



THE GRINBERG METHOD®

The Grinberg Method's
professional studies

The art of touching people's lives

A student handbook

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Introduction

The profession of practitioner of the Grinberg Method is a discipline that involves you on all levels of the human experience, requiring learning and development in your thinking and behaviour, on an emotional and physical level. It requires and teaches clarity of thought and expression, concentration, physicality, body awareness, self-control, compassion, detachment, self-confidence and the ability to demand. You learn to become more responsible, attentive and independent and to offer this same possibility to the clients you work with.

Working with clients means that you will meet many people who come to learn how to deal with different issues in their lives, some of which are intense or painful. Each session is different as for each person the focus of the work is different and your touch, strategy and approach need to be adjusted to the individual. This creates a challenging working environment.

Imagine a profession that makes you stronger yet demands you to be more attentive to others, a profession which allows you to be generous and supportive and at the same time intense and direct, and which concentrates and builds your will so you can direct it to give a precious learning experience to many people. You learn to bring the best in you so you can teach others to do the same, all in all creating a profound contact with your clients.

By learning the Grinberg Method's three years of professional training you join a body of study that constantly develops; in content and structure, through its advanced studies and in the training of its teachers.

In this handbook you will find descriptions that aim to clarify how the profession is taught, what is involved in learning it and some of the key ideas behind the Grinberg Method.

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What is the Grinberg Method?

The Grinberg Method observes people as individuals on any human level, be it mental, behavioural, emotional or physical. We differ in our capacities and qualities which we use to perceive and pay attention to what surrounds us. This is defined as our basic potential. People are capable of learning and wanting to increase their perception of reality around them, access their personal capacities and qualities, evolve and grow, and become more of who they potentially are.

The Grinberg Method also observes people in the context of their reality; how they use their basic potential in response to experiences life brings them and the choices they make. A person fully perceives reality when within a situation he is able to see what is happening and then think with clarity, have the full experience of the feelings it provokes and can act and respond in a way that is adapted to the situation and in accordance with his own needs.

Often people try to fulfil the expectations of society and culture. In the effort to be like everyone else they tend to create uniform activities and ways of being, comparing themselves to others; they try to fit to the way they “should” be. In doing so, they limit their own potential and reduce their capacity to learn and adapt, creating personal suffering. Their ability to think, move, express themselves and use their bodies is affected in a way that creates discomfort, diminishes confidence and which becomes self-damaging, as it is repetitive and disregards what their body needs.

The Grinberg Method teaches people to experience their unique way of being as a response to any activity and experience in their lives. The goal is to become an individual and naturally express and fulfil personal qualities and abilities.

Fear and pain are two of the most intense forces that affect human beings. They are natural and simple for the body and are designed to be used for survival and self-healing. They are essential energies in how people learn, evolve, adapt, create, find new solutions to difficulties and problems or learn from mistakes. And still, fear and pain are often regarded as enemies and people try to avoid them, protect against them and are unwilling to experience them. Rather than perceiving their true nature and living a direct experience, people create a static interpretation and respond with automatic reactions within fixed patterns.

All that happens in life is experienced through the body. Each experience that was either very intense, such as a trauma, or that was repeated, is left as a memory in the body, affects the present and will continue to affect the future. People are shaped by their history and often into an automatic way of being, reacting to triggers in the present in the same way they did in their past. In their different shades, fear and pain can be found in the core of every experience. Thus, automatic reactions will exist in all aspects of a person’s life; the idea of being afraid is enough to start reacting before anything is truly frightening, and the thought of pain is enough for the body to start contracting to avoid feeling anything at all.

The goal is to stop the repetitive automatic reactions in general and more specifically to pain or fear, while experiencing any one of them in the body, without the effort to control the experience and not turning it into a negative one. This involves learning to distinguish between an automatic reaction, based on history, and how the body really perceives a situation. Thus, a crisis can be turned into an experience that strengthens rather than weakens, and one in which a person can choose to learn and evolve. The possibility of numerous fresh moments in life, containing new, enriching and fulfilling experiences is thereby created.

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The role of a practitioner of the Grinberg Method is to perceive the client and create a situation in which a person can learn to develop his own perception. A practitioner teaches a person to be attentive to himself and to his reality, to learn to be aware and experience life from one's basic potential rather than through interpretations based on experiences of the past that are no longer relevant to the present and future. A person can learn to reduce personal suffering by reducing excess efforts to conform to something that they are not and by choosing to stop automatic reactions to life that are not adapted to the reality of a situation or experience. This allows for more responsibility for one's circumstances, well-being and independence in life.

Disclaimer:

The Grinberg Method is an educational method that teaches through the body. It does not claim to heal, to be an alternative medicine, a massage therapy, or to be considered among the helping professions. It is not intended for persons suffering from conditions considered life threatening. Nor for those with conditions or serious illnesses that require medical or psychiatric attention. Moreover, it is not intended to be a substitute for any kind of treatment. The method has no ideological or mystical basis and does not demand any particular lifestyle.

The profession of a Grinberg Method practitioner

Working with clients

The Grinberg Method teaches people to use their own capacities to deal with personal difficulties and struggles. Clients are taught to deal with issues in their lives by heightening their perception of situations and increasing their awareness of the experience through their body. This creates a shift between explaining or talking about life to experiencing and living it.

