

The Bridge to Consciousness

TRANSFORM YOUR LIFE
WITH LK INTELLIGENT MOVEMENT®

L E A K A U F M A N

LEA KAUFMAN

*The
Bridge
to
Consciousness*

TRANSFORM YOUR LIFE
WITH LK INTELLIGENT MOVEMENT®

The bridge to consciousness
Transform your life with LK Intelligent Movement®

Lea Kaufman

Graphic edition Andrea García
Correction and editing Guillermina Cuevas
Photography Javier Segovia
Translation Oliver Avendaño
Editor Bonita Osley
Edited by Grupo LKMI

www.LeaKaufman.com

©2020 All rights reserved



*This book is dedicated to
the entire LK Community*

Additionally, I applaud and dedicate this book to you, for showing up here today. Your presence inspires and strengthens me every day. Together, we all evolve in this community; we move and we grow. This book details my personal and professional evolution — the before, the beginnings, the passage, the afterwards of my journey. Thank you for receiving my message. Celebrate that we are fellow travelers crossing the bridge to consciousness together.

In appreciation of your presence, I have created an exclusive resource page where you will find practical exercises to use while reading this book to help guide you on this journey. **[You can get immediate access to them by clicking here.](#)**

Lea

Table of Contents

CHAPTER 1: This is you... this is now..... 8

Your time 10

The evolution or what is LK Intelligent Movement®.. 19

The New Paradigm: Embodied Consciousness 27

Chapter 2: What does consciousness mean to each one of us? 46

Consciousness..... 52

The inevitable question 54

There are two problems 55

What initiates our search for consciousness?..... 61

Chapter 3: Divine humanity..... 65

To Do is to Know 67

Three kingdoms 77

Embodied mind..... 81

Embodied emotions..... 90

Chapter 4: How to cross the bridge 102

PHASE 1: Feel..... 110

PHASE 2: Surrender 117

PHASE 3: Bloom 132

Mindful movements..... 137

Go slow and smooth..... 138

Without pain, not triggering defense mechanisms or self-violence. 138

PHASE 4: Expand..... 140

Chapter 5: Embodying consciousness into everyday life 147

Who is Lea? 158

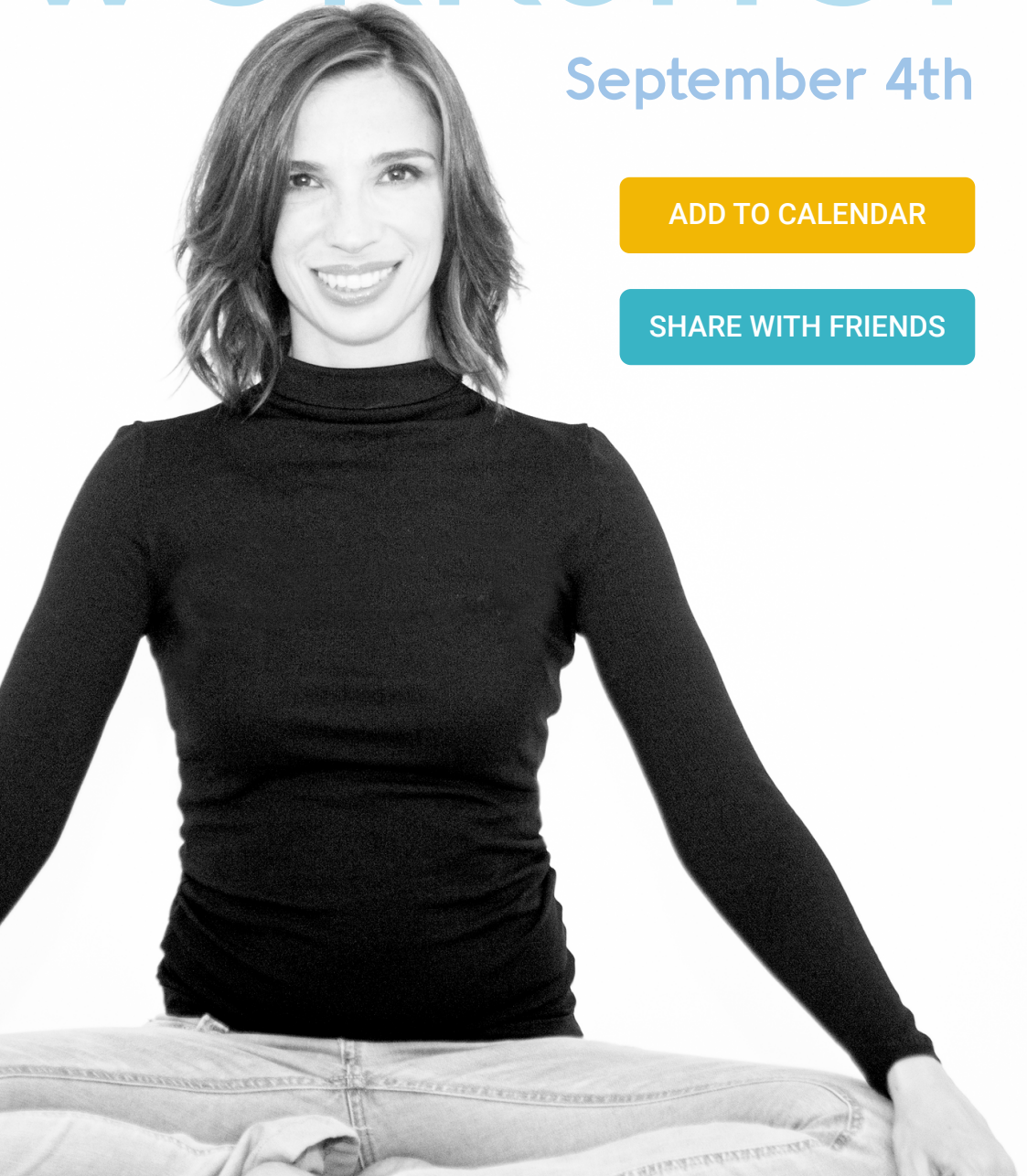
Resources..... 160

FREE ONLINE WORKSHOP

September 4th

ADD TO CALENDAR

SHARE WITH FRIENDS





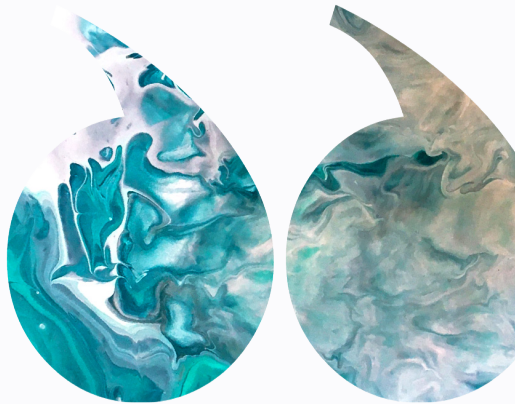
This is you... this is now

CHAPTER 1



***Consciousness is only possible through
change; change is only possible through
movement.***

~Aldous Huxley



Your time

Breath in, breath out, take in fully this moment — as you take this breath — know, this moment is a significant time in history. These are times of transition, of passion, a time of enormous individual and collective changes. Everything is coming to the light, including: the gifts, the wisdoms and the shadows.

These times require a deep individual and collective transformation that sustains and drives the new emerging consciousness. If you are reading this book, this means you are feeling it; you understand we are the privileged protagonists of an exciting paradigm shift in history.

When I wrote this book in 2019, I never imagined that before you read this book, our world would have already demonstrated how devastatingly interesting life can get.

An old bookseller once told me: “books are born when they want to be born, you don’t have to rush them.” The one that you have in your hands was developed a long time ago, and wanted to be born in a historical moment never experienced before: a world quarantine. We had pandemics before, but not a collective confinement of these dimensions.

The change is prevailing! It’s clear the change is happening, both in the inner and external world. No one can be indifferent about this situation today; least of all you.

You are the protagonist — the heroine, the hero of

this journey. This is your personal journey; it is also a collective journey to continue living more consciously, in the deepest sense of the word.

This authentic and powerful consciousness that calls out to us today does not require you to change. It requires you to operate from the deepest truth within yourself. It requires you to move judiciously into your splendor.

It requires you to be up-to-date and download a higher version of yourself and then act on it.

Are you ready to embark on this wonderful journey, to cross the bridge and open up to what is already in you? This is precisely what we are going to do together, as we wonder through these pages we will discover a way of becoming. You will discover a process that invites you to navigate life without editing yourself.

This book is about connecting with the consciousness that enables you to act from your powerful high-self. When you open yourself to consciousness; look straight into your life, look straight into your reality, there is no going back. You know what you know, and you can no longer hide from yourself, from life, or from your purpose. When you set foot on the bridge, there's only one way to go. Forward.

Bridges have always fascinated me. It is an image that attracts me, calls me to action and makes me curious to know what's on the other side. Bridges allow us to unite opposites, to open possibilities and to expand towards novelty. Bridges are connectors. We want to connect with consciousness —

This authentic and
powerful consciousness
that calls out to us
today does not require
you to change.

It requires you
to operate from the
deepest truth
within yourself.

that's what this book is about, how to connect with consciousness.

Consciousness is not something you can acquire, not something to lift up, nor something to build. Consciousness is a mystery you surrender to, opening yourself up to new possibilities.

Connecting is very simple, but not always easy. It implies presence, acceptance, courage, vulnerability and surrender.

Connection is power. True power. The power that comes from within, our raw and naked truth.

When we connect intimately with ourselves, we connect with life, with consciousness; doing this requires a structure. This book is written to reveal to you the 4-phase structure which will enable you to attain this valuable connection with yourself.

The edge of the bridge you are standing on is your humanity. Your humanity is glorious and disastrous; it is strong and vulnerable, all together at one time. Here is the perfect starting point!

On the other side you will discover the you that is: authentic and real, connected with consciousness, healthy and transformed. In the midst of this discovery, there lies a deep journey of courage, self-knowledge, sincerity and evolution.

Therefore we are going to:

- ***Understand what we mean when we talk about consciousness***

Consciousness
is a mystery
you surrender to.
opening yourself up
to new possibilities.

