

All right, everyone. Hello, hello, hello. So we're on Training Call, get it right this time, number eight. If you were here a couple of weeks ago, I was about to teach the wrong training call, which was kind of a bit of a funny one. That's what happens when one is not at home, consistently losing orientation of time and space. So from what I know, it's the 20th of May. It's the year 2025, and we're kind of on that ending of our in-person time together in terms of the curriculum, and going through together at obviously the pace of the course, but your own pace. And as we come to this end, just a little kind of housekeeping reminders for those new, because you might not know this, for those who are new this round, the course, the site, all the content, all the recordings, everything stays alive on the site through the next months into the next time.

When we run again, we're at this point, it looks like we're going to run again mid-September, when we get to mid-September. Because you're an alum, you will be an alum, you'll have access to everything on the site. So even when the new members come in, and right now for those new, you're not seeing all the labs, but when you get to September, even if we don't have any of the labs released for the new folk, you'll be able to see everything. I hope that makes sense. So if you are, say, working on Lab four in September, you will be able to get to Lab four and all of the recordings. Okay? One thing. And you've got to keep an eye on your email, the comments, so where you ask questions, the intros, the answers to your questions, those also stay alive until about two to three weeks before we start fresh.

And then we do erase all of the comments, all of the answers to your questions, only because it would get unruly to keep everything there. So if there's an answer that one of my colleagues, one of our moderators has answered and you keep going back to it, maybe you've saved that link, copy and paste that and then put it somewhere. I like printing things off. Email it to yourself. Print it off old school or save it in a document. Do something so that you keep that answer, or old fashioned, write it out in a notebook, right? So just so you know, we will wipe the slate clean for new members sort of early September-ish, okay? And we give you a couple weeks notice. We give you a little prompt. Hey, in another week or so we're going to do this. So I'm giving you a little pre-warning there to do that as needed.

I think that's all I need to tell you. If you want to come back and do the curriculum again, you obviously can go through at the pace that we go through, or you just choose your own adventure. You can attend the calls, you can ask questions. We don't put a tag on you to say one person is an alum and one person isn't. We don't give priority, we just answer questions as they come in. So you're free to ask questions wherever, and we'll get to those, to the best of

our ability in terms of moderation. I don't have that date off the top of my head, but I know either Leah or Ari might be able to pop that in there. When we end officially with the final lab, we go for another month. So it'll go into June. I believe it's just after solstice, maybe, is when we go.

It always ends on a Saturday because our weeks end on Saturday. So good question, Petra, the mods go for an extra week or month after we end officially. All right. Okay. So let's see. Other people have said here, I asked the question before we started, what have you been working on? What have you been learning? One person says, taking it slow this round, spending a lot of time with specific exercises. Another person, back to orienting 24 7, another person feeling chills after a healthy aggression release. Yes. So lots of movement of energy as you do these lessons. Alright, June 28th. Thanks Ari. So one week more than I thought. So to the end of June. Don't ask all your questions on June 27th. So please titrate them as we get closer to the end. And then the reason why we take breaks and we're not in there is you need some time to integrate.

You need some time to go off and do your own thing and put the tools into practice, so to speak. And don't forget, there's a lot of questions answered in the frequently asked questions area, under general questions in each lab has FAQ. So that's another really important way, or good way I should say, to study. Okay, so let's get into today's call. So today is number eight and it's Feldenkraisian Learning and Intentional Human Movement. And the lab this week, lab nine, are more Feldenkrais based lessons. There's two, and let me know who here has already tried rolling like a baby. It's a very gentle one where you're on your back, a little bit of rolling left and right. In my experience, it's a beautiful way to soften the spine to come into a resting space and to slow movement down. It's sort of one of the traditional Feldenkraisian lessons that get into those developmental movement patterns. But it's also a nice way to loosen up the pelvis, the hips, the back, and allow your body to rest on the ground.

Theory is covered in this lab, and don't underestimate the power of the Feldenkrais method. And as I like to call it Feldenkraisian learning. The reason I call it Feldenkraisian learning is because it is taking the principles of what a Dr. Feldenkrais created - he was a person, if you didn't know. And rather than doing very specific exercises, very specific Feldenkrais lessons, which of course I have the skill to teach, but in the context of SBSM for working with and restoring health back to the nervous system, I'm stealing, if you will, the principles from his work, the importance of intentional movement, slowing movement down, being more aware of body in relationship to the environment.

And I am going to also say that the Feldenkraisian lessons and the way that the other lessons are taught, so orienting, following impulse, the inhale, exhale lessons, the diaphragm lessons, the joint lessons, they're all taught with the backbone of Feldenkraisian learning under them. So this is where I think, I don't think, I know, SBSM has that unique flair that you're getting, guided trauma healing lessons, but it's through this formulaic way of teaching human movement and human attention via the Feldenkrais method, Dr. Feldenkrais' way of teaching. And for whatever reason, one of our students used this term the other day when I was in person. It's sneaky, a powerful shout out to Sophie Fletcher. Sneaky, powerful. It's got this sneaky edge to it. It might not seem like one is doing a lot, but then there's this subtleness, and it comes in and it really shifts not just the body, the muscles, but the tone of the nervous system.

And that's what the bell hand, which is also this week, gets into, it's a very slow, intentional lesson that uses the hand right here. Our hands, uses your hands, and really asks you to get into a much slower, intentional, noticing your breath, orienting frame of mind, and then that translates, it ripples through the whole nervous system. And that's what we want to do with all the things we do here. So yeah, someone said my low back felt much better after rolling like a baby. Yes. So even if you use some of these Feldenkrais lessons as more of a tonic, if you will, a way to loosen the back muscles. That's fair game. That's how I use them often. So use them for what feels best. So Feldenkraisian learning is what we're going to talk about today, and it is the backbone of SBSM, and we're going to get into those lessons this week in Lab nine.

And then lab 10 is again, all Feldenkraisian lessons. So just the first part of the handout here. Let's go from top to bottom. So lessons to review, all Feldenkraisian inspired lessons. So you've already done many in SBSM, and of course it depends on where you are, in what labs, but who remembers the potent posture lesson, where you're standing, earlier in the labs, and you're feeling that movement forward and back that is inspired through Feldenkrais, and connecting the head and the pelvis. Remember those ones where you're lifting your head, you're rotating your pelvis, you're rolling your pelvis, you're finding this nice connection through the spine, and those who are sitting just like myself, I'm kind of playing with that movement as I sit. So to refamiliarize yourself with some of those lessons is a good thing to do. So please go back and keep redoing those over and over again as a way to just refine that movement.

