is not how we teach a little one to learn the right thing, not through punishment but through reteaching and saying, "Oops. That wasn't right. Let's try it this way." So, make mistakes in your learning here.

Then the final word in service of healing these past hurts, you won't die. That's the word. You won't die. But for some of us who were punished for our mistakes, there is an underlying threat in the system that actually believes, "If I do something wrong, I might get in trouble and that might mean death." Because that comes back to that early trauma imprint that we've talked about in our Q&A calls, in the Biology of Stress videos, this feeling of, "I might die if I get this wrong." So what do we do? We don't do anything. Because if I don't do anything, if I take any risks, if I don't try something new, if I just stay protected in my bubble, then there's no risk of being punished because I won't make a mistake because I'm not trying something new. You see that connection?

Again, this is where for so many we... People talk about resistance and procrastination, and, "I can't make anything out of myself." How deep does that go in our physiology of, "If I do something and make a mistake, I might die"? It can go so far back to that time that you broke something in the kitchen and you were smacked because you made a mistake. So, something to just play with. And again, the SBSM materials are there to experiment with, to not make it perfect. Ask questions, right? Use our team in a good way to be like, "I don't get this." If you've had a question that you think is stupid or silly, now is the time to ask that in our forums, because we won't know that you have that curiosity or that confusion unless you ask. That's another reminder to ask questions.

---

Two quotes here that I love. I'm going to read them out. As I read them out, just feel these words and connect to your body and all those things. This is from a book called *Mastery* by a gentleman, George Leonard. He writes, "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."

Essentially, what this means is, how can we find goodness, satisfaction, connection through our routine, through the basics? It's very monk mode-ish. Same routine every day, but each day is a new day and we're using our bodies, and our awareness, and our sensations as something that we're paying attention to that is always new. And that's where that beginner's mind comes in. Can you see the mundaneness of washing the dishes? New again. The color, the movement, your breath, your feet, the warm water, the cool water, the scent of the soap, whatever it might be, this mindful repetition. But then within that, as he says, have richness in these subtle variations on familiar themes.

Final one is from Ryan Holiday from his book *Perennial Seller*. This is more on marketing, oddly, but I really loved this sentence that I read in his book. He writes, "Deep, complex work is built through a relentless, repetitive process of revisitation." Relentless, repetitive process of revisitation.

So for those of you who are alumni here, you know this drill because you've been repeating and coming back and learning, I hope, with a beginner's mind. For the newbies here, this is more novel and new to you, and I encourage you to keep coming back and repeat, and repeat, and get this in but, again, with this beginner's mind. As a reminder, all the materials stay alive and well on the site. They're always there for you. Nothing goes away in terms of the core content of the courses and the Q&A calls and the training calls, this call, so repeat, revisit. That's the way to continue to expand that capacity because you will be different the next time you come into it, so it will be a different process. It'll be a different process.

It's like some of us might have a favorite restaurant that we go to. Why do we keep going back to it? We've been there before. It's familiar, but it's also going to be different because the people are different there, all these things. We do this repetition more than we think, I think, we realize in our day, so how can you enter into it knowing that you're repeating for good reason, at least in this case with the SBSM lessons?

Thanks, everyone. Have a good integration as you feel into this training call. Of course, for those on the recording, thank you for coming in after the fact and listening or watching. Thanks, Mara, for being in the chat-chat and helping. Thank you.

The next call is number nine. We'll get into more of the neuroplastic healing sequencing with more detail and depth, and we'll go through labs and lessons and how these all integrate. I always enjoy that one because it's just bringing it all together, all together. So, keep up with wherever you're at in the labs, and we'll see you next time. Bye, everyone.