- ***Sink into our divine humanity***
- ***Establish the 4 phases to connect with consciousness***
- ***Learn how to embody it in our everyday life.***
- ***Practice everything in the exclusive resources***
([get access by clicking here](#))

Connecting is also integrating. You will find references to scientific and mystical disciplines that will offer you a wide panorama regarding consciousness, yourself and the way you function.

Utilizing the 4-phase structure, and the resources for embodying consciousness into everyday life, will allow you to feel the change of perception that is necessary to go to the next level of inner and outer power.

We haven't experienced these times before. It is up till now that this power can be seen as never before. This practice is not recovering what is lost, this connecting is sprouting from within unlike any previous experience. This is being able to be yourself, the unbreakable, the smooth one, the one that flows, the one that blooms and gives to others. It is the power that comes from connection, certainty and subtlety.

Doing this requires strength and, at the same time, softness, it requires knowledge and experience, it requires courage and patience. This is never a ferocious change; it is transformation.

Transformation is many things – what it isn't – is:

- It does not require you to be fixed; fixing yourself implies you are damaged.
- It doesn't mean you have to change; there is no need to be violent to yourself.
- It doesn't require modifying your behavior by following certain recipes or formulas. Doing this is intervening in your growth process.
- It doesn't involve gurus or external authorities as this activity silences your inner wisdom.
- It doesn't imply goals or "know how's", instead, it has to do with opening yourself to the infinite possibilities of who you are.

The authentic power needed today is the one that comes from connecting. Connecting with your body, with your wisdom, with your higher self, and then, connecting with others. This connection comes from being able to feel yourself; feeling yourself opens you to consciousness, opens you to healing, opens you to the evolution that consciousness brings, to you and everyone.

In your daily life you can see how things transform around you: technology, jobs, people, and, especially, yourself. This is your time: Your time to grow. Your time to move on. Your time to shine.

The
authentic
power,
needed today
is the one that
comes from
connecting.

The most important thing these times require is being fully present. Being present permits the emergence of who you are beyond your patterns; being present allows you to see beyond the way you have been moving in your life and body for years.

When you rise to being present, a wiser, more radiant and mature part of you appears, in the highest sense of the self. This Self is authentically you; this Self is directly connected to an all-encompassing, mysterious consciousness. Getting closer to yourself, to the real you, is crossing the bridge to consciousness. When you do this, you are letting consciousness heal, release and expand you.

When we think we are damaged; we try many times: we go to therapy, we take personal development courses or we buy books to help fix us. We have forgotten that deep down inside, we are unbreakable. The one who is summoned now is "the unbreakable". The one that is needed. The one you are searching for. The one you need. The one that already exists in you. Consciousness will uncover it, and will enable you to serve life with your gifts. The one that knows how to love is behind the wounded heart, it is behind the limiting patterns; it waits with open arms for you. Therefore, to cross the bridge to consciousness is to cross those patterns, pains, learned behaviors that are imprinted in your nervous system. Doing this enables you to live in peace and to express yourself radically.

Connecting with the side of yourself that is simultaneously old and new requires sensitivity, courage, disposition and structure.

- Sensitivity to connect with yourself.
- Courage to go through the pain the entrenched patterns in your body cover up; this pain is on the path to find yourself.
- Willingness to trust the process while going thru the experience, and opening up to it as it comes.

This process is concrete and at the same time a liberation methodology structure that allows you to go at your own pace, every step of the way, without editing or drastic intervention with yourself.

This process requires you to cross the bridge.

The evolution or what is LK Intelligent Movement®

As each one of us participates in this emergence, we become the emergence of a new class of people: we emerge to become fully aware, powerful and inclusive. We learn to be human again — an evolved humanity.

This emergence is a new way of being in the world. It requires new techniques that are as old as time, and as new as we ourselves are.

We will utilize a set of techniques, methods and therapies appropriate to our time. Technology has evolved; we, too, have evolved. Decades ago a computer filled an entire room; now a computer will fit in your pocket. In the same way, these times

and new people require simpler and more powerful approaches. In this new understanding, the technologies and tools will allow us to embody consciousness in modern life.

Adequate techniques are required for today's people and needs in this dynamic, digital, changing, accelerated, and sometimes, pandemic world.

Today, new ways with updated old wisdoms are being born. LK Intelligent Movement is an avant-garde body awareness technique; a somatic path for the development of your human potential. LK Intelligent Movement was created in 2011 and still has a long way to go.

During the last 18 years, I have had the privilege of helping hundreds of thousands of people around the world learn to be who they really are:

***The space where consciousness knows itself
and where life expresses itself.***

Now you know — you contain the universe; this vital, unstoppable and necessary force moves through you.

I am here to help you uncover that strength by being more you: healthy, authentic, happy, bold, and brilliant. You are the person who moves beyond your limiting patterns. Yet, before moving on, I want to tell you a little about myself and my technique: LK Intelligent Movement®.

When I was little I felt a great curiosity inside of me. Growing up in an extremely difficult environment left me numb; due

You
contain
the
universe;

this vital, unstoppable
and necessary force
moves through you.

to this scenario, my greatest desire was to understand what was happening. I wanted to understand others, to understand what I felt and to understand the world. Although I felt this bad sensation of being helpless, of being lonely; something in me said everything would be fine if I found a way to understand it.

Today I know that “light is understanding” as *A Course in Miracles* says. Now I am aware that the light I was searching for, it is in each one of us and it is in every situation, no matter how dark it may seem. This light lives in you, too. This light is consciousness.

Perhaps you have looked for it in people, things and situations. You’re sick of searching without finding it; you can’t find it because you’ve been looking in the wrong places.

I hit rock bottom when I was 22 years old. I was depressed, my father had just died, I had ended a personal relationship and my family life was in chaos where madness literally reigned. I felt uncomfortable with myself and out of place in the world. I tried to think and understand. I tried unsuccessfully to silence the sensations that overwhelmed me. I didn’t know understanding was the light I was looking for; I didn’t know acknowledging my feelings was a requirement to growth.

I rationalized everything in pursuit of a false appearance of self-control. I permitted my intellect to crush my feelings. I was overwhelmed; I didn’t know what to do. Back then, sensations scared me. I thought if I let them be, I was going to go crazy. I tried to silence them; or I changed the sensation to a lesser sensation that felt more “adequate” to handle. Because I didn’t trust my sensations, I asked myself repeatedly what I

should feel in this or that situation.

Then, one day, I had my first class of awareness through movement; suddenly, everything changed in the moment when I felt that as I moved my pelvis, my head moved. For the first time in my life I felt complete, alive, peaceful, and connected to myself. That day began my journey from the head to the body and from the mind to the heart; this initiated a journey of integration and connection. That day, I started to cross the bridge.

I faced many great challenges. First, I moved to another country to study a third career: somatic education. I left my native Uruguay with \$300 USD in my pocket, a desire that burned inside of me, and a bulletproof confidence in life. This confidence came when I opened up to my feelings, I also opened up to certainty. An unprecedented confidence appeared in me; I had the conviction that life sustained me in all circumstances when I allowed it to express itself through my body. I can tell you that as a young immigrant woman, certainty was essential because my autonomy, faith, abilities and inner strength were tested many times. I was far from everything I knew; I was without money, I was without a support system.

Throughout those years, I learned to expand and accept myself completely; accepting the good and the bad parts of myself. I learned to be present without excuses. I learned that the force of consciousness consists of feeling what is happening in the present moment, and that takes a lot of courage. I began to befriend my desire, my ambition, and I stopped hiding my gifts.

Since then I immersed myself in different disciplines and experiences that explored consciousness: from Mayan shamanism and Sufi sacred dances, to cognitive science and neurobiology. Everything has influenced me, shaped my work, and created who I am today.

That's how the LK Intelligent Movement® was born.

LKIM allows you to learn to be in contact with yourself. This gives you the ability to navigate your inner world calmly, and to navigate your external world with power. It allows you to learn how to live your life moving perceptively in the world. This technique enables the embodiment of consciousness in you, promoting the development of your physical, mental and emotional well-being. It is an evolution of Moshe Feldenkrais' work synthesized with many other disciplines. It is not a program or a recipe, it is a body of knowledge assembled in 500 hours of training for those who want to practice it professionally. It brings together many years of study, theory, practice, training and exploration.

Some years later those \$300 USD became this platform from which I have the privilege of reaching the hearts of hundreds of thousands of people every week. LK Intelligent Movement® (LKIM) has become the body awareness technique that is revolutionizing the world, with certified LKIM teachers in dozens of countries and 3 continents.

My life is not perfect, I am not a guru or a spiritual leader. (God save me! You will see later why I do not pretend to be one.) I have had the honor of being inspired and shaped by a very powerful body of ancestral and avant-garde knowled-

ge, which I will share with you. Since I started my personal journey I have had wonderful teachers who have generously shared their knowledge with me. This book is a tribute to each one of them.

My journey continues, my work is in permanent evolution because we can always go deeper. Feel more. Say yes.

Love more. It is a continuous work, which is worth it. Because when you do the work, you flourish. You expand in the world. You know the true joy of being yourself.

This is my wish for you.

LKIM is unique, cutting edge and systemic. It integrates body and mind, emotions and spirit, art and science, deep understanding and experience, ancestral knowledge and the latest scientific discoveries.

LKIM is solidly backed with over 18 years exploring consciousness and different disciplines; these experiences and teachings are synthesized in everything I do. Everything I teach I have tested on myself and on hundreds of thousands of people with impressive results around the world. In this book I offer it synthesized and structured to enable you to apply it immediately; you can incorporate consciousness into everyday life to live in well-being, peace and happiness.

Consciousness heals.

Consciousness Heals

This is not an esoteric statement or a wish, it is a reality that we observe phenomenologically in every day practice. We observe what happens in the body without wanting to change it, which is what facilitates the emergence of consciousness. Practicing LKIM has beneficial effects on our health — we see it every day with our clients, and scientific research is already showing it.

Now, let's embark on this journey of self-discovery together. Let's start crossing the bridge.