Another one would be the cultivating of the inhale. Again, if you've only done it once, you might be, I don't remember that, but that's where we're moving air into the chest area, into the belly area, and we're kind of massaging the air in the lungs back and forth to open up the

spine, open up the ribs, bring movement into the pelvis. Of course this week, rolling like a baby is a big one. And then as we get into this week, the lessons this week and the next week, you'll get more of those Feldenkrais and inspired concepts, Elia's lessons. So his movement lessons, while he has more of that Qigong, Tai Chi, dance vibe, you can still, he brings in the spine and the pelvis and the mouth and the hands. We cannot do good trauma work if we're not bringing the body front and center, but we have to combine them together.

This is a theme that keeps coming up as I work more and more with you guys, with the practitioners and training that I'm working with. You cannot have one without the other. So say, I'll give you an example. So, story time. Let's just say you're moving through an emotion. Let's say it's anger. You're feeling that energy, as someone mentioned a little while ago, you're feeling the bubbling of the heat and the fight energy and you feel your mouth starting to move. If there isn't this awareness of your pelvis, your legs, your hands, for example, that full anger response or that expression, that completion, I'll use some big fancy words that would've been in Biology of Stress. Number five, video number five. If you're moving these incomplete, traumatic procedural memories out and you're just focused on, oh, this is anger, from an intellectual point of view, and you're not connected to the pelvis, you're not going to get that full force, that full roar, that full roar, right, that full swat, that full stomp of the feet.

I always go back to animals in the wild. Mama bear isn't just sitting there on the gravel roaring when a threat comes up to her cubs, she moves with her whole body to put that out, saying, this isn't okay, get away, fight. So because of us and our 'humanness' brain, this intellectual brain, we try to intellectualize over and over and over again, but we have to connect it to the body, and we have to understand the intellect as well to know, wow, this growl isn't crazy. I'm not crazy that I'm growling. I'm not crazy that I'm wanting to stomp my feet and have a tantrum like a child might. And I'm 66 years old. What's going on here? So this really big ability to bring in the whole body when we haven't been in our body, very much. The Feldenkrais lessons are a wonderful way to connect the dots. And then we have to also be aware, oh, I'm playing with this lesson, this movement lesson, and all of a sudden I feel intense terror like fear. What's this? It could be a multitude of things and only your history. It could be an old injury that you're waking up as you move. Maybe you fell on your pelvis when you were a kid. Maybe you fractured something. Maybe there was a trauma, maybe there was a sexual trauma, maybe there was physical trauma.

All the things that we store, those. Going back to swimming, pool, beach balls. Remember that analogy from training call number one. These balls in our swimming pool will start to trickle up

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and trickle through as we get more embodied in our body. And then as we get more intelligent with our emotions and following our impulses. So stick with me here. I'm kind of mixing lessons. We think about following impulse as we get better at following our impulses. I've got to go to the bathroom. I'm hungry. I'm not hungry, I feel sad. I'm going to go with that. We're also giving our system what it needs. And then what movement does the system need to express that impulse, if we're not connected to our pelvis? I'm going to point down to my kind of gut here, sort of where the bladder would be. The very deep parts of the perineum or the rectum would be, if we're not aware of those things, we actually might not be aware that we have to go to the bathroom, that there's pressure down there. So all these things interlace, they all connect.

And as you've seen, it's taken us almost a few months to get to this point of now working more with the movement. All right. Oh, and thanks, Leah. Yeah, the Feldenkrais cheat sheet is another resource on the additional resources page, and I'm going to go through some of that today. So it's also there in kind of a handy PDF format. So as we get in, speaking of your pelvis, have you been paying attention to it? So today's content of the call is a little less, we could say, labor intensive. There's also a lightness to talking about the Feldenkrais method. It's got some real basic keys to just human movement skill. It's a little less heavy than, say, last week's call, which was about primal emotions, toxic shame, that kind of thing. But in order to work with, say, toxic shame, which was covered last week, we need to be in this body of ours.

We have to feel that we're in collapse. And if we're not in the body, we might not know that we're in a collapsed position and how to bring that up, or we might not realize that we're in a very aggressive position. Some people live in a more collapsed way of being kind of, as I hunch myself, others have a, we would call it barreled chest, really big shoulders like they're about to. They kind of look like, what's that character, the Hulk? Really big, lots of armor. And that is also a survival strategy. I'm going to get really big and really, really rigid. And if I'm like that, nothing will get into me, and I also won't feel, right, the things that are coming through. So noticing your pelvis, noticing your head, noticing your eyes, and just remembering that you can orient, look away, at any time.

So take care of yourself as we go through. So the first line there, or the second line I should say, is neuroplasticity basics, sequencing and rewiring, sequencing of rewiring in Feldenkraisian learning. It's a mouthful. Lots of big words there. So the first quote here is in reference to Moshé Feldenkrais. It's from a book called *The Brain's Way of Healing* by Norman Doidge. It's probably one of the best books written about the Feldenkrais powers, the Feldenkrais method.



There's actually two chapters in this book of his on neuroplasticity, that one fully dedicated to Feldenkrais. And the second one half dedicated to Feldenkrais is because they talk about working with vision. And there's another powerful methodology, working with vision and health of the eyes called the Bates method. But those two chapters in that book are wonderful. And he says in this book, in reference to Feldenkrais, slowness of movement is the key to awareness, and awareness... That's the first word there. Awareness is the key to learning.

Awareness is the key to learning. So slowness of movement is the key to awareness. And awareness is the key to learning. If we were to really strip back everything that we do here in SBSM from a lesson content and doing point of view, the content and what you're learning is less about trauma release, it's less about regulation. Oddly, it's about learning. You're learning about your nervous system, you're learning about where the body is by touch, by feel, by movement, by thinking. Of course you're being guided from me through my voice and then you experience. But the awareness that you bring to yourself, that is where the learning comes in. And we need to have a better friendship with learning in order to heal our bodies and minds and heal our trauma.

We're just too complex to apply, as we all know, a movement, a routine, and then hope that the trauma gets out. We're too clever, our brains are too clever. It'll find a way to hold back things. But if we can really learn, and we can really learn about our bodies, and understand our bodies and how they work, how they might have stopped doing what they should have been doing, which is what you're learning through the biology of stress videos, you then have an upper hand because you're like, oh, I think I'm going into freeze right now. Or, oh, this must be, I'm getting a little numb and I'm feeling myself kind of fall into this position. I think this might be a bit of collapse energy. Or, oh, I'm so irritating. Why am I so irritated? Why is my digestion not working properly now? What's going on?

Oh, I might be in a little bit of fight flight energy. I might be a little defensive with what's going on. I'm just really tense right now. What is this? So that awareness is key to this rewiring, to this building up of our regulation. And I always go back to the baby. A baby is just constantly learning, and it's our job as the adult to teach them about the world, about themselves, to give them opportunities to explore and move and do all the things and have fun and play, but also be quiet. So the next line there, a bit more succinct, Charles Sherrington is, both these people, Moshé and Charles Sherrington, long passed. Charles Sherrington was a physiologist a long time ago, I think late 1800s, if not before. Somewhere around that time. He would say, the motor act is the cradle of the mind, a bit more poetic. The motor act, that just means

movement. What you are doing, when you're hearing me, consider, or have you considered, what's it like to lift your head, or could you feel what it's like to move the pelvis, or what direction feels more available right now as you sit? Is it to look left or to look right?

