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From Carol Kress:

I began my *Feldenkrais*® practice over 20 years ago. For 14 of those years, I have practiced yoga regularly and enthusiastically. Early in my pursuit of yoga, I was struck by the difference between my own *Feldenkrais*-influenced approach and how I observed my fellow yogis and yoginis engage in their practices. What was most striking, and what I believe contributed to the many injuries that are often associated with yoga practice, was the seemingly irresistible focus on a destination or goal. Having that fixed endpoint – the perfection of an asana seen as a do-or-die mission – galvanized an approach that included many faulty traits of learning and acting. Only a few fellow students practiced in ways where characteristics of correct or ideal action were evident, such as continuous breathing (though it is clearly an intended part of the practice of yoga), reduction of effort, proportional distribution of effort, dominance of the skeleton in support, and the elimination of resistance.

Witnessing the common stumbling blocks for many fellow yogis and yoginis formed the basis for my workshops using *Awareness Through Movement*® (*ATM*) lessons in which asanas (or supportive actions) are the subject of inquiry. Through my years of study in the *Feldenkrais Method*®, I have absorbed and integrated some key concepts of how to confront an unknown endeavor, and how to be an intelligent beginner – learning how to learn pleurably. My yoga-focused *Awareness Through Movement* workshops have been well received by yogis and yoginis who are newcomers to the *Feldenkrais Method*. When yoga practitioners have returned to subsequent workshops, I have heard reports of how the development of their kinesthetic sensitivity and self-awareness during the course of the *ATM* lessons has transferred and influenced their yoga practices remarkably. At the same time, *Feldenkrais* devotees appreciate the often-dynamic directions explored in the selected yoga-related *ATM* lessons. I enjoy teaching some “challenging” or spirited lessons to *Feldenkrais* students whose experience and subsequent beliefs are that the intent of the *Feldenkrais Method* may be to lodge us in a languid indolence. Not so, *Feldenkrais* was indeed appreciative of potent, well-organized action. One can experience in his creations the full spectrum of human action. Even in these challenging lessons, each can find his or her way, making the lesson fit one’s own ability, pleurably.

*The dependence of proper breathing on the correct holding of the pelvis was also recognised by the Yogi long ago. Many of the prescriptions for correct Asanas ... are basically sounder than many modern schools of physical education [that misuse] relaxation, tonus and posture.*

—M. Feldenkrais, *BODY AND MATURE BEHAVIOR*