As a Grinberg Method practitioner you work with clients in the structure called a one-on-one learning process. A client comes once or twice a week for a 1-hour session. Sessions vary from one client to another according to the individual you work with, the condition and the client's aims of the process.

You define the aim of the process with your client in the first meeting. Some of your clients will want to focus more on a physical condition, pain, discomforts and the like, and for others the focus of the process will be about moods they have, their level of concentration or ability to communicate with others, along with many other subjects.

As a practitioner, you accompany a client for a period of time; a process can take a few weeks or several years. You and your client become partners in the process, which demands of the client to learn and of you to adapt to the resulting changes. The client's participation and will to learn are part of what makes a process be a successful one.

There are no recipes for the different conditions and, even if some of your clients come with a similar condition or aim, your work demands of you to think, plan and create a teaching strategy fitting to the individual. You work with people of different ages, backgrounds and wishes. Each client requires a varied approach, type of touch and teaching, but all clients have processes with a common aim of becoming more of their potential and to stop what causes them suffering.

You teach through many types of touch and techniques, using instructions, questionnaires and descriptions, and through training programmes that your clients can use to practice at home.

In a session, the practitioner creates an atmosphere that is intense yet safe, to allow the client to learn deep relaxation, silence, how to allow fear and pain in the body, to go through past experiences, describe different aspects of automatic reactions and old conclusions and stop them. It is a process built as a climbing spiral; by unifying the client's attention and clarity the client is able to control what was automatic and belonged to the past. This allows the energy that was previously invested in past experiences and reactions to be recuperated, making the client more powerful, more attentive and able to learn further.

As partners to many processes, practitioners are trained to be detached. This term does not mean you become unaffected, distant or indifferent towards what your client goes through. Rather, it describes a way that permits you to fully participate in the experience of your client, while not being carried away by it so you are able to lead the session towards its defined aim. Part of what would allow you to accompany your client in any experience is your own training to allow fear and pain without the efforts to control or limit the experience. Through this, you create the same possibility for your clients and are able to accompany them.

All in all, the profession allows for interesting working days in which not one hour is similar to another. You can expect to end a full working day with a sense of satisfaction and energy rather

than the feeling of being exhausted and depleted.

The profession as a discipline

Joining the school of the Grinberg Method means joining a discipline of which the demands reach far into the future and in which learning never actually ends. It is a first step in the many years of training and ongoing practice the profession requires so that you constantly advance your knowledge, level of attention, skills and abilities.

In this sense it is similar to the martial arts that require a lifetime of training to reach the highest levels. To be a practitioner of the Grinberg Method means to want to dedicate one's self to an art that involves a constant demand of development. It is a challenging path and one that can bring considerable personal fulfilment and a myriad of gains.

All aspects of your being, including your professional and personal life, will be affected, making you physically aware, strong while able to relax on a deep level, attentive, clear in your thinking and capable of truly perceiving other people. The discipline aims to teach you to focus your will to achieve what you want in life; to bring a heightened sense of contentment and joy. Part of the outcome is more depth to your everyday experience, being more humane and gaining a "beginner's mind" - the possibility to view any situation in life with "new" eyes.

As a student, and later as a practitioner, you train and practice continuously; both exercising and practically applying in day-to-day activities the concepts you learn, as a means to increasing your attention and willpower. In this way, the profession of practitioner does not begin when working with your clients and end with your private life— you are you in both.

In practice

The practicing of the profession as a Grinberg Method practitioner is designed to achieve several elements:

- A practitioner is free to work and practice anywhere in the world, in any culture or society. The Grinberg Method was, and is, practiced in many places for more than two decades. In the course of this time a number of practitioners changed their residence and were able to adapt and succeed in their new country with relative ease. Any community can benefit from having someone who can deal with pain, with the results of trauma and with day-to-day stress and tension. Practitioners should be able to find a respected and vital place in any community.
- Anyone can be a client, regardless of one's education, cultural group or age, and learn to get closer to being one's self, pay attention and become well. This work has no political or religious affiliations. It excludes no one and can be relevant for all. The only situations where the Grinberg Method cannot be used is when people are either very sick or are, for any reason, unable to learn.
- When practiced successfully, it allows for economic independency and a high standard of living.

Being a student – becoming a practitioner

The Grinberg Method is taught with the aim of training excellent practitioners. Excellence in this work means having the ability to give all of yourself to the process of teaching clients, hence to remain focused and clear for the full hour of each session, be direct, powerful, effective and adapt your way of being and work to each client; to be able to pay attention to another rather than being self-centred. This necessitates a long and much disciplined struggle, a training and practice carried out over years to master the profession to an effective high-level degree. The three years of study and the following advanced studies aim to achieve this.

As previously mentioned, you learn a profession that touches all levels of the human experience. You will learn to think, stop routine behaviour, allow fear in your body without resisting it and pain with no reaction to it, and pay attention to areas of your body and depths of experience that you never knew existed. You will gain skills to achieve silence, act without hesitation, teach through touch and movement; all so that you are able to relate to your clients in a significant and effective way.

In addition, the personal demands you make on yourself should not just be about participating in the studies but should equally be about increasing attention in your day-to-day life and strengthening your will. In parallel to your studies you will be asked to go through a one-on-one personal learning process yourself in which you cross your own borders and create change in your life.