All these things that movement has to still process through. In this case, he says the mind, I'm going to say the brain. If I were to say, think about the idea, think about the idea of coming up to stand. So for real, like everyone here, just how would you start to come up to stand? And you don't have to do it, but the moment you start thinking about it, little tiny nervous system activities happen like, oh, I'd have to move my leg. I'd have to take something off my lab. I'd have to shift my body forward. I'd have to stabilize with something.

And so this ability to use our thinking brain and our awareness to shift our movement, so it's simpler, is a big premise of the Feldenkrais method, Feldenkraisian learning. So the body is really important, and this ability to shift how we move, how we act, can start with improving our movement. So we'll get into this in the next few pages. So first little number here. So this goes from page one to page two. There's four numbers, one through five. If you go to page two. So these are the stages. I call these the stages of neuroplastic healing. And this is adapted again from Norman Doidge's book, *The Brain's Way of Healing*.

And earlier in the book, and I often add to this, the five stages of neuroplastic healing sequencing. And by that I mean before we work with more advanced parts of our nervous system, we have to get some baseline down. We've got to establish that we even have a body. Can we even feel our body? Is it there? And then for some of us, we might need to work on things even more baseline. And so I'll describe this in a second. So the first one, first line there. The first word is correction. Correction of general functions of the neurons and glia. Glia is just another type of nerve cell within our central nervous system. So if we wanted to simplify, we could just say correction of the general functions of the nerves, of our entire nervous system.

What this means is, let's just say we're living in a situation where there's toxicity in our environment. Now, for some that might be mold, for some that might be poor water quality, for some it might be a toxic individual that's in our environment. Typically, when Doidge talks about this, he means toxins in our food, toxins in our air, too much. We would call it electric smog. So the fancy word is non-native EMFs. So there's a lot of light bulbs that hum that cause flashing, like LED lights, disrupt our nervous system. Too much wifi can disrupt our nervous system. All these things. So all these things that we're becoming more aware of, that aren't the best for our body. Sometimes when we correct some of these things, better food, less

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processed food, all these things that can actually improve our nervous system quite a bit, especially if the toxic load was really high.

Heavy metals have been a big kind of popular thing the last few years. I've done some interviews with a gentleman who has a product, the only product that I've ever really recommended in my business world at least, which is trying to get heavy metals out of our cells. And so this is kind of known, if we have heavy metals in our cells, the nervous system doesn't work so well. Just like if we feed ourselves lots of processed foods with lots of dyes, the system's not going to work so well, we kind of know this now. So that's what correction of general functions of the neurons, glia, means. So that's outside the scope of SBSM, but it's important to mention because it is important. Number two, neurostimulation. This is movement, touch, light, sound, visualization. Essentially everything in SBSM has been neurostimulation. You're learning, you're moving, you're touching, you're orienting.

If you're doing Elia's lessons, you're dancing. If you're listening to Seth's music, which by the way, a lot of people don't see it, his music is beautiful. It's again on the tab of SBSM, listening to music stimulates us for something. You want a little pep, you listen to a fast song that you like, it kind of revs up your engines, but you can also listen to a calming sound, a calming music, and it can help us come down. I am sure if I was to say, if you were to put a song in that really makes you move and brings a smile to your face, you might know immediately what that song is. Same with songs and music that calm us down. So stimulation doesn't necessarily mean activation, it means putting an input into the system to bring it up or down to learn, et cetera.

Yeah, so that's neurostimulation. Everything we're doing in SBSM is some form of stimulation to help the body perk up and learn. Alright, go to page two. First one, there, is neuromodulation. So number three, top of the page. So for Doidge, he would call this, these are his words more so than mine, settling the noisy brain and nervous system. You all know this as dysregulation. So if you wanted to make your own note and just say this means dysregulation, right? So the nervous system isn't properly modulated and we need to restore good harmony. If I use my hand here, this is that nice up and down sine wave, for those that know that term, rather than jagged peaks where it goes up and down, really jaggedly, if that's a word. This is the stability of nice, smooth up and down activation. Deactivation. A stress comes in, oh, I'm a little stressed. I'm going to resource a bit and I'm going to come out of it. So of course this is our goal. Our big goal in SBSM is finding that neuromodulation, finding that regulation.



Number four, this one for some of us is like death, and for others we do this a lot. Neuro relaxation. So this is rest that restores and repairs, sleep, dozing, chilling out. Now you would've learned this in the biology of stress videos. I also went over this in other training calls. This is where that rest digest comes in. This is that low tone dorsal of the parasympathetic. It's our repair mode. It's what we want our system to be in when we're sleeping at night. All the little army inside goes and stitches up the gut lining, enhances our immune system, repairs our cells that have been broken down due to just general wear and tear, if we've been living... So I'm going to slip back to dysregulation. If we've been living in a lot of dysregulation, I know many of you're maybe working with and healing a chronic illness, some kind of autoimmune, some kind of fibromyalgia, some kind of gut problem, skin problem, these sorts of things.

This was my camp. This is the stuff I've been healing. When you start to get more regulation on board, there's going to be a tendency to need more rest. Does that make sense? Because the system has been dysregulated, right? The house has not only been on fire, it's crumbled to the ground and it needs rebuilding. So if we use that simple analogy of a house that's crumbled, it's kind of just, it's collapsed. To build that house up is going to take time. So to build up your regulation, that's going to happen. And then we need to solidify those foundations by resting at the beginning a bit more, because the system is, essentially, to mix metaphors, the batteries have been empty and we need to fill them up and we need to maintain them at a certain level. And as we start to find regulation, this neuromodulation, for those of us who have been the go type, which maybe led us to the collapse, it's going to feel really weird to rest extra.

Anybody experiencing that right now, where it's like, Oh I just can't do as much as I used to be able to do, but I really feel the impulse is to take it a lot easier. So this doesn't mean that that will be forever, but this is again, to go back to the metaphor of building a house. You lay a foundation, you don't build on that cement foundation the day that you lay it, it's got to solidify, it's got to harden, and then you start doing the things to build the house. Crude example, but that's kind of what's occurring. So relaxation is so important when we're at the beginning of this work. That also might mean in your day to day resting, even if it's for 10 minutes, letting the nervous system have a moment, multiple moments in a day, to just pause, because we can push and override with adrenaline and cortisol, our fatigue, we can push it, we can push it, we can push it. For those of you who have hit what we might call adrenal burnout, there comes a point where there ain't no more pushing. It's exhausted the resources.

