

## Clarifications and comments regarding the definition of the Feldenkrais Method

The Feldenkrais Method is teaching people to be aware of the possibilities of action, mental and physical, additional to those that man uses habitually in accordance with a habitual mode.

The essence of the Method is mostly not a static state, interested in the end to achieve, but to create a process, a way of development and progression that the learner is to acquire, to use them and to include them as a way of life to him/herself.

Here are the stages of the process in detail  
as it might come into being in the frame of a lesson.

- A) Recognition (Knowledge) of the ways of action, mental or physical, as they exist (are present) now, and as they were created either by heredity, by constraints (compulsions) of any kind, social or physical, and/or through habits. Most of these actions are controlled by levels of control in the brain of the person, which are not in conscious awareness.
  
- B) Suggest the student changes, in direction, intensity, or speed, in the habitual way of action, in the expectation that the student will agree to accept them. Such changes may be unhabitual, but gentle and comfortable, so as not to provoke instinctive resistance. Attention is also directed to the sensory level that comes with, or following, the different movements, and this in order to help create a broad self-image, which comes with the proposed action and is a basis for voluntary actions. Also, such an image allows for an improvement in the control of the voluntary action. The method also includes measures that may facilitate the acceptance of the proposed changes, and also ways to distinguish to what extent the changes were accepted or rejected by the learner.
  
- C) Alternative uses received, in different situations and different practical contexts, also related to action in everyday life. It becomes clear to the learner that he has more possibilities of action, perhaps more efficient or even more convenient. Subsequently, the habitual patterns of action are no longer exclusive, and alternative patterns exist.

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