Before you start to study you should become a client, if you are not one already. This is so that you have a direct experience of what the profession does. Throughout the studies students learn and train to be able to do what they teach others to do. This is required both ethically and in order to teach from one body to another; for example, it is easy to realise that in order to teach others to relax you need to be relaxed yourself.

From the very start of your studies you will be challenged to engage your responsibility, your commitment and your will. At any stage of your studies you are expected to give sessions to clients and provide an excellent service, limited only by the tools you already have, not by the quality of your work while using those tools.

Demands of the professional studies

During your studies, demands and requirements will be made of you in accordance with the stage of your studies. They have been designed to bring out the best in you and challenge you to become the best professional you can.

Training is done during the weeks of study and in between, in a group, in one-on-one sessions and alone at home. Some of the training is general, other parts of it aim to touch the specific subjects on which you need to achieve change. We expect and demand of our students to practice often, and a lot, in order to achieve and maintain a constant high level of work.

After the first week of study you will already start hands-on work with people, communicating with potential clients, interesting people in what you do and actively practicing what you have learned. Part of the requirements to successfully complete each stage of the studies is that you regularly work with a growing amount of clients, building your confidence and your ability to present and practice what you do as your profession.

As you study you will be evaluated and supervised, through private lessons and supervisions, and by the course teacher following your development. The aim is to show you what areas you need to give more focus to improve them, which old habits must be stopped and how to strengthen what you do well.

Once you have your first year certificate you become a first stage practitioner who can now earn money from your work. We recommend that you spend as many hours as possible, both paid for and not, practicing your profession.

As a student you are required to give your undivided attention to the studies – including putting aside other types of knowledge or training – so you do not get confused, do not waste your energy and time on a combat with old knowledge and are as open as possible to learning something new.

Once you have obtained your international diploma you will become a qualified practitioner and are eligible to join the local Association of Practitioners of the Grinberg Method in your country. In order to remain a member of the association, thus able to participate in post-graduate international courses, you will continue being supervised regularly by designated supervisors and in accordance with the requirements of the associations.

We train our students to be fulltime practitioners. We do not recommend learning the profession as a hobby as it is an art that demands intense personal commitment and investment in training, in practice and in the involvement of the practitioners in what they do. By the time that you become a qualified practitioner we expect you to have become an established practitioner working fulltime.

As a qualified practitioner, in order to become proficient in the skills of the profession, a lot of hands-on practice is required, in similarity to any other profession in domains such as arts, sports, science and others. Our experience shows that ten years or an approximate 10,000 hours of practice, together with constant further learning – in courses, private lessons and consultancies – are required to reach a good level of practice.

What we look for in a student

Having taught the profession for more than 20 years in a number of different cultures has clarified what qualities are needed to become an excellent practitioner. Generally speaking, one does not need to have a particular kind of personality but has to have a sense of humanity, the willingness and aspiration to learn and evolve, together with the wish to make a difference for others rather than being focused on one's self.

Below are a few, more specific, qualities and tendencies. However, as we are all unique, those will appear in different ways in different people. In addition, since the school aims to encourage and support the development of individuals, students are not expected to adopt a ready-made personality; rather, they are expected to develop their own abilities and express them in their own way.

To be able to practice the profession one needs to want to be curious, to develop a real hunger for learning and discovering and to enjoy being surprised. A student is someone who can become flexible in thoughts and actions rather than hanging onto routines or the continuation of the past. This includes the ability to be light and not take one's self with a lot of importance. By

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developing this flexibility one can learn from mistakes and change, rather than protect and suffer, from an old automatic way of being, and be able to turn different situations, whether light or severe, into opportunities.

A practitioner needs to have a genuine interest in people and thus be ready to overcome any fears relating to touching others. This includes agreeing not to know, not being self-righteous and intentionally, no matter the level of knowledge gained so far, seeing the client with new eyes each time.

To be a student means to want to develop strength and will, and become an effective example to others through these qualities, meaning to be someone who has the basic courage to deal with fear, pain and human suffering, while staying humane, intimate and true to one's self.

To learn the Grinberg Method also entails that a person wants to be an individual; a student should want to be an open-minded thinking individual rather than turning into a believer, follower or dependent on the opinions of others.

Thus, a student needs to have the willingness and wish to have a discipline that allows for a profound learning. This implies training and complying with the profession's requirements, not by way of being obedient but as a personal choice.

The profession is also about being physical, the enjoyment out of learning to be a body and having a profession that in addition to being an intellectual challenge poses a physical one too.

Finally, a student must have the freedom to study, meaning have the time and means that will allow the student to devote his attention to learning and training.

The tools of the profession

The practitioner aims to work efficiently and effectively to reach the goal of the process; achieving the sought for change and results in the client's life, body and the way the client perceives reality. Changes on all these levels occur throughout the process and they are noticed and followed by the practitioner who uses both touch and verbal communication as tools of the profession.

Touch as a language

Touch is commonly used to relax muscles, stimulate circulation, to reduce stress or balance energy flow. The Grinberg Method uses touch to teach; the practitioner communicates with the client's body using various expressions of instructive touch calling the client's attention to a certain area and the experience that takes place.