As we get more modulation, more regulation, you need a little less rest. The rest becomes more quality driven. Now the flip side, someone might say, well, Irene, I rest a lot. I sleep a lot,

but I'm not waking up feeling refreshed. That's an indication, as you've learned over the last few weeks, months, that we're still living in a little bit of that survival energy. There's maybe still a bit of that high tone dorsal, that shutdown energy. The system isn't quite figuring out how to go in that rest digest, and that's where you want to keep going. You don't want to quit, right? The system doesn't want to be in those high states of charge, shut down and sympathetic. It wants to be in rest, digest. We're wired to be in that low tone, dorsal, we're wired to repair, we're wired to connect being that more ventral in a way that is maybe not typical for what we've seen in our histories.

If we overgive, if over socialized, we might not realize that having some social engagement doesn't have to be a big party every Saturday night. It can be just having tea with someone once every two weeks, as an example. So this neuro relaxation, so important, and it feeds the healing of the body. It feeds more regulation. And then that leads us to the next one, which is differentiation. That's a longer word, differentiation and in brackets there, refining skills, growing options and choices. Now in many ways there's been differentiation from the beginning because you're learning new skills, so you're differentiating your capacity to see things, to think differently. The moment you fell into that potent posture lesson and you started to feel the differences from forward and back, you're using your ankles, you're using your knees, you're feeling how your head can be in a different position on top of your spine that's working with the whole system, that's working with your nervous system, your spinal system, your joints, your knees, your relationship to gravity, all of it, your breath. I know in that lesson, at some point I say, are you breathing? Can you notice how you stop breathing? Oh wow, I did stop breathing. Then you do it again and you keep breathing. So you reteach yourself how to do a new movement. If I use that example of potent posture, you teach yourself how to go into something unknown. This is really important.

You're going into something maybe you've never done before, and can you go into it with curiosity and ease and breath as opposed to, oh my God, am I going to get this right? If I don't, I'm going to be in trouble and then I'm going to collapse. We go into this spiral. If we had not the best learning environments growing up, which is the case for many of us, I think if we were in a traditional school system, we fear learning because if we don't get it right, we then get punished or we suck or we don't get the prize or we don't get love from our parents. So this is why, going back to that first page, I said, oddly, this is all about learning, relearning how to learn, but we're doing it through movement as opposed to teaching you a bunch of math problems or science experiments. The experiment is your own system and listening. So neuro

differentiation really comes out at its fullest as you get into these Feldenkraisian lessons in lab nine and lab 10.

So not only are you doing movements that might be unfamiliar, I'm also having you notice the environment, the ground under you. Is your belly tight? Can you breathe? Can you just stick with the movement or does your mind keep going into self-talk, negative, or does the mind keep going into what you have to do later that day, and how can you, again, this is very much the role or the goal of, say, mindfulness. Some mindfulness meditation and meditation is to keep focus on the body, to keep the chatty thoughts in the background and come back to center and self. I have experienced that it's a little easier to find that mindfulness of the body doing Feldenkrais because there's an action that we're paying attention to. So what babies do all day long when they're playing on the ground rolling, they're just in their bodies noticing what's going on in the moment.

Their thought processes haven't developed to think about, when am I going to eat next? If you think about that, that's true. They know when they have to eat next because they feel hungry and then they cry. So they are guided by their needs, based on their internal physiology, which oddly is what we kind of want to do ourselves. We want to eat when we're hungry and we want to feel that internally to give us the cue, ah, time to eat, or when we're fatigued, time to lie down and have a rest. When we need energy, I need to move and get energy out. So those are the five stages of neuroplastic healing. And then I say sequencing because I do believe some of them have to come before the other. If we were to really break this down in a scientific way, they're all kind of happening at the same time. Just some are more highlighted than the others depending on where you are in your healing journey. All right, have a read of that sentence there. I'm just going to take a little bit of water.

So what does that say? It says the delay between thought and action is the basis for awareness. So for those of you that have a liquid beverage near you or something near that you could pick up, we could have this thought experiment of, okay, let's say you want to take a drink, a sip of something. So there's an action that I've just created in your mind. There's like an image. Can you pause long enough before you act and just sense, okay, how would I move? How would I go into a movement of that? So just sense that in your own body again, you might have a glass of something in front of you or maybe it's... just a second. Guys, something's going on. I'm still here.

Okay, did you hear that loud sound? Wow, good job, Zoom. Our generator just turned on, so the power just dropped and it just came back. So I'm defensively orienting to see if there's any trouble that I have to be aware of. I think we're okay. Okay, so back to our experiment, right? So you've got this glass, or for instance, I have a pen holder on my desk, so it doesn't have to be a glass, but can you think about moving towards that? And then can you feel the arm, the hand? So just for fun, what limb activates in your mind to pick up that glass? Just write it into the chat. Before you do it, can you sense it? Now it might be on one side of you. So the left or the right, right arm, right arm, right, left, left, left, left. Because it's on that side. Yeah, sometimes it's not because one side is a preference, it's like it just makes more sense to use the arm that's close to that proximity. Yeah, so now you know what side. So think about it again and actually go to do the movement. And notice as you do the movement, if you continue to breathe. Now of course I've just mentioned continue to breathe, so you're going to breathe. Maybe this is my sneaky way of having a bit of hydration as I talk.

Here's a question. We will use the drinking liquid example. As you swallowed, did your belly stay relaxed or did it tighten? Now if you aren't sure, maybe try it again. Yeah, someone said tighten. Someone else said tighten. Someone else said tighten. So tightening is winning right now. We've got four for four. So what would it be like to take a sip and allow the belly and the perineum to be soft? Ah, there's a bit of distinction. If there's an inhale as I reach, the belly relaxes. So now let's try something else. What if you were to again, put that glass down, just kind of recenter, come back to your pelvis. What happens if you choose your other hand, your other arm to reach? So you're actively directing a body part now to grab that cup, or something else. Once it was the one side, now it's the other side. And if you can't tell any difference, that's fine. Nothing wrong with that.

Bottoms up, someone said, my right starts hurting. So there's a difference that someone noticed. Now someone said shoulder tightens. Now at the end of the day, it's okay if our belly tightens when we do this, but the question is are you aware of what you're doing when you do things? So as simple as this little experiment is, we don't need a fancy Feldenkrais lesson that I teach you to explore this delay between thought and action. As Moshé says here, as being a basis for awareness. How can you create little experiments with yourself to change your action, to think about your action, to pause before you act, to really be like, am I in my legs? Am I in my pelvis? Am I orienting to my environment? The next time you go into your kitchen, since we're talking about drinking liquids, see if there's a tendency to always reach with the same hand, to open the cupboard and close the cupboard with the same hand. What would it be like

to notice that initiation that's immediate and change it to be the other side? Typically we reach with our dominant hand typically, and we need a dominant hand. It can save us in certain situations, but can you train your ability to delay, to pause and to feel a different movement? Now, why is that important for working with our trauma and working with our system to release these balls from our swimming pool? It comes back to being able to sense our bodies, right?

