

Improving the Ability, Guidance and Deed Awareness Through Movement.

By Moshe Feldenkrais

Chapter 4: paragraph 9 The Structure and Virtues of Function

This is an easy-to-read table to compare a translation from the Hebrew by Eva Laser and the English translation from 1972. Translator unknown.

New translation from Hebrew p 56 by Eva Laser	The English translation p 45
<i>MADE AT THE END AND PLANNED FROM THE START/ LAST IN DEED FIRST IN THOUGHT</i>	<i>THE DELAY BETWEEN THOUGHT AND ACTION IS THE BASIS FOR AWARENESS</i>
The pathways in the third system are more complicated and longer than in the two older systems.	The nerve paths in the third brain system are longer and more elaborate than in the two older systems.
Most of <i>the actions</i> of this third system are carried out through the old systems, although there is the possibility of direct command of the third system of the "execution" mechanism.	Most of <i>the operations</i> of the third system are carried out through the agency of the other two, although there are paths for the third system to exercise direct control over the executing mechanisms.
This organization causes a considerable delay in the beginning of the execution, so that the "Last in deed first in thought" is not an insignificant saying.	The indirect process causes delay in the action itself, so that "<u>Think first, act later</u>" is not just a saying.
There is <i>sufficient</i> delay between what is created and carried out in this system, a delay which also allows inhibition of the carrying out.	There is a delay between what is engendered in the Supralymbic system and its execution by the body.
	This delay between a thought process and its translation into action is long enough to make it possible to inhibit it.
This possibility of <i>delaying the image of action</i> and delaying carrying out, postponing, or preventing it, is the basis of imagination and the intellectual judgment.¹	This possibility of <i>creating the image of an action</i> and then delaying its execution—postponing it or preventing it altogether—is the basis of imagination and intellectual judgment.
Most of the <i>operations</i> of this system are carried out by the older systems and limited to the speed of these mechanisms.	Most of the <i>actions</i> of this system are carried out by the older systems, and their speed is limited to that of the older ones.
Thus, for example, is it impossible to understand the content of printed material faster than the eyes can read.	Thus, for instance, it is not possible to apprehend the meaning of printed matter faster than the eye can travel across the page to read it.

¹ Teaching by handling by Yochanan Rywerant part II, the basic technique 5, page 57

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It is impossible to express a thought faster than to say it.	Thought cannot be expressed more quickly than it can be pronounced in words.
Hence, improving reading speed and speed of expression is one of the means to speed up the thinking.	It follows that faster reading and faster expression are one of the means to faster thinking.
The possibility of a <i>delay</i> between the formation of the <i>mental form</i> of any action and it's carrying out is the basis of awareness.	The possibility of a <i>pause</i> between the creation of the <i>thought pattern</i> for any particular action and the execution of that action is the <i>physical</i> basis for awareness.
It allows to pay attention and examine what is made <i>in us</i> at the moment of the <i>intent of action</i> and at the moment of carrying out	This pause makes it possible to examine what is happening <i>within us</i> at the moment when the <i>intention to act is formed</i> as well as when it is carried out.
The possibility of <i>inhibition</i> , that is, the possibility to extend the time between the intention and carrying out, allows a person to learn to know himself.	The possibility of <i>delaying action</i> — prolonging the period between the intention and its execution— enables man to learn to know himself.
And there is something to learn to know, since the systems that carry out our internal impulses act by themselves, just as they operate with the other developed animals.	And there is much to know, for the systems that carry out our internal drives act automatically, as they do in the rest of the higher animals.