During the three years of study four basic kinds of touch are taught, within which there are numerous variations. About one hundred techniques are also taught, each of them a combination of types of touch, directions, intensity and speed, put together to teach a specific lesson. Like verbal sentences they present a request to the body to focus itself on a specific area, allow it to go through a certain experience and do what it naturally does without interruption or interferences from the mind or the past.

The aim is that the client becomes able to control and choose if to react to whatever happens or to go through the experience with whatever sensations it involves. Thus, there is no way for the practitioner to do the work for the client; the practitioner can only teach the client how to reach this possibility.

A lesson taught through touch can be, for example, to direct a person to relax and let go of contracted muscles, thus allowing the body to intensify circulation, bringing an even more profound relaxation. Other lessons are achieved by identifying and pointing out, using touch, patterns or automatic reactions maintained in the body, to be stopped by the client after learning, as a physical experience, how they are created and repeated.

When dealing with pain, instead of trying to heal a person's pain, the practitioner uses touch to focus the person's attention on the pain, showing the way in which the client fights against it and instructing how not to automatically avoid or resist but rather experience the pain. Why? Because often, when the client learns to give enough attention to the body, the body can then deal with the source or cause of pain.

The Grinberg Method refers to the time in which the body rebalances itself as "letting the body work". Through the language of touch we teach a person to achieve a state of attention in which the body's natural abilities are used to maximum efficiency to recuperate and recover.

The more a learning process advances the client's ability to learn through touch increases and the practitioner can approach deeper, more intense subjects in the client's life. Touch can bring memories and old or incomplete events and experiences to a person's attention. The body is taught to complete them, not by understanding them but by experiencing what it could not experience before. This allows people to let go of old traumas, events and emotions, which often were not kept by choice but through being unaware and unable to rid one's self of them.

The practitioner plans a strategy of how to use the numerous kinds of touch and techniques in order to adapt to each client's individual needs. There are no recipes, repetitions or "general" ways of working with a client. The more advanced the practitioner is, the more eloquent the communication through touch; the practitioner is able to approach the right places with more precision, doing so in a way that is adapted to the client for a more rapid learning of the needed lessons.

To touch as a way of teaching is an art. It is rich and allows for a creative space in which people can learn, change and develop.

Talking to a body

Verbal communication is used as another way to intensely focus the client's attention and to affect the body. The practitioner learns to be direct and precise using a descriptive language and giving clear directives, avoiding the expression of opinions or personal beliefs.

The talking is combined with instructive touch to achieve understanding between the practitioner and client and ascertain that both are focussing on the same thing. The practitioner avoids using expressions or names that could have a different meaning for the client and cause confusion. For example, anger or frustration, words that are frequently used, can have a very different meaning and experience from one person to another. Psychological terms, justifications, explanations or interpretations are often generalizations and might cause vagueness, thus reducing the experience of the individual.

During the studies the practitioner learns to perceive clients with more and more accuracy and clarity and is able to use verbal communication tools, such as descriptions and questionnaires, to create a pragmatic exchange that can lead to results. Attention is shifted from verbal concepts to the experience in the body, allowing the client to learn on a deeper, wider and more detailed level. When experiences are described clearly they become real for the body and go beyond the understanding of the mind. This enables the client to learn to be more attentive, clear and honest.

The contents of a learning process

The aim of a learning process is to increase the perception of a person of who they are and how they relate to the reality that surrounds them. The following is a description of the different concepts involved in teaching a client.

Awareness of the body

Today, we have become increasingly head or mind oriented; moving, walking and being physical are less and less necessary and people live as “minds”, not as physical beings. It is a worldwide trend and one that continues to grow. Thousands of years ago, if you were not strong, fast and attentive, you would not be able to catch your dinner and would die of hunger. Today, you can be strong and fast on the Internet and, without leaving your chair can become the richest man in the world and have your dinner made by the best chefs. Even pleasure has become an activity of the mind. This may seem normal and acceptable to our minds, but perceiving only from our mind makes us forget that we are mortal and that our bodies are needed to exist in our temporal reality.

As a society we have lost the awareness that our body is who we are, which leads to negligence in many different ways. People not eating what they need, moving their body in unnatural ways, lacking exercise, and judging their body and wanting it different are a few common examples of what leads to various health complications. Eating disorders, for example, are today a common manifestation of where our culture has arrived to; once, humans could not allow themselves this type of a problem. And, by forgetting the body, we are only aware of the mind’s interpretation of reality. Instead of experiencing and participating in life we watch a “movie” about experiencing it. All of this leads to emptiness and boredom.

The Grinberg Method aims to change the attitude that gives a person the illusion they can get a new body when the old one stops functioning and transform this illusion into the awareness of “I am my body”. People can learn how to live as a body by increasing their attention and perception, and thus know what is needed for them to stay strong, healthy and young, and to live their lives more intensely. Using touch, the practitioner teaches a person to relax, reduce the inner dialogue and control the functions of the mind. These allow for silence, an increase in one’s concentration and ultimately intensify any physical experience, hence building up the intensity of being alive.

Agreeing to experience fear and pain

From the moment we are born to the moment of our death we perceive and experience fear and pain, our own and that of those who surround us. We learn how to respond to them from parents, teachers, friends and whoever else that is close to us. Mostly, we learn how to avoid or resist these sensations; pretend they are not there or blame someone or something for having them. Cultures and their social structures and laws are built to either avoid fear and pain or to use them to maintain the structure. Rarely are we taught how to turn something frightening or painful into a learning experience that empowers us.