It's another way. It's another tool to become masterful at how we move through the world and how we act. Who here has ever been in conversation with someone and you say something that you probably shouldn't have? It happens, right? You blurt it out, it's not refined. You don't think about how that might affect the person. Maybe you think, I mean to say that I want to hurt them, probably not the best way of staying in good connection. So by actually shifting how we move and being aware of how we move and changing and experimenting, we also slow down our thought process.

And so let's say we're having a conversation with someone. We can catch ourselves before we blurt out something that might be defensive or something that might be hurtful, or maybe we realize, wow, I'm really holding back the need to share this. Why am I doing that? My belly is tight, I'm getting stressed, my heart rate is going. I better say something. Has anybody ever been in a group setting and you feel a desire to share and that desire is there because your heart rate starts to beat and then you don't? That's a lot of stress staying inside of your system. So how can we engage in getting those words out and saying, well, I really need to say something and my physiology is telling me that I have to say something, right? So thanks for experimenting and yeah, thank you, Rachel. Pause and delay makes us not in urgency and not in survival as much. Exactly. When we can pause and think and feel, we are not in survival in the same way than if we just impulse. So there's a difference between following biological impulse, got to go to the bathroom, I'm hungry, versus being impulsive.

Kids are impulsive before they learn right from wrong and being able to sense, should I do that? Should I not do that? So part of being mature and regulated as humans is being able to not repress, but filter what is appropriate for this time and what do I have to share? What can I not share? How can I do it in a way that's calm, embodied, et cetera? All right, good work everyone. This is that sneaky, powerful that I was mentioning. This ability to really start to see how these little tiny experiments of working with the body, the movement, the Feldenkraisian lessons, knowing when to follow impulse versus what is impulsive. This starts to integrate, right? You start to notice, well, I'm actually driving a little more calmly, actually taking my time.



I'm actually looking both ways a bit more intensely, a bit more accurately. All of this is in service of being more safe in the world, but also being more regulated and more in connection. All right, here's the Feldenkrais cheat sheet. So page two and three, I'm going to go through this. This is again as its own separate page on the additional resources.

So first one, first bullet point. Experience the experience of the movement. I know it's mind blowing, isn't it? Experience the experience. It's so simple, but that's a powerful experience. The experience of the movement. Has anybody here gone to a gym, gone to do something fitness-based and then they injure themselves by pushing too hard or doing too much movement, is essential. And a lot of times our injury and our moments of having trouble in movement is because we're not in the experience of it. I know from being in that era where yoga got really popular in the West, to be very clear, I heard and knew of so many people getting injured in yoga classes because they're just looking at the teacher and they're trying to mimic what's happening, but they're not in their bodies. They don't know their limit. They go, oh wow, that person can bend that far. Okay, I'm going to make myself bend that far, right? So when we can really experience the experience of the movement, we are less likely from my experience to injure ourselves and to push past our limit. And so that's a big reason why we pause. We wait, we think, are we breathing, et cetera, et cetera.

How? Next one down. Notice how you do. That's the word. Do first. Notice how you do first, then and only then start to self-correct, shift and change. So again, we're often hung up in our western world of making the movement perfect, making it even, making it symmetrical. And there is some value in finding symmetry in the body. That is for sure we want to have some symmetry, but we don't always have it. And so when we're working with our movement, find out what our habit is first, find out what the default is. A classic example is one of the things I'll often ask when you lay down on the ground, when you do a rolling lesson or connecting the head in the pelvis lesson, as I might say, if you were to roll your head in one direction, what direction is easiest? And I could ask it to you right now in sitting, I could say, if you were to turn to say hello to someone behind you, your favorite person or thing was behind you, what direction is just immediately available, and you can feel that in your body based on how you might be leaning on your chair, based on where a leg might be, based on the availability of your spine and neck to turn a certain way.

So we always want to feel, how am I right now? And then the question is, as I work with myself, as I work with these movements that Irene is teaching, or another say Feldenkrais teacher is teaching, how is that opening up more possibilities to the left and to the right? And inevitably

what occurs is a person then feels at the end, oh wow, there's more availability to turn both ways. Look at that. Why would that be important from a survival point of view? I'll pose that question. It's quiz time. Why would it be important to have equal opportunity to turn left and right in the world?

Why do we want to work with this stuff to have all the options available? Survival. So we have choices. I always use the example of a ninja, a high level martial artist, which Feldenkrais was, he was a high level judo master. If you are in a fight for your life or say in an arena where your skill is the martial arts, if you're kind of tilted over to the side and only able to turn in one direction, your opponent is going to see that and go, oh, I can get them on that side. And this is what really high level athletes do who are in say, boxing arenas. They can tell, oh, he's weak on that hip. He's always punching or she's always punching with one or the other. So that's where you're going to get that person. Now, of course, not all of us here are training to be martial artists and boxers in a ring, but when it comes to our ability to be aware of our environment, to know if there's a threat, to be able to see both ways when we cross the street, if we don't see even 20 degrees, that can be not a good thing.

I missed that little thing where something was coming at me. So back to this ability to again, notice what you do first, and go and be really honest with yourself, but also humble. Wow, I really have a discrepancy on this one side.

In my opinion, it's important to work on that. Not only does it keep us safer, it allows us to see more, and fast forward 20 years, 30 years, depending on how old we all are. It also will help keep us mobile, keep us from having degeneration in that shoulder, in that hip, in that knee. I was just talking to someone the other day, a good friend whose mother has really severe arthritis, but never been an active woman. And he said, it's so interesting that she has such a degeneration, but she hasn't been an athlete. I said, well, she hasn't been moving. The joints need movement. And if they don't move, they start to break down. Just like over. Movement can also break down. And then this comes back to neuro relaxation, repair. Is the system repairing after we move it or is the system just not moving at all? Okay, next line down. Third bullet point.

So this is always the whammy. Remember when my teacher said, Feldenkrais isn't about the movement? And we all looked at him confused, and that was in our fourth year of training. We were all moving for four years doing all these beautiful lessons. He goes, Feldenkrais isn't about the movement. So it's not just about the movement, that's the word. It is not just about

the movement, it is about the process. The process of improving your neural connections with your actions. That's the word, actions. It is not just about the movement, it's about the process of improving your neural connections with your actions. Now, this is where I then say, but if it's improving your movement and your body's feeling better, great. I got into the work. I was in a lot of physical pain after some injuries. It literally saved my body from a lifetime of more chronic pain that I've had to work with.