The New Paradigm: Embodied Consciousness

You want consciousness. The good news is: consciousness wants you; it needs you. I will delve into this later, but I want you to have it in mind.

First, I want to discuss the new paradigm we are entering; and to inform you of the characteristics of this new era. Which is the reason why you and your emergence is so necessary.

Embodied consciousness is the consciousness embodied in you to know itself, to heal you, to help you evolve and live your purpose. It is your true personal power.

We are witnessing an end and a beginning. A collective rebirth. The linear gives way to the systemic, what is analyzed gives way to what is felt, and the pre-established gives way to

You want
consciousness.

The good news is:
consciousness
wants you:
it needs you.

the spontaneous. To make these possible, we are going to use an unexpected bridge: feel your body.

Later we will delve into what consciousness is and how it works in us. We will learn how to cross that bridge, but first I want to establish the characteristics of the new paradigm which we are entering in this new decade. I want to show you the ways the LK Intelligent Movement fits into this new paradigm of embodied consciousness.

What this new paradigm proposes, in a single phrase, is to reconnect us with our inner authority through revaluing the feeling. ***It's the way of feeling***. It is the end of the era of interventionism. Interventionism in every way is one of the reasons we have lost our personal power.

I dedicated a whole chapter to this topic, in my book *Empowering Your Body*. I share this fragment with you:

"As a society, we allow and encourage a lot of interventionism in our body. Our family, culture and society have told us how to stand, move and see since we were children. This hinders you, as that sacred space you are, to develop in the best way. They want to mold you by shaping your body and your movement.

We generally go through three types of body interventionism that can affect us throughout our lives, if we are not aware of them:

Childhood interventionism – pleasing others to survive

To understand the dimension of interventionism in child

motor development, we must first understand the link between being and movement, and how we develop from this perspective.

Magda Gerber, an early childhood educator, masterfully explains this [She teaches parents how to create an appropriate environment for their children's development.] ... she invites us to promote the child's autonomy, a respect for their own process, and trust their own body as a regulator of their development.

Allowing children to develop their movements naturally, in sequences and without rushing their intermediate stages; provides them with a solid psychomotor foundation that will support them for life.

However, this development occurs over a very long and extreme vulnerable period. Human development does not depend solely on genetics, but on the environment also. And not only the development, but also survival.

We can learn almost everything as human beings. Many other animals are born and within a few days they can walk on their own. And before long, they can survive by themselves. For example, let's use a cat. After it's born, it spends the first few weeks in complete dependence of the mother. But after 10 or 12 weeks, it's already able to survive on its own.

But this is not the same for us. It takes many years to be able to survive on our own. So, for most of our childhood motor development, we are in mortal danger. When we are not cared for, abandoned or the adults in charge abandon

us. And if we are left alone, we die. Since it takes us too long to develop self-control in our body, this process adapts to the environment.

...Now, what does this mean in practical terms? That for the baby, on an unconscious level, not satisfying her parents puts her life at risk. This prolonged dependency creates a great stress for her survival. She seeks to survive biologically, and the way she does it is by pleasing her parents.

But the interventionism that I am talking about at the beginning of the book, goes even further: adults often intervene directly in children's motor development. This means that even if a baby is not ready to walk, adults intervene to make the baby do so whenever they want to.

Let's imagine that: Marta and Laura are sisters, each has a baby, just a few months apart. Marta's baby is a little younger, and at only 10 months, is already walking. Laura's is 12 months old and still hasn't. He crawls, wonders all around the house, but he doesn't walk. Laura sees that her younger nephew is already able to walk on his own, and then she thinks something is wrong with her baby. Not something neurological (which could be the case, but rather referring to healthy children) so let's say her son is lazy. So, every day, she takes the boy by the hands, stretches his arms over his head and makes him walk. Or maybe, she buys a walker, and leaves him there all day. And the boy soon begins to walk, just like his cousin. And now, his mother is happier.

Does this story sound familiar to you? Maybe it's yours, or someone you know. It sounds harmless, doesn't it? Howe-

ver, it is not so. The child learns to walk, true, but not in the best way, and it is not the only thing that he learns. The crawling stage, prior to standing on two feet, is very important, and it is not automatic. For the child to be able to stand with a dynamic balance and in a healthy way, it is necessary to crawl.

Crawling is a very important evolutionary movement. It involves an acquisition of autonomy from the parents, and an opportunity to discover and experience the environment that the child didn't have before.

Crawling develops vision, touch, balance, proprioception, gross motor skills or body movement, and fine motor skills. It also develops orientation and spatial discrimination of acoustic sources, and future writing ability, all in a single exercise. In addition, it integrates the different subsystems of movement that make up many more complex ones such as walking, running, etc. Therefore, if crawling develops correctly, future connections of all kinds between the two cerebral hemispheres are favored. And the correct development of more complex cognitive (learning) and movement functions will depend on these connections.

In infant motor development without adult intervention, when the child feels that he is ready, he crawls. When he feels that he is ready, he stands up. When he feels he's ready, he walks. His internal sensations guide him. The moment the adult intervenes, then pleasing the adult becomes more important than following his internal sensations, than listening to his body and moving in tune with it. The baby puts aside what his body tells him to do through his sensations,

and starts doing what he is asked to do. Why? Because his life depends on it, because the baby is in a period in which he cannot survive on his own.

So as the child learns to walk, he learns that it is more important to do what he is told than what he feels, to ensure survival. And hence, creating all those muscular tensions that he needs to stay on his feet (all unnecessary, if he did it when he is ready) to achieve the objective that they ask him from outside. This belief, now installed in his nervous circuits, will accompany him constantly throughout his life.

It should be noted that early stimulation and creating the right environment for the baby's development are very important. But that's what it's about: making everything available so that, when he or she is ready, the baby takes what it needs, not imposing it on him or her.

Sometimes the intervention is not from the parents. It may be that the baby had some problem during the birth and had to wear a corset or a harness, anything that prevents it from his natural movement. This leads us to medical interventionism, in childhood or in adulthood. This is often necessary and useful, but the problem is when the impact that these interventions have is not addressed, and goes beyond the specific problem they solve.

...

Now the good news is: what was established at that time is not forever. ... If you consciously re-educate yourself as an adult, nothing that has been established in childhood is a

final destiny. You have everything in your brain to reconnect with your innate potential.

No matter how much time has passed, no matter how old you are, your brain is waiting for the opportunity to thrive, and to access to your potential, more and more.

Interventionism at school - losing our contact with sensations

Beyond the possible adult interventionism, a baby develops cognitively and emotionally through movement. He learns about the world and himself by moving.

Then school time arrives, and he is asked to sit still and sit down in order to learn. Thus, we begin to separate the body, the mind and the emotions.

...As a society, we teach children not to be guided by their feelings. This is very positive for socialization, and it has its own reason. For example, the child learns that he cannot eat every time he is hungry; that he has to wait to get to his house. Or that he can't cry anytime or anywhere. We learn to control our impulses for social integration. And that is very good and important to live in community.

However, there is a difference between being blinded by sensations and being able to observe them. And then find the best way and time to satisfy them. When we sit down for so many hours at school, we begin to separate ourselves from our body and stop our personal development. So, we end up separating ourselves from our sensations which are the guide to our well-being.

By losing the guidance of our sensations, we lose our inner authority and power over ourselves.

Interventionism in adulthood - not being good enough

In our teenage years, we start to be bombarded with how we should look and dress, we worry about our weight, etc.

And this continues as adults. We receive constant messages about how to modify our body with diets, exercise, uncomfortable fashions and even surgeries. But not only from the perspective of wanting to take care of the body, but from how we "have" to fix ourselves, to modify ourselves, because we are not good enough.

And once the idea that we are not good enough is installed in our self-image, it accompanies us throughout our lives. No matter how much we adapt our body to look like we think (or how they tell us) it should look.

We receive this interventionism from fashion and sometimes from sports or dance. When someone is rated by what they can or cannot do with their body. We give away the free gift of guiding ourselves through our sensations when we seeking an external appearance.

... Finally, if we have suffered an accident, illness or injury, we often go through a momentary but very intense physical or emotional situation that becomes permanent.

As you can see, the history of our body development is full of cultural interventions that interfere with proper biological functioning and with the development of self-awareness. It

is the story of how we have lost our inner authority and become disconnected from ourselves.

To leave interventionism aside, we have to return to be masters of our own body. We have to understand it, listen to it and pay real attention to it. Accept ourselves as we are, and stop running after imaginary aesthetic ideals. This will allow you to trust yourself again, to access your internal resources and be more yourself. With all that you are, without wanting to domesticate yourself. "

Getting out of interventionism and recovering inner authority is the real challenge. Embodying consciousness is the benefit. Feeling your body is the way.

This new era is the end of interventionism, of both large and subtle control mechanisms. It is the birth of the era of libertarian consciousness, fresh, spontaneous, of alignment with life and connection with the real force.

Our personal development has been controlled by experts for too long. There was a time of the great gurus, of the irrefutable masters; they held the exclusive knowledge that had to be earned and this "benefit" belonged to an elite class of people. Someone else knew what was best for you, someone else told you what was healthy and what was not, what was good and what was not, what was spiritual and what was not. In that old paradigm, the great knowledge was hidden, and to access it, you had to go through extensive tests that entitled you to deserve them or not. This not only happened centuries ago, it continues to happen in many places today. I have encoun-

Getting out of
interventionism and
recovering
inner authority
is the real challenge.
Embodying
consciousness
is the benefit.

tered this authoritarianism in many contexts, often, where I least expected it.

Today we know this hierarchical structure of knowledge has led to abuses of all kinds, and that rather than elevating followers, it disempowers them. We continuously read new scandals of people who abuse the power that comes from being “owners” of “exclusive and superior knowledge.” We can see the old way of thinking, that exclusive knowledge, is crumbling.

My father was, among other things, a great science popularizer, a Doctor and journalist. I remember him typing on his typewriter at all hours. It’s hard to remember him without the sound of that old machine as background music. That sound was so constant that even our parrot, Goldy, learned to imitate it and occasionally accompanied it. Above that sound, was the deep voice of my father as he spoke to me when I was 12 years old. I asked him to let me put the title “Knowledge is everyone’s heritage” on his articles.