The result of it all is that we create structures in the body to limit our perception of fear and pain, even though the body is capable of experiencing and using these energies. A typical example of the response to fear and pain is to do everything to avoid them. To achieve this we do not dare do certain things; we define ourselves in a fixed way – “this is how I am”, which does not allow us to try anything different or new.

No matter what we did throughout our lives, fear and pain were part of it. By trying not to experience them they stayed with us and led us to live a life in which we take very few risks, only do what we “know” we can do and have dreams and expectations that are defined by our status or what we perceive as our limits. We try to please others to avoid criticism and judgement and we renounce new ideas for which we would need to fight. And by doing all this we keep repeating ourselves – our past becomes our future, there is no space for something new to happen and the adventurous and exciting part of life is reduced, if existing at all. And to top it, the effort of pushing away or constantly avoiding fear and pain weakens us and can make the experience of both much longer and more difficult to overcome.

The Grinberg Method teaches how to perceive fear and pain from a different point of reference. They can become experiences which empower rather than diminish us. We can learn to become more aware of, and change, habitual responses to old fear and pain that are still alive in the body. The work of a practitioner is to teach a person how to experience and integrate these energies directly in the body rather than resisting and separating from them. By stopping an automatic reaction to both, the energy of fear and pain becomes life energy and strength. Present fear and pain are also transformed into power which can then support our will to live and fulfil our dreams, wishes and goals. An important part of the learning process is based on this lesson.

Recovery

A large percentage of people suffer from chronic pain, fatigue or weakness, reduced body functions like digestion or breathing, or lack of sensation in certain areas of the body. There are also those who are recovering from illnesses, accidents or other types of traumas. In most cases, a speedy and full recovery should have been possible as the body has the natural ability to heal itself.

However, more often than not, recovery takes longer or is not completed and the suffering is prolonged. This happens because people tend to try and split from the pain or fear related to their condition. They will cut off from the symptom or injury by creating efforts in the body not to feel it, commanding the body to ignore and forget the area and the sensations it has. In doing so they dramatically reduce the body’s healing ability.

For example, for a person who has an injured painful wrist a common reaction will be to tense the arm and shoulder, reduce breathing, limit the use and movement of the area and more, all in the effort to avoid feeling the pain in the wrist. By removing attention from the area, the wrist will either take longer to heal or never recover fully from the injury. In the case of a trauma, mostly, at the time it happened the person could not experience or take it in or did everything to cut away from it. And so, even after the event has passed, the body went on living it and continued to feel the fear and pain involved in it. And the energy directed to try and avoid the experience - even though it is no longer happening - is still invested in that effort. In addition to the immediate unwelcome result of these examples, the efforts to avoid the experience of an injury or trauma create secondary conditions in the body, which can become harmful and lead the person’s condition into a downward spiral.

By cutting off from fear or pain, or learning to “live with” the condition, an injury or trauma does not become any less debilitating or dangerous to the person’s health. In order to allow healing, instead of relating to the condition through the mind and reacting to having it, learn to unify attention and experience it through the body.

In a recovery process a practitioner works to allow the natural process of healing to a maximum capacity. The practitioner does not add or take away from the situation, nor heals, fixes or corrects but creates the best conditions for the body to do its natural work. A person learns to focus attention on the condition, reduce irrelevant efforts, relax, concentrate and become silent; allowing fear and pain to be experienced and used as energy in the healing and recuperation process.

The gap between basic potential and actual potential

We are born with a set of qualities that make up our basic potential. Throughout our life some of these qualities evolve and develop, some are repressed, judged or reduced and some are inaccessible because we are unaware of them. This builds what we relate to as our actual potential. It is rarely the fulfilment of the basic qualities as we have usually been trained to achieve common cultural aims, meet social expectations or value a selected few. We create an image of ourselves and of these qualities that is inaccurate. Our perception is narrowed and possibilities in life are reduced. For example, a brilliant person can believe they are stupid and incapable because of what was told to them to them at school.

The Grinberg Method focuses on the gap between the potential people have and the level to which they have actualised that potential. This gap exists in the way people think, feel, act and experience life. For many people the difference is great and seemingly impossible to cross; the promise of what they could have been is unreal, vague or seems no longer achievable. Instead of fulfilling their potential they stay locked in their heads in long discussions with themselves about who, and why, they are what they are, paying little attention to the fact that there is life and possibilities all around them. People walk asleep in life, not realising that they hunger for fulfilment and therefore never manage to discover what or who they could potentially be.

The gap between the basic and actual potential is individual; even if you appear to be successful in the eyes of your culture, you may still lack fulfilment. A practitioner teaches a person to actualise that potential and become who they are in a natural and individual way.

Willpower

To will is the manifestation of the attention and energy you put in your life. It is an act involving the whole self and is a reflection of our basic potential. In order to fulfil this potential we need to be clear and focused and to deal with the fear and pain that inevitably arise when we put our heart into something. Otherwise, the only achievement possible is in the mind and there is no passion or power to impact reality.

It is a common belief that circumstances dictate what is possible. People very often see themselves as victims of a situation and do not perceive that they have a will that can transform it; they will react in a habitual way rather than choose who and how to be and achieve what they want. Often, when people want anything, they will talk, think and fantasize about it, but seldom act to attain it. Or, they might be so busy thinking about what they wish for that they do not question how they can achieve it. Others are not sure if they have willpower or where to “find” it.