And I've never, knock on wood, been injured since, I've had little bruises and little bumps and sprains, but I haven't injured myself to the point of debilitating needs of having to be bed bound or get a surgery. And it is because I'm through this process of having awareness of the body in space and knowing I do not want to get injured again. That's another thing, but survival there. I'm just really careful. But I'm not slow. I'm still active, but I'm aware we can go really slow with our body and still get hurt. Hope that makes sense. We can still move really slow and still slip on ice.

It's the feedback that we have with the ground that tells us, Ooh, that's a little slippery. I better readjust my body. So again, it's about this process of improving your connections with your actions. Next, line down, slow. Make it slow first. So at the beginning of any Feldenkrais learning, it's often very slow, sometimes painfully slow. For some, we just finished teaching a six day retreat with our practitioners in training, and we were getting pictures of people doing Feldenkrais in video. And then you look at the video and it kind of looks like you're watching paint dry. It's so slow and it looks so boring. But what is happening is what they're noticing internally right now. This doesn't mean that there aren't some fancy Feldenkrais movements, and there definitely are, but at that beginning, slow, make it slow first, then next line here, then speed up. That's the word, speed up. There's nothing wrong with speed as long as it's not hurried and rushed. Can you notice the difference?

Hurried and rushed means there's some sympathetic survival energy in there, like frantic, oh my God, oh my god, I got to go. It's quick, but it's got survival, energy, speed. That can be your athlete. That can be. I always give an example of watching one of my best friends as a pilot, and I still will never forget. It's a very strong declarative memory, referencing biology of stress, number five, the different memories, sitting in the cockpit beside him. I dunno if there's anyone who's a pilot here. So for you, you're like, well, of course, Irene, there's all these buttons and levers and dials. And the way he would go through it was like watching an orchestra. It was just watching an athlete, just this smoothness. But he wasn't stressed,

because if you're stressed, you miss something. Very aware, very action oriented, very speedy, but not hurried and not rushed.

The second part to that story, his kids were in the back, so a small plane, they were maybe six at the time, twins, boy and girl. And they were just chatting, chatting, chatting, chatting, wanting to talk to dad, wanting to talk to me. And every now and again, he would have to say, stop talking because they would distract him. But he had a flight list, checklist. Checklist. So every time they distracted him, he would go back to the top of that list and start from the top and go. And by the end, we all got there. They were quiet long enough for him to do the pre-flight check. And we flew, and obviously everybody survived and we were great. But it's a great example of speedy. But then something distracted him, went back to the list, went to his basics.

As experienced as he was flying, he flew Prowlers, which are big planes. He still had to go back to the top. So even though he was an advanced pilot, basics. So for all of you, basics, can you feel the ground? Can you sense your breath? Can you orient? What are your resources? Always go back to that checklist, that simple checklist of, ah, am I here? So that's my flying story, one of 'em. So nothing wrong with speed. What you will find as you get more regulated, and some of you who are more advanced in SBSM materials, you've been doing it more, you might be noticing that you can actually go about your day with quite a bit of speed, and you're not stressing yourself out, right? You're actually more refined in your abilities. And that's fun when you feel that, wow, I'm being quick about my day, but I'm not going into survival, stress. I see a few people nodding. It's a really lovely feeling to get that because it doesn't burn you out. You can get through a lot and at the end of the day, you don't feel like you have to crash. All right, next line. Notice the support. That's the word, support from the environment, the ground, the carpet, grass, the ice, the snow, your way of acting will change to accommodate that specific environment. Welcome the change.

So obviously I am going to assume most of us are sitting on solid ground right now. Some of you might be on, some people like to sit on a bouncy ball. Maybe you're on a swivel chair that has a little bit more give. But if we use the example I mentioned a little while ago about ice, has anybody lived here where there's ice on the ground in the winter, or it gets slick. The moment you see that frost, that ice, even rain, if it's not rained a lot and there's oil on the ground due to the petrol from the cars, it can be a little slick. Same with driving, right? The moment it rains and it hasn't rained in a while, you can tell everybody's kind of changing their driving style. Sometimes it's not so great because people get a little too cautious, but they

change because you can feel it. So one way, again, and this might seem obvious, but it bears repeating. This is where orienting to your environment is so key. I worked with a woman a while ago, ages ago, who had a lot of trouble staying in the moment and staying in the environment, and she kept hurting herself, walking outside in a winter area and always slipped and fell on ice.

And I do believe it was because there was a toxicity in her environment, i.e., a partner that was keeping her unsafe, not abusive, unsafe, but just I don't think they were supposed to be together, unsafe. And so she was never really in her body. She'd walk out the door, poof, slip. But again, if there was a moment of pausing, going back to the delay between thought and action, I'm about to put my foot down on this driveway. Wait a second, does it look glistening? Does it look slick? Oh, feel it. Ah, it's fine. Or, oh, no, it's not fine. I might need to change my shoes. Or maybe I go around the edge where I can walk on grass or whatever it might be. This ability to really see your environment and act accordingly can also save us from hurting ourselves. But again, if there isn't that pausing versus I'm late, I've got to go. I've got to go. I'm going to run out, slip. So again, this all seems quite basic, but this is how you integrate this into your world, and you all do this. I think naturally, for those that live in climates where the weather changes a lot, there's a tendency to walk outside and be like, what do I need today? Do I need an umbrella? Do I need a warmer shirt? This is an orienting to the world.

Okay, next line down, recalibrate. That's the word. Recalibrate. Moment by moment, pause when needed, stop when needed. Wait, reorient. Then move a little more. So that example of the ice, let's say we just have to walk down that driveway that has ice. There's no other way. How do we do it in a way that stays safe? Maybe we sit down and we drop our center of mass, or we crouch down and we go down in a more strategic way so that our likelihood of falling is less. When we think about transferring some of these Feldenkraisian principles to our day, let's say we have a long list of things to do and we go, oh my goodness, that is way too much for me to do. What can I recalibrate? What can I shift? So this movement stuff transfers to daily behavior, daily action, daily to-dos as well.

We might look at something and go, wow, when I look at that list, I instantly find that my breath holds, I get a little angry and I lose connection with the environment. That's probably a sign that there's too much here for me to do today. And then that's where we have to then be humble and go, wow, I used to push through this much stuff on my to-do list, but I was completely disembodied. So again, this goes back to, my sense is, many of you, and many of



our alum, are noticing they only do so much in a day. And the key is being okay with that, being okay with that.

Yeah, Ellen said, using our hands for balance, definitely. I'll never forget. We'll go to page three, guys, we'll finish up here. I was in a staircase, a stairwell at a hospital for some reason, and I think I even teared up when I saw this. It was really interesting. There was an older woman who clearly was frail and had some movement difficulties, and the husband carried her, a grown woman, but quite small, had carried her. And then when they got to the stairs, he put her down on her feet and she went up the stairs. But she went up on all fours, and I know I did, correct, tear up because I thought to myself, how cool is that, that they're just doing what they have to do? She isn't demanding. Again, nothing wrong with a wheelchair or anything like that, but she's still functional with her body.