He wrote more than 2,500 columns throughout 21 years of uninterrupted writing on his “Medical Chronicle” in the newspaper El País from Uruguay. He reached a wide audience, created an impact in every corner of the country, and received international recognition for his work.

He taught me that with the acquisition of knowledge comes the responsibility to share it; no one owns ideas, if you know something, you give it generously and willingly. This is one of the reasons why I created my channel Intelligent Movement TV, where you

can find hundreds of free LKIM mini-classes. If you don't know about it, you can subscribe here.

More than 30 years ago, my father already knew that there were no gurus. Perhaps that is why he spent a few hours a day sitting in the café, under the newspaper's office, where many of his readers came to ask him for advice. He attended to them in a most humble way... but that is another story.

We are facing the era where there are no great gurus, because we no longer believe in specialism. We truly recognize the divine spark in everyone, not just a select group. We are all special with our unique gifts and talents, with our own purpose. You are not more or less special than anyone.

We are travel companions on our way to encounter consciousness.

We must stop being “followers” on social media and in the world; we need to take charge of our lives by connecting with our inner wisdom. Naturally, this takes practice because nobody has taught us how to do this. When you practice LK Intelligent Movement, the first thing you learn is to recognize what is healthy versus what is not healthy for you. This may appear obvious, but it is not. We are used to asking experts: “Is this good for me?” “What should I eat?” “How should I move?” “How do I have to look?” We have forgotten how to connect and find the answers in ourselves. Remember: connection is power and we connect by feeling.

In an LKIM class you can discover that if you move in this way or that way, you hurt your neck, and if you change something

We are
travel
companions
on our way
to encounter
consciousness.

in your movement your neck stops hurting. This gives you a concrete experience of what is healthy and what is not. Nobody has to tell you, you feel it. You have the power, the experience and the feeling. The more you practice, the more you know that feeling, then you can differentiate the feelings, and you can decide for yourself to be guided by your body.

The paradigm that positioned the gurus, in the East and in the West, is an interventionist, patriarchal and capitalist paradigm. But these gurus are not the only spiritual teachers, it is also the culture and the family that intervenes in us from our earliest childhood and makes us forget our power.

Earlier I explained why we do not want to be intervened, and the damage this has done in our personal evolution. But then, if there are no recipes, if we don't want outsiders to fix us, how can we improve? We can evolve through self-regulation and co-regulation.

This is an extremely important concept, deeply linked to the idea that consciousness heals.

The brain and nervous system are always looking out for your well-being. When we are in discomfort, it is because we have been trapped by patterns that limit us and that have a clear bodily correlate. As you learn to recognize these patterns, as you study and immerse yourself in them, your own body begins to self-regulate. You free yourself; you find support in yourself. Stephen Porges' polyvagal theory provides us with a powerful scientific framework for the phenomena we experience every day in LKIM.

The polyvagal theory places the nervous system between our perception, our experience, our consciousness, and the events that occur in the world. Dr. Porges said, in a talk I had with him, that “what the polyvagal theory talks about is a neurophysiological platform that we literally reside on. This can change, but when we are on this platform, we have a skewed view of the world. We can see it as successful and welcoming, or we can see it as dangerous and threatening. It is our primordial responsibility to offer a safe environment to our nervous system, both in our inner attitude towards ourselves, and in our interactions with other people. “

He continued, noting, that before self-regulating, we have to co-regulate: “There is a paradox in our culture, where we think that people should focus on self-regulation, and that we should inhibit reflex or intuitive desires of interacting. And so of playing, of hugging and of being in proximity with each other, because that interferes with doing our work. So we create a hierarchy that differentiates game from work. That we should not play, because game hinders us. But our evolutionary history as mammals says that we have co-regulated. That is, we connect with others to regulate our physiology. And we can think about how the pandemic has truly created this paradoxical challenge for our nervous system. We are under threat. But how have humans, throughout their evolutionary history, regulate their feelings of threat, or lack of security? They have done it with the presence of a co-regulator, someone they trusted and felt safe with. Someone they can hug or talk to, and feel safe enough to shut down their defenses. “

Thus, it is not that we stop being there for one another. The

end of interventionism is also the end of extreme individualism. It is an invitation to trust oneself and other beings; in both the nervous system and in the life force expressing itself in each one. We must trust in the human capacity to regulate without violence. Being a co-regulator is not intervening; it is opening our inner space to the other, plain and simple. Therefore, it is essential to know how to open that inner space in ourselves, just as we are.

At the end of the day, what we eagerly want is to be ourselves. The process of consciousness that I propose is precisely that: to know yourself, separate yourself from what you are not (your patterns) and express yourself in the world in a radical way, without excuses.

It's funny when I think about the question I hear the most from my students: "Is what I feel normal? Is what I feel okay?" From an infinite tenderness that comes from having been in the exact place, I tell them the same thing every time: what you feel is perfect because you feel it.

When we do not trust our experience as it is, we edit it, we disguise it, and based on that manipulation, we create our masks. The masks with which we move and protect ourselves, cause us to avoid the real connection. Because you are well, you are safe, there is nothing in your experience that can harm you. But if you don't speak out, you will never see your real needs met. In addition, there is your expression of life that is not going to be shared with the world.

In this new paradigm, the radical expression, in the right con-

texts and with respect, is the key to connection and authenticity. Trusting your experience is like a muscle being trained. At the beginning it can be very difficult, believe me, I know; but with practice, little by little, it becomes easier and more spontaneous.

In LKIM classes, you create a bond with yourself. It's like an intimate laboratory where there is no model to follow. You are invited to trust in things as they come; you are invited to not edit anything, but rather open up to everything. Surrendering gives you peace. Revitalize yourself by not wasting your energy in hiding things. To express yourself authentically is to feel alive; whatever you feel is an expression of life.

The question is how to embody all these ideas into everyday life; to do so requires one to move from one's head to experience one's life in the body. Lived consciousness implies leaving the beautiful and holistic discourse to enter into a transformative action. This is not the realm of beautiful language, filled with buzzwords; this practice is listening to our feelings and doing this with the principles of non-intervention.

In the next chapter we work on this concept, as we delve into consciousness, and what it means to be human. We will learn to access consciousness from our most naked humanity; and we will learn to embody it in our everyday life.

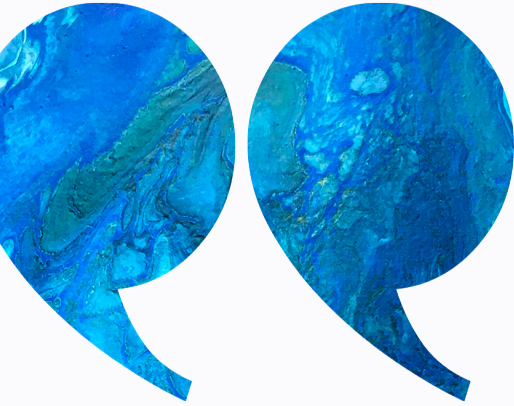
Whatever
you feel
is an
expression
of life.



*What does consciousness
mean to each one of us?*

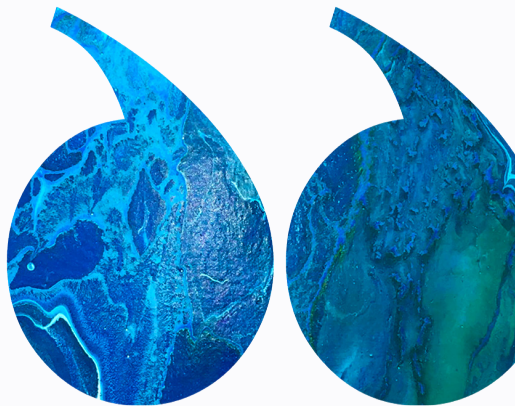
CHAPTER 2





“What could be more portentous than understanding that **having consciousness makes our unanswered question about consciousness possible** and even inevitable?”

~Antonio Damasio



Today consciousness is trendy; yet, we want it to be more than a word that we add behind whatever we do, we want it to be more than the new narrative in trend. We want to embody consciousness and live consciousness to the fullest extent possible.

To do this, we must first understand what we mean when we discuss embodying consciousness. Then we will want to implement a reliable, practical and cutting-edge process to make the practice an every-day part of our lives.

The search for consciousness is the search for that yearning in each of us which is immaterial, subtle and elusive. Practicing consciousness will hold us up, it will help us tap into our feelings and it will guide us in the choices we make each day. This is what we yearn for; yet, we have no idea that we yearn for this.

Consciousness is a mystery, both for science and mysticism; it animates and unites us, sets our course and surprises us. Consciousness excites us, elevates us, contains us, expands us — through it we are able to transcend and evolve.

This book is not intended to solve this impenetrable mystery; rather we will approach it with openness and humbleness from what we understand at this moment. Through this process we can accelerate its process of embodiment in our finite humanity.

Consciousness is a concept we are unable to grasp, it is immeasurable. Therefore, we approach its different edges, its

The search
for consciousness
is the search for that
yearning in each of us
which is immaterial,
subtle and elusive.
This is what we yearn for;
yet, we have no idea
that we yearn for this.

different characteristics, and from that perspective we can begin to embody it. We can be willing to let it operate in us, and above all, we can begin to institute a daily practice to stay connected.

Spirituality and science do coincide in this particular instance — having consciousness is what makes us ask ourselves about consciousness. Nowadays, neurobiology agrees with what the great spiritual traditions have been telling us: human embodiment is the way in which consciousness knows itself. We are spiritual beings having a human experience.

Have you felt that incessant restlessness that tells you that there is more? For instance: have you felt that a certain path was not meant for you? Have you felt a nudge that made you take a risk? Have you followed an inner feeling that took you to unexpected places? That feeling is consciousness guiding you.

Consciousness itself is what leads us to think about it. If we didn't have consciousness, we would not have the curiosity and the longing that has led us as a species — to know and understand the world, and ourselves, while we were creating our realities.