To want something or wish to fulfil a dream is frightening as there is the painful possibility that we might fail. Past losses or failures add to it as they affect the way we see ourselves - self-image being based on events and experiences of the past rather than the person we could be today.

The Grinberg Method teaches people to put their whole self behind their will; to will not only

from their minds but from the sum total of their body so that their hearts, thoughts, natural talents and needs all flow in the same direction. Clients learn a discipline of attention and train it in their lives to become more attentive to when they are automatically reacting instead of choosing what they want. They learn to reduce the impact of history on how they perceive themselves and to deal with the fear and pain involved. The Grinberg Method aims to teach people that to will is a powerful way of being and can make them strong, capable, confident and able to realise their dreams.

Being free of the past

The inability of people to stop repeating their history, discontinue a repetitive behaviour or mood or bring to an end recurring symptoms is evident. Our past is full of lessons that we carry with us into the present and the future. Some were learnt during a traumatic event and others through repetition. For example, if we learnt to be mistrustful when we were young, we will continue to approach situations and people with this same mistrust later on in life. Our view of what is happening in the “now” through the lens of what happened then prevents us from clearly perceiving the present. Old fear or pain from a trauma or repetitive events can be stored in the body and woken up each time something frightening or painful happens and experienced as if the past is happening again. The more time passes, the more we recreate our past and the stronger its hold over our will and attention gets. As a result, many people live with the feeling that nothing changes and nothing ever will, becoming imprisoned and unable to break out of it.

When we are a product of long ago conclusions, we repeat ourselves automatically without thinking, not noticing what a present situation requires. We continue to live up to promises we made to ourselves many years ago, like a child who vowed never to cry or love again. Living in the past makes one lose joy, and life is experienced as dull, a routine with little colour or intensity. And that is instead of the possibility of observing life with shining eyes and participating in it with our full attention. By reducing the impact of history, fresh experiences, new opportunities, solutions and a new future become accessible. The feeling of real freedom is the outcome of perceiving and living the reality of the “now”.

The Grinberg Method aims to teach people how to shift their attention from the past to the present so they can learn new lessons. In a process, the client becomes aware of the automatic ways of being learnt in history, how they are maintained in the body today and how to stop them. Thus learning to be flexible and able to adapt to reality rather than react automatically to situations and events as if they are the same as those long gone. And, ultimately, to be free and create a future that corresponds to individual will and potential.

Self-image

The ability to observe oneself and learn from it, and therefore not repeat the same mistakes over and over again, is an essential possibility of human attention. However, this mechanism is often twisted and people become busy with themselves; thinking about, understanding, judging and explaining themselves to themselves. Being busy in my mind about how I look, comparing myself to others, giving importance to what people say or think about me, endlessly giving myself marks, judging my body and my achievements, holding onto conclusions from the past about myself and giving myself commands are all an obsession with one's self-image.

Self-image can be a good or a bad one and mostly people move between the two states – one where they see themselves as worthless and the other in which they are full of self-righteousness and above anybody else. Some people can spend a lifetime paying attention only to aspects of

their self-image. They talk to themselves about it, make themselves feel certain feelings, fantasize about how it could all be different and become hateful and jealous of other people. Even when they do something good for someone else they do it to feel good about themselves. This self-absorption leads to living in a private disconnected reality in which a person is surrounded by mirrors, creating an extremely small existence. Most people are usually unaware that their self-image is where they direct their attention. And even if they are, they find it almost impossible to stop it; it is as if they are hypnotised by themselves.

One of the most important aims of the Grinberg Method is to teach people to shift attention to the body, making life real and the power of this obsession less. A client learns to direct attention and perception outwards, to find worth in the world rather than the self, to act without inhibition or self-doubt, and give what he naturally can to life.

Paying attention outside – the inner world and reality

To focus attention on “the inside” - a personal and private place into which we think that no one can see - is a relatively normal and daily activity for many people. The “inner world” has its own version of reality in which one’s attention is focused only on certain content or aspects of people, situations and events. This creates two parallel realities: what is and what appears to be “the is”, resulting from interpretations created by the inner world. Mostly, the latter appears to be more real than reality itself. For example, going into a situation that one has a lot of preconceived ideas, opinions and beliefs about, will make a person be preoccupied with those instead of paying attention to what is actually happening.

People choose to live while directing their attention inside because it feels safer and gives the impression that nothing can reach them. They can rearrange events and feelings, avoid hurt and pain, blame others or stay stuck feeling guilty and shameful.

A Grinberg Method learning process aims to pull the client’s attention from the inner world by increasing awareness to the body – becoming a body, reducing the inner dialogue and creating silence. This allows a person to really pay attention and perceive reality. The higher the attention is, the more focused and directed outside it is, and the more intense and satisfying the experience. It comes with the feeling of health, energy, well-being and the natural happiness of being alive.

Creativity

The Grinberg Method defines creativity as the ability to be and do something that is not within one’s normal boundaries of attention and capability. It is the act of breaking through limits established in the past and creating new experiences and results.