She's not pulling herself up on the handrail. She's just a little bit more down. And she had beautiful movement going up these stairs, and then she got to the top and then he carried her again. And it was just a really lovely visual of breaking out of the norm of, I have to be on my two feet. I have to appear to be perfect. And she rocked those stairs on her hands and feet. So oddly, every now and again, I will go up my stairs on my hands and feet because not only does it feel good, it's a way to open up the joints, especially when you've been sitting at your computer for so long and it wakes up the shoulders. It wakes up the chest. So if you have stairs in your house, and if someone in your house goes, why are you walking up those stairs on your hands and feet?

Say, Irene told me to. And babies do this when they're learning how to go upstairs. Granted, they're given the opportunity to and the support, they'll go up on their hands and feet and they'll be very good at it, and they'll also go down backwards with their bum back on their hands and feet. So it goes both ways. So that's a little homework assignment. Let me know how it goes. Let me know next week. All right. Page three, create different constraints. Speaking of which, create different constraints, meaning do it differently. I swear I didn't plan that. A constraint would be the next time you go up your stairs, go up with your hands and feet, right? Do it differently.

As adults in a western world with very little healthy culture, we forget about tribal culture, dance, song, being in a circle, watching a fire, cooking together, hunting together, gathering together, right? So oddly, we've got to create constraints and different ways of doing things to force us out of our patterns. Look in a different direction. So that's the first, second line. Look

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in a different direction. Open your eyes. Close your eyes. Do you have a habit of going out in the morning, checking out the weather? Do you always go in one direction? When you walk out your front door? Can you go a different direction in terms of, open your eyes, close your eyes? Of course, within safety, I typically suggest when you do Feldenkraisian lessons, you keep your eyes open, but it's not a rule. If we go hardcore developmental, the mothers and fathers who have had children and babies will know this. When a baby is exploring on the ground, are their eyes ever closed? No, they're open. When they have a rest, then they close their eyes. So I often say, if your fatigue level is so high that you can't keep your eyes open during a Feldenkraisian lesson, then wait until you have a little more energy.

That's kind of my quote unquote rule. Whereas when you're doing the diaphragm lessons, the softer lessons where it's a little more quiet and a little more, we could say, that low tone, dorsal, parasympathetic, nothing wrong with closing the eyes and just kind of getting lost in the direction, in the body, feel. There's nothing wrong with that. I also have your practice in the morning, at lunch, right before bed. Of course, that's determined by your schedule, your routine, what you do in your day. Are you in an office all day? Are you doing work in a different way? But there's something to be said around trying to do these lessons not always at the same time. Our alertness will be very different at different times of the day. I'm not going to say the morning because for some of us, we're more fatigued in the morning.

And as we go throughout our day, our energy level increases. Often that can be a sign of the cortisol hormonal system being flipped, which is often the case for many who are healing from, say, chronic illness and fatigue. I'm sure many of you have felt that at night. Sometimes you get that second wind, and that's the hormonal system kind of being a bit of a nuisance. We don't want our hormones to tell us it's daytime when it's 10 o'clock at night, and that's another part of getting our regulation back on. Next one, enhance your skill. Enhance your skill.

Not your will, will means willpower. That's also override, pushing. It's that, I can do this. I can push through this and do this. Sometimes we need to do that. Sometimes when we're tired and we've got to make dinner, we've got to clean up, we've got to do things. We do have to push a little bit. I'm not saying that that does not happen, but when we are in the process of doing these lessons, we're learning as much as we can. Can we bring in new skill? Again, that's that delay between thought and action. Will brings in the old, that's the final word on that line. Again, we need that sometimes. Sometimes we need to bring in the old forces to push through something. That's where survival can be important. We need to survive. We need to push through. Nothing wrong with that, but skill. Skill brings in the future.

That's the next line, and the present moment, what's happening in that moment. It also allows us to slow down a little bit more because, usually, will comes with a little bit of brute force, right? A little bit of a kind of push through this. And then that brings us into a bit more typically sympathetic. Fight, flight energy, reduce the effort. That's the next line. Reduce the effort, distribute the work throughout the body. That means, and we do this kind of by default in a lot of these lessons, like connecting the head and the pelvis, for example, by moving the head and moving the pelvis at the same time and sensing how the back can flatten and extend. We are distributing that work throughout the body. It's not just happening in the neck, and it's not just happening in the hips or in the legs. One way to really sense that we're distributing and having less effort is can we breathe? Are we still able to bring air in and air out regardless of the movement that we're doing? Are we able to see and orient? So that in itself is a differentiation of a movement, right? We're becoming more skilled at noticing other parts of our physiology while we're doing this basic movement.

Next one, there is, and then there's brackets, typically might be more appropriate to have quotes, but there is typically not a right or wrong way. Now I say, because if we think about a newborn baby who is developmentally sound, meaning they have all their limbs, all their fingers, they were born to term, they're not dealing with a birth defect or a neurological condition, because these things do happen. That baby is going to, again, granted, they're given the opportunity to be on the ground and to roll and to explore. They'll find the right way because it's wired into our DNA to come up to stand. We're the only mammal that is bipedal. Some animals can be on their hind legs, but they don't stay on their hind legs. If we think of primates and bears, they can be on their hind legs and walk, but eventually they're on all fours.

But we've got this weird thing that allows us to be upright. And when, given the time and the space and all the conditions are right, a newborn, a human, we'll find the right way for us, for you guys, when you're doing the ruling and the movement, I'm a little less strict about, you've got to do it this way, because it's more exploration right now in the SBSM curriculum, for those who have come to any movement workshops with me, where I co-teach with Elia, or any Feldenkrais lessons where it's a bit more structured. If we play with, say, a squat, which, believe it or not, I can teach for weeks on end, coming from sitting to standing and standing to sitting. It's a very classic Feldenkrais lesson. We just spent, what's five plus six, 11 days with our SPT students? No joke. This is not the only thing we did.

We were constantly learning how to squat, how to sit, how to stand with effortlessness. And that was how Dr. Feldenkrais taught posture, how to have good posture. It wasn't about

shoulders, back, it wasn't about finding length. It was about doing a functional movement of going from sitting to standing and standing to sitting, because it's inherently human. And when you get all the little things in the right place, the angles, the effortlessness, the belly is soft, the jaws soft, the feet are in the right position, the knees are in the right position. Oddly, there is a right way. And we do that. We stand up and we feel effortlessness. It's very cool. So for those of you that have been to one of those workshops, you'll know what I mean. I hope to keep teaching them in the future. But that's why that typically is there in a more adult scenario where we're really trying to relearn a pattern that maybe never got taught to us. We have to impose some constraints where it's like, how can we find a constraint to really get that pelvis in a certain position and that head in a certain position? Whereas with babies, we just let 'em do their thing. Now, the caveat for that, for those of you interested in, let's say, kids who might need help neurologically, this is again where the Feldenkrais method has amazing utility is let's say a baby has born and they don't have proper use of their legs because of, say, cerebral palsy.