Asking ourselves about consciousness is asking about ourselves. It is a way to connect with our essence in a deeper sense — beyond our inner voices, beyond our wounds, beyond our repetitive narratives. This is connecting with who we are! This opening ourselves up to consciousness is a process of self-knowledge, where we withdraw our masks and allow the mystery to

Asking ourselves
about
consciousness
is asking about
ourselves

reveal itself to us from within our innermost self.

Clearly, I'm not talking about developing consciousness, since consciousness exists beyond you and me. Consciousness is in each one of us, as a whole, with nothing to add or take away from it. What we want is to open up to consciousness, we want to be ready to embody it, we want the wisdom of consciousness to govern our lives. We want to embody consciousness intentionally — this book will give to you the process of connection to attain this state of being.

Consciousness invites us to sink in, to trust in our human experience. This is how we attain consciousness; we allow it to know itself and we re-discover ourselves in our real power. Each emotion, each sensation, each thought is an expression of life in us. It is there, waiting to be felt, and through this process, consciousness appears in a different way.

Consciousness

Significantly, consciousness is not a state of being that we can define with a fixed definition; it comprises being part of a process. Part of this process involves two worlds: the inner world, which is a series of biological and neurological processes; and the outer world, which are the objects surrounding us that we interact with. Another part of this process implies a mystery that we must surrender to.

A dictionary includes this definition:

Consciousness is the knowledge that man has of himself, his changes, of the world that surrounds him, and its transformations.

There are three keys to consciousness in this definition: self-knowledge, change and perception. There has to be a change in order to be conscious, and we have to be aware of it at the moment it happens.

I know that I'm myself, the moment I feel a change. When I feel things a different way. The sensation of "being" me arises spontaneously, when I perceive a distinction in me or my environment.

A key question that has occupied great scientific minds arises: How does the sense of "self" emerge in the act of knowing? How does the sense of "self" emerge as I learn?

Mystics have already told us that consciousness connects us with who we really are. We want consciousness to remember our essential being, beyond limiting patterns, beliefs or identifications. Consciousness implies feeling and recognizing myself.

The LKIM methodology is a study of movement and directed attention. Movement is the language of the brain and is what makes things change. This is what we must perceive for consciousness to emerge. Directed attention allows you to recognize and feel the change; this aspect of directed attention integrates

body and mind at the same time.

LKIM doesn't solve the problem of consciousness, as consciousness is unsolvable. Consciousness requires of us more than an explanation; it requires of us an attitude that is: more surrender than control; more flow than solidity; more feeling than rationalization. The mind needs this clarification to sink into the experience with more confidence; this enables one to experience deeper reflections, richer communications, clearer expressions, and to experience distinct, definitive transformations.

LKIM offers you the HOW... — by offering a clear way for you to practice the characteristics of consciousness; in this process you will discover, feel, live, and honor the embodiment of consciousness emerging in all of us.

The inevitable question

When we experience consciousness, an inevitable question is: where does the intangible phenomena happening in our body take place? The 'intangible phenomena' part of this question is referring to mental and emotional phenomena: our imagination, desires, inspiration, and intuitions — everything immaterial that happens in us —including our joys, sorrows, fantasies, ideas and creativity. Where does this 'intangible phenomena' take place in us? This question leads us to wanting an understanding of how we function; an understanding of why we

manage the world in a certain way — both as a species and as individuals.

Jeanne de Salzmann said:

“Understanding depends on my state of being, my state of Presence. What I experience in a moment of consciousness is what I understand”.

Significantly, there is a difference between ‘dead’ knowledge and one that comes from a lived experience. I can have a library full of books or an Instagram account full of inspirational phrases; however, that doesn’t give me consciousness. What I experience in myself, in the light of consciousness, is what I really understand. Knowledge became real when I apply it to my life.

The experience is wholly linked to consciousness arising, and this experience happens in the body. The body is the bridge to consciousness.

This chapter presents two approaches to consciousness: neurobiology and inner work, and how both are integrated into the praxis of LK Intelligent Movement.

There are two problems

There is the dilemma that has occupied gurus, spiritual disciplines, philosophers, poets, psychologists and scientists for

hundreds and hundreds of years. The dilemma is:

Where is our consciousness and how does it work?

What does our body (and brain) need for consciousness to arise?

There are two parts to the problem of consciousness. The first part encompasses three questions: Where it is? What it is? How does our consciousness work? The second part resides in the question: What does our body,(particularly our brain), need for consciousness to arise?

On the one hand, we ask ourselves what is the immaterial aspect of consciousness. Yet, we also need to know what is the material facet of consciousness; as knowing what the tangible is in my body, will allow me to have the certainty that consciousness embodies itself in me.

This 'problem' has been approached in many ways; all of them have many things in common. One commonality is the recognition of the mystery of an underlying mechanism in my body that causes something subtle to emerge in me. Something I cannot comprehend: the divine.

On the other hand, science has dissected the body, studied its anatomy, physiology, neurobiology, etc. There are also ancient living practices that work with breath, energy, and movement. There is great development and a long history of research behind what we call consciousness today.

The renowned scientist Antonio Damasio gives us a beautiful poetic definition of consciousness:

"The critical biological function that allows us to know pain or joy, suffering or pleasure, shame or pride, and also condolences for lost loves or lives."

In addition to speaking of the biological function of having the emotion; Damasio speaks of having the ability to recognize that I am feeling that emotion at the precise moment in which it happens to me. That is consciousness.

"Your presence is the feeling of what happens when the act of learning modifies your being," says Damasio.

At the same time that the brain creates mental patterns of an object, it generates the sensation of the self in the act of knowing, faced with the question of whose mental patterns are unfolding at this moment.

This process involves this elusive thing which we cannot name. The mental pattern that combines the object of study and the self, plus that which animates the self.

These are two problems that occur at the same time: the problem of how the brain creates mental patterns around an object, and how the sense of self emerges in this act of knowing. Now the question is: Whose mental patterns are those unfolding at this moment?

Like Damasio says, when I am present and aware, the self emerges right in the moment when things are happening. Amazingly, I can realize how it transforms me and everything that surrounds me.

Consciousness is the knowledge that I have of myself, and

what changes in me; as are the transformations of the environment that surrounds me.

I create mental patterns to understand what I have in front of me, and in that process this sense of “self” emerges. When I speak; I have the sensation of my mouth moving, I listen to the words, and I intertwine in my mind what I am saying until I say it. Then, I am myself, and the listener also has the sensation of being their self when listening.

In the actions that we feel and recognize, we know and re-discover ourselves. We approach the inner world and perceptions of a person through their biology, through their external world (and how they interpret it), and the changes they perceive. In any process of consciousness three items have to be present: the nervous system, the movement of the body and the attention.

William James, the father of psychology in the United States, affirms that our thought patterns are influenced by our ability to move. He posits that we are above all moving creatures; and establishes that consciousness itself as a motor activity.

James says, each emotion produces a movement in the whole organism, in each and every one of its parts.

We are no longer talking only about the immaterial and the body, but about the motor activity of the body as a way towards consciousness.

However, it is Moshe Feldenkrais, creator of the method that bears his name and of which LK Intelligent Movement is an evolution, who forcefully establishes that consciousness and consciousness raising are impossible without action. In addition to creating these concepts, which decades later science has validated, he created a concrete body methodology for it. Which LKIM has taken and integrated with other disciplines and experiences. **In the practical resources section of this book there are several practical LKIM exercises, you can access here.**

At LKIM we understand consciousness is not a thing; instead it is a vital force acquisition process. When I see how I move and become an expert in observing my movement, an inner force begins to develop in me.

As Osho said: “You have to start by observing the body, observing how we walk, stand, eat, etc. We must start with the most, because it is easier, and from there we enter more subtle experiences. ...The miracle of observing is that when you observe your body, the observer becomes stronger. When you observe your thoughts the observer becomes even stronger. When you observe your emotions the observer becomes even stronger. When you come to observe your ways, the observer is so strong that he can remain what he is, observing himself, like a candle in the dark night that not only illuminates everything around but also himself “

I love this quote because it beautifully describes the process that we are immersed in, and which we deepen into and which we catapult to in the following chapters.

We understand
consciousness
~~is not a thing;~~
instead it is
a vital force
acquisition process.

When you are able to observe your patterns, you spontaneously begin to stop identifying with them and grow distant. Right there, in the space you open between the physical, mental and emotional patterns and the observer; the spontaneous transformation appears. When you are able to feel everything that happens in you, without judging it, knowing it is going to transform you, you begin to feel how life flows until the essential you emerges.

This is when you access consciousness: when you wake up and put your mind, body, emotions and talents to serve life; when you go through this human experience with open eyes, choosing to grow and evolve.

What initiates our search for consciousness?

Why do we seek consciousness for ourselves? What initiates our search for consciousness? Why are mystics and scientists obsessed in their search to understand the indecipherable?

Survival to begin with. Consciousness goes hand in hand with life; it allows a person to choose the most appropriate actions that will protect life itself. We can create, innovate, and invent solutions that will automatically go hand-in-hand with our well-being. Consciousness connects us with our vital, inner

regulation; consciousness connects everything that happens automatically within our bodies. Consciousness connects us with the construction of mental images, ideas and innovations.

Damasio cites a study in which research indicates various aspects of the process of consciousness take place in the most ancient parts of the brain; as if consciousness may have emerged at the same moment that life emerged. We can then suggest that life creates consciousness to know itself, starting from a well know area that is the spiritual, and includes the part biology played in creating the consciousness process.

We want consciousness because we want to live; we want to be full of life; we want to surrender to life; we want to feel that life goes in our favor. We want to stop being a machine whose sole purpose is to survive; we want to be the loving beings that we are; and we want to get out of the attack-defense mode.

Love opens up to what one chooses to see with eyes wide-open; then, what one sees unfolds before them. The potential for inner freedom is in the revelation of patterns. We have the possibility to stop being the robot manipulated by our mental, emotional and behavioral patterns. Consciousness can help us stop being a machine that reacts automatically; notably, we can return to acting as a human being who responds spontaneously and in harmony with life.