People who have their attention trapped in their inner world, who are busy with their self-image and who keep routines learnt from the past, are rarely able to become creative. Instead of trying to find a new solution, they will repeat the same thing that did not work before again and again, responding to situations with the same automatic reactions and forming repetitive circles in their lives, and actively making sure that their history will repeat itself.

By moving attention to the body we discover the fountain of creativity. The body is able to change, learn new concepts, find new unheard of solutions and ideas, and express itself freely and fully in ways that were previously unknown. Out of this, for example, as a professional, you can manage your business creatively, adapting to new concepts, situations and demands.

The Grinberg Method teaches how to stop and eliminate old habits in which there is little attention and to bring out creativity through the body, enriching self-expression and the ability to find new ways, ideas, directions, responses and solutions.

Personal responsibility – stopping

A lot of human suffering arises from what people do to themselves. The common view though, is that we are victims of our past, of our circumstances and surroundings and that there is nothing that we can truly stop or change. Rather than experience fear and pain, which are at the heart of all experiences, we often react to them blindly, without attention and place responsibility for whatever happens on someone or something else.

Instead of repeating the past and becoming victims of the present, by increasing awareness to how we are and how we choose to respond, we can take responsibility for our lives. For example, a person is scared while being in a certain situation, and reacts by reducing breathing, contracting the diaphragm and shoulders, locking the knees, becoming worried and judgemental hating the situation and preferring to disappear; becoming a different person. By learning to pay attention to all these, purposefully reproducing and learning to stop that automatic way of being, a new possibility emerges the next time the same situation arises. The person can choose to refuse the reaction, relax the shoulders and diaphragm, unlock the knees, breathe differently and stop judging and blaming. This would mean being responsible for what one is within the situation and thus creating the possibility of something new happening.

The Grinberg Method aims to teach responsibility for the situations you are involved in. You can learn to increase attention to the body and identify the automatic behaviour that appears in these situations – how you hold your body, create tension, breathe, the way you think and respond emotionally – and become responsible by choosing to stop it.

The discipline of attention and learning

The Grinberg Method views the human possibility to live “in life” rather than isolated in a personal reality - in the capacity to pay attention, interact and be part of it. It demands not having a fixed point of reference that is based on our past, or a set of assumptions, beliefs, and interpretations about the world and ourselves.

Reducing the power of the inner world and lessening the intensity of our interpretation of reality, makes us closer to being what we were designed to be. To create a discipline that broadens perception, and gives a deeper, more complete view and experience of reality, needs constant training. It takes a steady push and management of attention to avoid getting fixated in one point of reference, trapped in the mind, living inside a personal reality and forgetting the capacity to perceive life from the whole body.

By training this discipline it becomes easier to transform fear into strength, build stamina and build will as an unbending drive. It is a constant reminder that it is a temporary gift to be alive; life is short and might end at any time. The training aims to enliven, keep our attention fresh and curious and create a point of reference from which we continuously learn. The attitude of being a student stops us from sitting comfortably and falling asleep. It demands that we systematically cross the borders of our regular way of being. It is a short adventure that we have in being part of the larger reality that surrounds us, and this allows us the possibility to enjoy it, becoming a participant in it rather than a spectator of it.

Loving life - staying young, healthy and interested

Few people love their life and enjoy it. Many are embittered, frustrated or just sleepy and going through the motions. At certain times, people even express - silently to themselves or to others - the wish to die and can be filled with hate for themselves and everything else that lives. To love life means to want it, always, as it is precious and short, and better to have it interesting and intense. It is like being in love, which unfortunately many people have forgotten is like. The pains of the past continue into the present and future, shame, guilt, blame, anger and the like persist and the image they have of themselves reduces the colours and beauty of their different experiences.

Because our minds give the same interpretations to many different experiences, those experiences are reduced to become similar, losing their uniqueness. Becoming old is to get set in fixed routines, believe the same beliefs, think the same thoughts, do the same acts and slowly lose attention to everything around, as it all becomes so very automatic. If you compare people in love at the beginning of their relationship and ten years later you often observe that the daily routines of the years have killed the magic; they have become two strangers that play the same game over and over without ever really being present. Endless repetition makes us old and the loss of attention and energy spent in avoiding fear and pain can make life a small and boring existence that we generally wish to end.

To stay young is to have a discipline that demands the stopping of routines, control over our attention, continuously working to enlarge curiosity, bravely learning about fear and pain and being physical. We can accumulate years but we do not have to accumulate them as a burden. We can collect experiences and memories but we do not have to stay living in them. Loving reality means wanting to be in it, to see it, to touch it, to feel it. Reality is alive, changing and different at every moment. And by staying loyal to it we stay as young as it is.

The Grinberg Method teaches the possible ways to remain “alive” while living and allows for the enjoyment this brings. It teaches how one can be a body and the experience of pleasure that comes with it. It focuses on qualities like curiosity, interest, a sense of adventure, the willingness to learn new things and being involved, and doing so with the body.

Code of Ethics and Professional Conduct of the Grinberg Method® Practitioners

Introduction

The Grinberg Method's Code of Ethics and Professional Conduct is a direct outcome of the Grinberg Method's discipline. Naturally, it includes elements which appear in other methods and practices as they are moral rights and wrongs that are expected to be kept by any professional who provides a service. Yet the reason for their appearance in the Grinberg Method's code is that practitioners can only be professionals when adopting and implementing the ethics detailed below. Not doing so implies that they also failed to apply in their practice basic concepts on which their profession as Grinberg Method practitioners is based.