We then have to help them find their legs. And that happens with manual work with the practitioner and the child to teach them where can their legs be, how can they get under them? And then we might need to help and bring a constraint in. So that forces them to find walking or find crawling. So I just wanted to add that in because I know some of you might be physical therapists, maybe you work with kids and such. It is worth looking into how you can use the Feldenkraisian method to reteach those who might have neurological difficulties. And that was actually Feldenkrais, I don't want to say, claim to fame, but he wrote a book called *The Case of Nora*. One of his only, not one of the only case studies he ever wrote about, was a woman who came to him who had a full stroke, couldn't walk, couldn't talk, everything was crossed.

And he worked with her in this Feldenkraisian way, and she was a hundred percent healed at the end, no sign of deficit. But he did things a bit differently. He retaught her what a baby would've done, but imposing those things on an adult. Anyway, *The Case of Nora*, a really good book, talks about the ways that he taught her how to find function again. And then next one, *Explore*. Play. That's the word, play. Be curious. For some of us, when we see the word play, we want to vomit because it's like, play. What's that? I don't play. Play is not what I do. Often I find when adults don't like to play, it's not because they don't have the capacity, it's because play was traumatic and not fun. And that comes down to organized sport rules, having to tally up who was better on the field versus there's that time when toddlers are just playing. When they're just creating and they're doing things, they're building things, they're curious. So part

of getting - I'm going to go back to our regulation on board. Part of getting back to this ability to be human, social creatures, is getting that playback. The book is called The Case of Nora. It's a very small book. It's just a little case study, The Case of Nora.

So play is so important, so important, but we have to feel safe enough to play. And that's the other piece. So this comes back to sequencing, back to page one, the stages of neuroplastic healing, sequencing. In all my workshops, I wouldn't ask a group of people who have never been together, who'd know very little about the nervous system, to start with a game that's really difficult. We would do something a little more gentle to warm people up, to get people seeing that there isn't a total threat in the room, because that spontaneity doesn't come out until we feel just a little more safe and a little more comfortable. And then, final bullet, make mistakes in your learning here. Make mistakes in your learning.

You may or may not know that you have a tendency to fear mistakes. You might know that, but you also might play it really safe. So a lot of us will play life safe because our history is that if I make a mistake, I'm going to get punished. I see some nods, and this is another part of this is can we be comfortable making mistakes? And what's beautiful is that in this kind of playpen of working with the Feldenkrais movements and the touch and asking questions, and I don't understand this dorsal vagal thing. Can you explain it again? Dah, dah, dah, dah. It gets us comfortable being okay, not knowing everything. We certainly can't know everything. I don't know everything. No one can know everything, right? It's impossible. So make mistakes in your learning. And the final word there is you won't die.

That is the message that the cells will tell you, if you push, if you are funny, if you play, if you create, you're going to die. And that is old, old, old stuff from when we were young, when we literally thought we were going to die because we were so immature, we were little. We didn't know the difference. There was no differentiation. So it is a very important part of progressing and continuing to do this work is knowing that you're not always going to get it right. You might do too much one day, and then the next day you're in pain or you're in bed or you're like, Ugh, just get back and keep going. There's too many instances where folks are like, oh, I did too much. I'm such an idiot. I better not continue. I failed. Done. I know enough through years and years of this work that the key is sticking with it and continuing and continuing and shifting a little bit, like taking it a little more easy, taking a break, but always bringing yourself back into even a little bit of discomfort.



But then that's where again, can you feel your feet? Where's your pelvis? Can you breathe? Where's the environment? All these things help you to keep that going forward. There's some quotes there that are all about the importance of repetition, the importance of just constantly coming back to the basics. These are not folks who are in the healing industry, because typically this idea of repetition and going back to the beginner's mind isn't often talked about in the healing world. So I'll repeat, I'll read these out. The first one is from a book called *Mastery* by George Leonard, and he writes, the essence of boredom is to be found in the obsessive search for novelty. I'll read that again. It's really important. 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.

So there will be some of you who feel, I'm just going to name it, that towards the end of this SBSM round, I haven't gotten far enough. I haven't regulated enough. I'm not where that other person is who's organically releasing anger. Don't compare. That's number one, because your DNA wants to have regulation. It does. It totally does. And this is where that obsessive search for novelty means, Okay, I'm just going to try another methodology, another thing, another thing, and you're free to do that, for sure, but our track record is pretty strong. Go back to lab one. Go back to the orienting lesson. Go back to potent posture. Go back to the joints lesson. Go back to the familiar themes. Because as you do the work, again, the lesson, again, you're a totally different person. Your awareness is different. The time of day is different.

Everything is different. So it still will be different, but it's a familiar theme. And then the second one is from a book called *Perennial Seller* by Ryan Holiday. He's deep into stoic, stoicism, which has a time and a place. It doesn't have a lot of trauma-informedness in it, but I still like his work. And he says, deep complex work is built through relentless, repetitive process of revisitation, relentless, repetitive process of revisitation. So I don't know how many times I've taught this training call, but I always enjoy it, the same thing, over and over and over. I mean, some of you have been with me for years. I don't think I'm boring, but it's because each time it's a little different. I'm looking at different people. It's the same thing. It's repetitive, it's relentless, but it's a new day. It's a new concept when you're a different person.

So I really stress upon this, as we come to the end of this round, you've got so much to still work with. Even if you've gotten through all the labs, keep going back to them, repeating them. Of course, the Q and A calls with Seth and our other colleagues have tons to learn from. And if you, say, haven't had time to listen to the Q and A calls, they're a wonderful resource to listen to. In the interim, between now and the next round, even if you don't have a question, you can

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learn so much by just listening to other people's questions. The other cool thing about listening to other people's questions is it makes you realize how different everyone is and that everybody is looking at things differently, and that's okay. Right? So that's all for me. Next week we'll get into the integration of all this work.

I'm going to take us through a bit of an odyssey of all the different lessons that we've had and how they all fit together in these stages of neuroplastic healing sequencing. So that's what training call number nine is. It's all about integration. And then the following week, we will still have a call, but it's a wrap up call. All that's on the site. So thank you, Leah, for hanging out and keeping an eye on the chat and being here. And thanks Ari for popping in some things as we have gone along the last 90 minutes. Good to see familiar faces, good to see new faces, and yeah, Seth will be doing the call on Thursday. Bye everyone.