One cannot fulfill their purpose in the world, if one does not have the desire to return to their essence. One cannot connect with themselves if one's essence does not manage to go

The
potential for
inner freedom
is in the
revelation
of patterns

beyond their patterns, as this allows one's desire to return to their essence to emerge. Only in a conscious state can we differentiate the essence of the personality— 'personality' in this context is when we are overtaken by these patterns that will necessarily have a corporal, mental, emotional and behavioral correlation.

When watching is our only interest, we do not alter the facts. Therefore, we choose to look at them without trying to modify them. We stand and face what is in front of us; we boldly look at it.

In each LKIM class, we train ourselves to observe without altering; doing this we discover the key to consciousness is to observe how we do it, with the sole objective of looking at it. This might be easy to say; however, it's not easy to put into practice.

Society tells us that everything must be fixed; that there is something inherently broken or wrong in us or our surroundings. We have been deeply embedded with this belief; yet, when we allow ourselves to observe without altering; we restore a long-held trust to this bond we have with life. This gives us a sure certitude that there is a greater Essence than ourselves that sustains us. The movement needs to be slowed down to be able to attend without editing; it is in that look that love arises. This is the deep and unconditional love of seeing without judgment.

I wake up to what I am, I touch the source of true love.



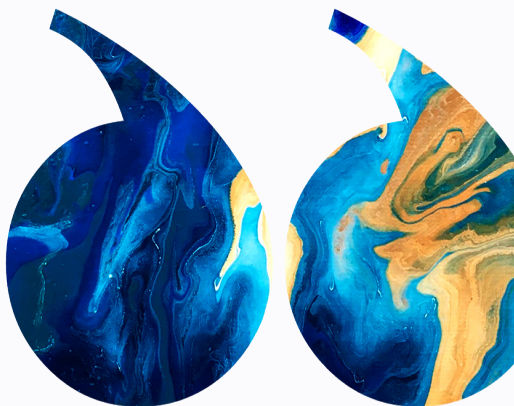
Divine humanity

CHAPTER 3



“Knowledge is only a rumor until it is in the muscle”

~Papua New Guinea Proverb



To Do is to Know

Asking about consciousness is asking about ourselves. If consciousness is self-knowledge, to access it requires one to live it in the here and now.

Consciousness is an idea that defies being grasped. We cannot define or limit consciousness, but we can observe how it works. We cannot define ourselves; yet we can understand how we function and recognize how we operate at any given moment.

“All doing is knowing, and all knowing is doing” says Humberto Maturana.

Knowing is an action, and all action implies movement. Using this concept, we will use movement as the way to develop self-knowledge thru consciousness. Through paying conscious attention to our movement, we are going to move towards a more mature and responsible actions. When we choose to share consciousness; we contribute to a better world.

We are the place where life expresses itself. We are living systems; therefore, we operate under the laws of living systems.

You are a living system. Organic. Interconnected. Every part of you intertwines to form the fabric of your life; your mind, your emotions, — everything in your body is interconnected.

The Austrian physicist, Fritjof Capra, proposes a holistic vi-

sion of the functioning of systems (integrating science and mysticism); he assures us that *"Living systems are integrated wholes whose properties cannot be reduced to those of their smaller parts."*

Knowing ourselves is an action that implies thinking and observing systemically. Systemic thinking is contextual thinking. Therefore, understanding how you function is particular to you.

Imagine yourself as a fabric or a network. Every part of your body is deeply linked to the rest of you; this includes your cellular and your anatomical levels. What you do with your little finger affects the tip of your head; every time you move a part of yourself, you are moving all of yourself. As noted previously, this includes your mind and your emotions.

From a systemic perspective, we are not going to observe isolated events; rather, we will observe the links that exist between each part. It is these links that form our patterns.

Therefore, the body is the starting point. In my book, *Empowered your Body*, I share the following example: "If you hurt your neck, the rehabilitation you receive is totally localized in that area. However, your neck pain may appear due to various causes, examples may be: that you are not moving your dorsal vertebrae enough to support your neck; perhaps, you fix your eyes too much on the computer; or possibly your footing is unbalanced.

If you want to solve your neck pain, it is important to unders-

tand how you do what you do on a systemic level. First, you must understand how you use the rest of your body; this involves understanding which parts are overworking and which parts are underworking. Secondly, think of your neck pain in a mental and emotional context; this includes: observing how every part of you moves, observing the activities you do every day, observing who you do the activities with. Remember — everything is connected.

When we put things in context, patterns begin to emerge. This is the way we operate.

In Empowered Your Body I explain: “In the realm of the body in motion, the way we move has to do with our organization pattern. The pattern of organization of a system is the totality of connections between the systemic elements. This includes: which muscles you use the most, which muscles you use the least, the way you breathe, the shape of your spine in each area, the position of your pelvis, and the neural connections that are activated in movement, etc. Your pattern accompanies you in everything you do. This is the reason why some areas wear out with overuse while other areas are weakened by not including them in your actions.

As Norbert Wiener said: “We are not enduring matter but self-perpetuating patterns.”

Your pattern is not your posture, although your posture responds to your pattern. Your posture is not a part of your body; however, it is everything inside of you that makes you adopt

that position. Your posture is created as an aspect of the way you are within the web that forms who you are — your posture is internally linked to the web. This web (or weaving of the pattern) includes your thoughts and emotions; it defines your automatic behaviors — ***it's not what you do, it's how you do what you do.***

Patterns are absolutely necessary; without them, we wouldn't be able to function. Patterns trigger automatically; they are neither good nor bad, they help us survive — it's the way we function.

These patterns, the way we function comes from different places, different origins. In *Empowered your Body* I note that, "Many of the patterns appear in early childhood, when we learned to stand up and walk." Earlier, we saw in the chapter on interventionism that sometimes we copy how our parents move, and thus we "inherit" their patterns.

Then again, patterns are also created with the activities that we repeat every day. Long ago, I gave a somatic session to a percussionist. Although he was lying on his back on the table, he kept his hands wide and elongated, as if he were going to strike something. This position was not necessary for him to maintain as a normal posture, unquestionably, it also put an extra strain on his shoulders and neck. This was a tension he lived with — all the time.

Accidents or operations influence us. Horacio broke his leg. During his recovery, he learned to put most of his weight on the other foot. After his recovery, he continued with the weight loaded on one side, and a new pattern had been installed.

Your pattern
isn't what you do,
it's how you do
what you do.

If we have a very strong emotion, we can adopt a certain posture. If the emotion is not channeled, it becomes a pattern as well. If someone has gone through grief, one of the physical characteristics is short breath. If the person maintains that way of breathing too long, it will become a habit, and that way of breathing will make it more difficult to recover emotionally.

These examples illustrate to us that there are a lot of factors at stake in creating our patterns. Yet, in addition to focusing on how a pattern was created, you need to understand how it is embodied; knowing how it is embodied helps you to comprehend how you can modify the pattern to enable you to access your potential. This establishes the importance of studying our patterns; we grow as we learn to accept them, to love them and to unravel them. As Capra says: *"Patterns cannot be measured or weighed; they must be mapped. To understand a pattern, we must map a configuration of relationships. In other words: structure implies quantities, while pattern implies qualities"*.

What we seek is to recognize and study those patterns, because beneath them is consciousness eagerly waiting for you. Crossing the bridge to consciousness is studying these patterns, not identifying with them, to reveal who we really are.

Our suffering is tied to patterns. I'm not saying patterns are bad; yet they possess us like demons and make us behave outside of our loving nature. We mistake patterns for who we are; although we are not our patterns, we suffer when we distance ourselves from our essential being.

There are good and enjoyable patterns. These patterns help

us adapt to society and function perfectly well. But if you don't recognize them as patterns, and end up putting your identity into them, you become an automaton. A teacher of the Fourth Way noted this, when they said to me: "*A machine, even if it works well, is still a machine.*"

Importantly, we don't need to be good, or perfect, or the best, or the fittest, or the most successful. Essentially, internal success is being ourselves, being authentic; where we belong to a group that supports expressing ourselves radically. That is paradise; it awaits you when you face your patterns with courage and open eyes; knowing that on the other side, there is peace and fulfillment.

We are not going to "break" or "fix" the patterns; we are not attempting to reject them. We are choosing to look at them with love, we will embrace and we will integrate them. In this manner, we can regulate ourselves and transform spontaneously with the force of consciousness. We are headed in that direction; yet, we want to establish the framework first.

By focusing on patterns, rather than on parts or a diagnosis; we remove labels and open ourselves up without judging ourselves. We focus on patterns without pathologizing our ways and experiences.

We observe to know, and to know is to do. It's time; let's observe what we do.

When we anchor ourselves in our body, we can break through the storms of the mind, and the jungle of the

Paradise is
being ourselves.
being authentic:
where we belong to
a group that supports
expressing ourselves
radically

emotions. Feeling is the anchor. Therefore, we will need the cartography of those territories into which we are going to venture. Our adventure begins now.

When we anchor
ourselves in
our body,
we can break
through the storms
of the mind,
and the jungle
of the emotions.

Three kingdoms

“A conscious work requires the simultaneous participation of the three centers in order to have the experience of a unified Presence”

G.I. Gurdjieff

There are three kingdoms networked in us: the kingdom of the body, the kingdom of the mind, and the kingdom of affectivity. Each of the three kingdoms has its own rules.

The three kingdoms are mentioned by many authors, techniques, and disciplines; they are variously referred to as the three centers or as the three brains; nonetheless, in the context of this book, we will refer to the three kingdoms as the body, the mind, and the emotions. These are the three kingdoms that live in us. When we look at patterns, we want to be able to look at how a pattern expresses itself in each kingdom, and how each center links with the other two.

Integrating the three kingdoms is part of the work of consciousness. Therefore, it is necessary that we know how they work individually.

Each one has its own language to communicate with us: sensations are the language of the body; narrative is the language of the mind; sensations and narrative connected are the language of the emotions.

The body houses the physical sensations; in these physical sensations there is no judgment. We learn to feel, to recognize and to connect with sensations. This is the foundation of LKIM. In each class we re-learn to feel; this is necessary as many people have lost this connection to their essence.

The kingdom of the mind is the kingdom of the story that I tell myself. This is the story I tell myself about what I am seeing, living, thinking, about myself and others. Thoughts always tell a story.

Emotions are physical sensations put into context. My chest feels tight, my breathing is short; consequently, I associate it with a story — then I say, "I feel anguish". Perhaps, I have a constricted abdomen, my hands are closed, my jaw is locked; then — based on a present story or a past story, I say, "I feel anger".

Sensations always precede the story; both define an emotion, and it's the emotion that drives us to act.

Understanding how each center works will allow us to differentiate minute behavior that inspired the original pattern we learned in a moment of fear.

The story I tell myself is always in the past or the future. Your story is always reviewing, analyzing, the elusive "thing" that happened; or your story is planning for the unknown "thing" that is going to happen.

When you give the mind a task, it will do what it knows how to do: orient itself, plan and memorize. Additionally, your mind

will ramble, invent, and move your attention from one thing to another. The mind will always do this, if — you leave unattended like a loose puppy. Permitting the mind to jump from the future to the past can lead to tragic fantasies.

In the kingdom of the body, there are sensations happening in the present. We don't have post-factum sensations. I can elaborate, remember my sensations; but they can only happen in the present. Let's say, I am cold now. Tomorrow I may say how cold I was yesterday, but I am no longer feeling cold; I'm making an observation in the abstract.

Consciousness cannot be understood; it feels like being who you are. However, many times we use the mind to inhibit what we feel; we distance ourselves from our own Highest Self and from our Consciousness.

When the mind is not in the present, it remembers the past or plans for the future. When the mind is anchored to the sensations, it has the ability to remain in the present moment. **This is the super power we are going to develop in this book and you will discover tools to help you in the practical resources section. (You can gain access to them by clicking here.)**

When the stories we tell ourselves catch us off guard, when they overwhelm us and the resulting feelings are not good; we can choose to shift our attention to the sensations. We will learn to 'be in the present' through the practice of LKIM. Significantly, this is a way to release our mind from its fixations without fighting them. When we are clinging to the mind and to the story it tells us, the mind cannot access its higher nature of creativity and inspiration.

Marcel Proust has said eloquently: “*The true voyage of discovery does not consist in searching for new landscapes, but in having new eyes.*” The LKIM process that we are going through will give you the skills you need to develop these ‘new eyes’.

When we experience new bodily sensations, as we do in each LKIM class, we enable the creation of a new narrative about ourselves, which will generate different emotions. Remember — consciousness emerges when there is a perception of change in sensation. This is where we open ourselves to the infinite possibilities.

Embodied mind

There is nothing in the mind that has not been in the senses before.

Aristotle

To enter the kingdom of the mind we need to know its rules. The first rule is: the mind is always telling a story. The mind uses 'story' to justify the sensations that come as a result of the constant question; "Am I safe?" that the nervous system is asking itself. The "Am I safe?" question is the pillar of survival.

The Polyvagal theory of Dr. Porges indicates how neuroceptions (the neural circuit that senses safety and risk) are unconscious. Neuroceptions define whether the nervous system is going to enter a period of alert or a period of comfort; thereby, activating changes in the physiological state. Dr. Porges states:

"We can go into a room, and there may be some signs that can bring back memories of something we were embarrassed about or that hurt us. So, we go into the room and we get this physiological and practical response. But we have no idea where it came from. So what the polyvagal theory emphasizes is that neuroception provides the triggers for the mechanisms that move us into a physiological state. We are not aware of the triggers, but we are aware of physiological state changes. So, when those physiological state

changes happen, we get very creative, we try to figure out: "Why do I feel irritable? Why am I reacting? Could it be that I don't like you? Could it be that I don't like this environment? "So we create a narrative. Sometimes the narrative is very self-directed, when we say, "I feel very bad about myself, that's why I can't function well in this room." But all this lacks, is honoring and respecting the body's responses, which actually occur on a very reflective and adapted level that we have in our nervous system from our evolutionary heritage."

We then see how the most advanced scientific theories directly support the idea that the physiological state of the body precedes the story we tell ourselves. This is the same story that can liberate us or it can lead us to boredom.

The mind has many functions. Centrally, surviving — while being guided by the physiological state — is the most important.

In this context, we are speaking of the functions of the mind contained in the cognitive functions; a few examples are: spatial orientation, temporal orientation, attention, memory, language, and execution functions. Biologists call this the cognitive functions of a person; they are functions of the mind.

Thus the mind can project, it can design, it can plan; thus, we can learn, we can remember the past, we can direct our attention, and, of course, we can develop language.

The mind can be our most important ally, it is not something we have to fight against. Although there are times we want to turn it off; it has helped us to survive and evolve. The mind can be our best friend, it can create wonderful things; but it doesn't

have to take over our whole life.

We need to train our attention; doing this will consciously put the mind in our favor. Training our attention prevents the mind from inventing dangers where there are none; additionally it will help us monitor our behaviors before they become an action we will later regret.

Attention and movement are LKIM's greatest tools for awareness. What do we 'attend to' in an LKIM class? The body. More specifically, we pay attention to the sensations of the body in movement; we pay attention to the changing sensations while we move. When the self emerges, remember?

This has to be trained. For some people it is very kinesthetic, and for others not so much. Yet, we can all develop and grow more; and in doing so, we can increase our connection with consciousness.

"The effort to pay attention is the essential phenomenon of free will," says William James.

This teaches us the difference between "paying attention" to an action versus when an action merely "catches" our attention.

When something catches our attention, it is an external stimulus that triggers certain mechanisms, which are already predetermined in the brain. For example, if there is a loud noise or a lot of light, my brain will attend to the stimuli and respond in

an automatic, predetermined way. The stimulus has triggered this response. This mechanism that we share with animals is not a process of conscious attention; this is an aspect of the brain's structural determinism.

This automated response is very different from voluntarily paying attention to something or someone. A very important distinction must be made here: external stimuli can capture our attention for a moment or an instant; but external stimuli doesn't have the ability to keep our attention on them. We grant it. Therefore, attention isn't something that someone takes from me, but attention is something that I give. Conscious attention is beyond the first attraction that the object, the person, or the situation may have.

Where you put your attention is an ability that you can choose to access. Where you put your attention gives your mind focus. At LKIM, we learn to bring our attention to the moving body, in a specific way that regulates the nervous system and quiets the mental narrative.

When we decide where to put our attention, there is an effort of active attention that helps us embrace an idea or thought for a longer time. That is the force that we develop with the observation of patterns, which allows us to hold our attention on what we want.

Ian Robertson says that attention sculpts brain activity by turning certain sets of synapses on and off. Therefore, we can strengthen those synapses through attention. So, the deci-

sion to attend something makes the brain work in a certain way; this completely recalibrates the organization pattern and how the brain works.

Directed attention shapes the mind and brain. Remember, the language of the brain is movement. ***Thus, LKIM's combination of attention and movement not only connects feelings and thoughts allowing an embodied mind, but subtly regulates the nervous system and opens the door to consciousness.***

Attention leads us to changes in the structure and functioning of the nervous system which will impact the body, mind, emotions, and behavior.

But that's not all:

"Attention is the sacred energy entering me. Be sensitive to it. Recognize again and again that it is there."

Dr. Michel Salzmann

We want to vibrate in resonance with our higher self, with who we really are. By training our brain and directing our attention, we can find creative ideas and solutions that come from who you really are. However, you will have to tune into a higher consciousness; within this discipline your mind will work with all its creative and decisive potential.

The mind categorizes and labels, therefore the mind creates prejudices. We have a mechanism that generates voices over

Directed
attention
shapes
the mind
and brain.

voices; I have a negative thought, then another one comes and takes over, and tells me to think positive. Conversely, we think we haven't worked enough on ourselves; inexplicably, it's a never ending judicious spiral of one voice over the other that separates us from our experience, ourselves, and others.

When we add the structural determinism of the nervous system's need to create repeating patterns to the mind's ability to memorize and plan; then, the mind expects the same thing to happen all the time. This is what robs us of the present. Advantageously, we can always recover through sensations.

We can turn off the mechanism of the mind when we are aware of it; it does not happen by our desire to eliminate the thought pattern. If I try to control my thoughts and a “negative” thought comes along and I can't help it, then I reinforce the belief that I am not good enough and I have failed.

Therefore, the objective is to observe the thoughts from the security of my body support.

Consciousness comes from remembering who I am; through knowing I am not that thought or that mind. I am the consciousness that observes it.

If I try to control my thoughts, I enter a spiral of self-punishment. In the judgment of my thoughts and self-judgment I entertain unnecessary violence towards myself.

To improve the link with the mind, I need to shelter my thoughts; not fight with them.

To improve the
link with the mind.

I need to shelter
my thoughts;
not fight with them.

We have to end the war with the mind. We must not be afraid of our thoughts, we must not create violence against ourselves. Our thoughts, per se, do not create reality, what creates my reality is holding onto them and letting them define my behaviors.

It is not bad to have a certain thought, there are no bad thoughts, nor are you going to attract disasters by thinking something ugly. Being obstinate in holding onto the thought is what carries the consequences you do not want; not because of the thought itself, but because it will direct your behavior. Your behavior is the one that creates reality; if you don't act as directed by that thought, it won't hurt you or anyone else. We let the thoughts pass. To do is to know. Take action to know the wisest part of yourself.

An embodied mind is a mind at peace, which does not lose itself in repetitive, compulsive, alienated stories. An embodied mind is capable, it can bring attention to sensations, it can be contained and anchored in the body to access a higher mind.

The mind always says that something must be done, the ego also says that something must be done. Yet, our manifest intention is to observe, to allow things to flow, to allow the higher mind to guide us and then we can take action from that internal wisdom.

This is absolutely liberating, because you don't have to do this or that thing but rather learn to be in yourself, to be human again. In the resources section [**I share a protocol for you to start getting closer to your mind.**](#)

Embodied emotions

"I suspect that consciousness prevailed in evolution because emotions are indispensable in the art of living."

Antonio Damasio

Ah! Emotions, the great mystery. In my own journey from the head to the body, I inevitably encountered emotions. I confess that this has been the toughest to develop. With a privileged intellect, and an enormous sensory capacity, the emotions were elusive to me. Trusting them, and letting them guide me, was a place that took me years to get to. Trying uselessly to control them created constant tension in my neck, throat and hips. Opening space for them made me panic. Little by little, well anchored in my body, I was getting closer to that which at the same time was unknown to me, it took me by surprise, inhibited me and surrounded me. Daring to feel and express them, opened an internal space of unprecedented power, and this is my wish for you.

Antonio Damasio tells us that without emotions, we would not have consciousness. Feeling what happens in the moment, as it happens, is the basis of consciousness. In addition to Damasio, many scientists, and certainly, the mystics, agree that to be a conscious being, you have to feel your emotions; there is no other way.

If you have been told that what you feel is inappropriate, if someone uses your feelings to devalue you, or if you are told your emotions cannot be felt, I regret this for you.

I, too, was told this. Hence, I know the pain it causes to believe this disinformation. I grew up in a house where there was no place for me to express my emotions; I remember quite well when I was little that there came a point where I became disconnected from my emotions. Due to the loss of feeling I asked myself: What should I feel in this situation? It was tough, being distant from myself and my internal compass. I couldn't find my place in the world because I had lost myself. I understand the pain that comes from believing that there is something in you that should not be there, that makes you bad, not good enough and out of the ordinary. Many of us know firsthand the debilitating effect of this suffering, the internal struggle, and the tremendous judgment on yourself.

As I deepened in my personal work on consciousness through the body, I befriended everything that excited me. I opened an internal space for everything that was happening in me. Inhabiting my body was what made it possible for me to befriend my emotions, and made it possible for me to recognize that everything in me was valuable.

All emotions are valuable. Accordingly, the belief that there are "good" and "bad" emotions, "low" and "high" emotions will separate you from yourself. Emotions must be felt, not "managed" or "repressed" or "elevated". When you feel them deeply in your body, that's when they transform you spontaneously and naturally.

If you have been told
that what you feel
is inappropriate,
if someone uses your
feelings to devalue you,
or if you are told your
emotions cannot be felt.
I regret this for you.

Nevertheless, there is a distinction that is fundamental, where once again your body becomes the bridge to consciousness — one must ask a pivotal question of oneself. This question will change your whole relationship with your emotions: ***Does what I am feeling now correspond to the present situation or does it come from the past?***

If you discover that it is an emotion that comes from the past, it is a gift. A unique opportunity to feel something that has been abandoned in you for a long time, waiting for you to pay attention to it so that it can free itself. How do you know if an emotion comes from the past? Because it feels the same, because it offers you the same internal landscape that you have been feeling for years.

There is a very powerful question that I propose to my students:

How old is the person who is feeling that emotion?

And if the answer is not the current age ... Well, it is time to make room for that child and listen to him/her. She/he has been waiting for someone to do it for years ...

Ask yourself this questions and listen carefully to your answers... you could be surprise.

If you are present in the here and now, that is, if you are planted in your body, then most likely you will react in the best emotional way to what you have in front of you. For example, if there is injustice in front of you, anger is appropriate and will guide you to take firm, non-violent action. If you suffered a loss, there is no choice but to feel the grief, pain, and sadness.

It is not necessary to “elevate” it or “transcend” it — it is necessary to feel it, because it is human, it is what is right and it is what there is, in the present moment.

To know if it's a repetitive or responsive emotion, the key is to feel your body. An old emotion feels exhausting, you tend to run away from it and it can make you lose balance. This happens because you repress it or it possesses you. You feel yourself repeating yourself and growing tired of it. It will limit your possibilities and it will make you feel like you are in a vicious circle. An emotion that is the natural response to the present moment, refreshes you and sets you on a clear course of action.

Naturally, opening up to emotions, especially those of which we have become expert evaders, can be terrifying. Yet, inside of you, is the courage to feel, to emerge for yourself. The body is the anchor that makes you feel safe, as you navigate and conquer your emotional world, through being present.

Humberto Maturana affirms that emotion is a chemical change, the chemical activity in the autonomic nervous system. A feeling is when I know that I have an emotion. For example, falling in love produces more accelerated movements of the heart. There is an expansion in the chest, there are certain chemical processes that are triggered, and there is a spark in the eyes. But if we did not know how to name it, it would only be an emotion. The moment you name it, it becomes a feeling.

The relationship of emotions with the body is a double relationship, it occurs in the emotion and the feeling. In the emo-

tion that we are referring to, the change in the chemistry of the body defines the emotional states. This chemistry is at the cellular level, yet, we can also feel these body changes, at the musculoskeletal level.

When you practice LK Intelligent Movement you develop the ability to be present in yourself. You train yourself to open up to what is really in you, not to what you were told there should be. The real inner space that you open in class, enables a welcoming place for your entire inner world.

Our emotions have been pathologized. If you are a little sad or somewhat anxious, the doctor medicates you or the guru tells you you are not doing the work. In this society it seems you have to be happy all the time, because if you aren't, then you're not doing something wrong. The basic emotions, which are expressions of life in us and different emotional landscapes, are rejected and categorized.

We say that we are spiritual beings having a human experience, but sometimes we don't want the full human experience, just the nice part, and that isn't possible.

If we have suffered a trauma, we are convinced that feeling an emotion will kill us. On the one hand, all these poses that we have introjected from the culture, tells us that certain emotions are bad. On the other hand, we have the voice of real trauma that often tells us that feeling an emotion is life threatening. Debilitating trauma is why people stop feeling, lose their memory of the trauma, or lose the idea of chronology of the events. There is a disconnection and an erasure, because

the voice of the trauma tells us that the danger that was experienced remains in the sensations. The biological and cultural connections are intertwined again to reject our emotions.

"The emotion that can break your heart is many times the same that can heal it"

Nicholas Spaks

When we reject an emotion we are rejecting that child who felt abandoned, sad or wounded. All those emotions still live in us, and by denying them we continue to maintain an unnecessary inner war. Embracing emotions is stopping this rejection of yourself.

When there is trauma present, and we all have experienced trauma to a greater or lesser extent, there is also a very great resistance of the nervous system. This resistance can be overcome through gentle movements, without forcing it. When this process begins to happen, the emotion loses strength and is no longer dangerous.

When you are able to feel the sensations associated with emotions, to feel the emotion in all your body; focusing your attention makes you go from the head to toes. Then you can embody the emotion. It is the same process for thoughts and emotions: embrace everything.

It is like the well-known metaphor of the never changing sky. Sometimes it looks cloudy, stormy or sunny, but the sky is the same. This is the metaphor of the awareness of your observing self. Your essential self knows it's not in danger in the storms, it knows it's only a chemical reaction of the brain.

Embrace your
emotions
is stop
rejecting
yourself.

We have to stop thinking that emotions put us in danger, just as we did with negative thoughts. The fear that is underneath, is the fear of death and madness. These are the basic fears that make us reject emotions. We believe that if we feel we will die or go crazy.

LKIM is not a substitute for psychological therapy. We may know that there is an intense feeling that comes from a certain issue of our lives. Maybe a childhood injury that you need to attend with a qualified therapist. When we get consciousness it will indicate the next action, an inspired action, a guided action that will lead us to take responsibility and grow.

This is how we integrate body, mind and emotions to ensure we can take mature action in the world. When we relax our bodies, the mind becomes lighter and the emotions also lighten. And we will be able to act in the world, in a more mature and appropriate way, separating our emotions from our behaviors.

Let's say you are angry because your boss did not value your work. You have an emotion that overwhelms you; you are reminded that when you were a child you were not valued at home. That emotion, especially the intensity of the emotion, doesn't correspond to what is happening now. If you react from this childhood memory, you would go to your boss, tell him you quit, and then, go home crying, with no job. You still think that nobody loves you, that nobody values you, and now you have no money. You turned that emotion into an action, with resulting behavior that is going to create more discom-

fort in your life.

In LKIM you're invited to feel emotions in an intimate atmosphere. A safe place where you can be with yourself, with people you trust, and before whom you can express yourself. Then feel the emotion, give it a space, let the emotion settle in your body. Feel it deeply, take all the time you want, knowing that it will end. Once the process is over, you decide what the appropriate action is.

Making time for the pause is very important; when we choose not to act when the emotion surpasses us we allow ourselves time to initiate mature and non-impulsive behavior.

We create bad situations, with our behaviors, by allowing ourselves to be driven by those thoughts and emotions. This behavior reflects a pattern; which is why we observe patterns. When we observe our patterns we discover self-knowledge, which is the freedom we long for.

We must take more responsibility to live the life we want to live. We can only do this by knowing ourselves better, getting out of self-deception and practicing the characteristics of consciousness.

Being aware is not only having a higher vibration, it includes taking real responsibility for your actions, realizing what you do, and all its consequences. We can only achieve this through self-knowledge, eliminating self-deceit, and looking at yourself straight in the face.

In each Intelligent Movement session, we will practice the characteristics of consciousness that will allow us to transform those behaviors and habits. Our technique will allow us to observe while we live the experience, to think while we feel and move. Through movement and observation we make what we do real.

We must take immediate responsibility for our nervous system. If it is in shock due to our behaviors and everything that surrounds us, then, it is overwhelmed and burdened. These neurological events will bring us discomfort. The constant practice of well-being is what sustains your adulthood. We don't do it just to feel good in old age, to stay flexible and to raise our consciousness. We do it to be mature adults who have an influence on their world, and at the same time surrender to the mystery of life. The constant practice of well-being is not a new age thing, it's not a frivolous thing, it's not a luxury, most importantly, it's what supports you as an adult. It's what gives you peace in the inner world, and power in the external world. Embodying consciousness enhances your maturity in your day to day life.

If knowing is doing, better actions will lead us to know and connect with our healthiest, most conscious and essential parts.

FREE ONLINE WORKSHOP

September 4th

ADD TO CALENDAR

SHARE WITH FRIENDS