To clarify this claim, each of the articles below includes a short description (in italic blue font) of the core principle on which the article is based. Most articles comply with several principles; the one which is detailed is the most outstanding in relation to the specific article.

The Grinberg Method, being all about learning and development, demands ethics, which are constantly being examined, renewed and updated.

The role of the practitioner

The Grinberg Method is a discipline of attention; it requires practitioners to pay attention to their surroundings rather than being self-centred. Being a teaching method, it demands as a base, that practitioners teach others only what they demonstrate personally, through their own learning and way of taking responsibility over their life.

The practitioner leads the client through a process that involves experiences of different depths and intensity, which aim ultimately to create the sought after effect in the client's life. The learning is done through the body. Everything about the practitioner should allow the client's trust and confidence to accompany the practitioner on this path.

In order to comply with these core aspects in the practitioner's profession, the need for the ethics, as they are defined below, is a given.

Detailed ethics

1. Regarding the process
2. In relation to the professional surroundings
3. About the practitioner

1. Regarding the Process

- 1.1 The Grinberg Method has no political or religious affiliations: one can be a client, regardless of education, cultural group or age. The only situations where the Grinberg Method cannot be used would be when people have a life threatening condition or are, for any reason, unable to learn.

(The Grinberg Method perceives people as basically able to learn and requires learning to achieve an individual effect.)

- 1.2 The practitioner avoids working with people who have a close connection between them or to the practitioner. If personal interest develops, the practitioner will stop the process and may refer the client to a colleague for the continuation of the process.
(A successful process requires detachment. As a process may touch intimate profound matters in people's lives, no matter how touched we are, detachment will allow us to remain focused on the client and not get carried away.)
- 1.3 The practitioner cannot guaranty the length of a process to achieve the client's aim, assure predefined results or make any healing promises.
(The process is an individual one, with no recipes or prescriptions to "treat" conditions, thus its outcome cannot be predefined with accuracy, nor established to meet a certain definite timeframe.)
- 1.4 The practitioner starts and continues the process only as long as it is apparent, to both client and practitioner, that it benefits the client's life. When noticing that the client requires more advanced skills or abilities, the practitioner supports the client's choice to work with a more experienced colleague.
(Our conduct is the expression of who we are as a whole, thus dishonesty, committed to ensure a financial gain, will also express itself in the diminishing of one's level of proficiency.)
- 1.5 The practitioner keeps confidential the client's identity and all other personal information regarding the client or a third party received during the process. This obligation has no time limit and will be kept after the end of the process. The practitioner may pass information from the client's file only when given the client's consent.
(A core issue in a person's life can only be revealed and dealt with when the client's confidence in the practitioner's commitment to confidentiality is complete.)
- 1.6 The practitioner has an obligation to report when a client brings to the practitioner's attention information regarding an ongoing or imminent danger to others.
(The process cannot be successful if the practitioner is not well and at ease with its content. Obviously, being aware of the client's misuse of power through harming others contradicts this.)
- 1.7 The practitioner respects the client as an independent individual and any expression of the client's free will.
(The Grinberg Method perceives people as different from one another in their potential and does not dictate any particular life style or way of being. As such, the methodology is based on conducting a process that fits to the individual.)
- 1.8 Being a practitioner does not imply being in a position of superiority. The practitioner has a transparent, clear teaching attitude and makes sure not to exploit the client in any form whether sexually, emotionally, financially, by way of influencing the client with religious beliefs or ideologies or involving the client in activities that do not serve the client in the process.
(In order to guide the process and be a personal example of learning, practitioners are expected to be powerful people but not to abuse their power by inflicting it on others.)
- 1.9 The practitioner makes sure to use a language that is clear for the client and to explain any professional terms that are used.
(As the process is neither treatment nor healing done by the practitioner to the client, its success depends on the collaboration created between the practitioner and client.)

- 1.10 The intensity and strength of the practitioner's teaching through touch should be adapted to fit the client, serve the aim of the process, take into account the client's input and always respect the client's dignity and intimacy.

(Trust is fundamental to achieve collaboration in a process. When established, if exploited in any manner to the benefit of the practitioner, then a common aim or collaboration is no longer possible.)

2. In relation to the professional surroundings

- 2.1 The practitioner is an independent professional and as such is not a representative of any of the Grinberg Method's legal structures. In any presentation, full information regarding the practitioner's professional background should be provided.

(The methodology aims to teach people to get closer to who they are and be well with it. Through a clear, confident presentation of the practitioner's training, knowledge and experience, the practitioner provides a personal example to the implementation of this intention.)

- 2.2 Any legal form, within which the practitioner works, should allow the practitioner's complete professional independence.

(To allow the practitioner to keep his discipline and best serve the client's aims for the process, the practitioner cannot be subject to any pressure, influence or the need to adapt to other professional demands.)

- 2.3 The practitioner's relationships with colleagues, the different Grinberg Method's establishments and others within the professional surroundings are based on personal responsibility.

(Learning to be well and being an independent individual means upholding personal responsibility to one's life, thus not being the victim of one's personal history or of current events.)

- 2.4 The practitioner's conduct is one of integrity; not spreading unfounded statements, disrespectful declarations, judgments or rumours.

(Successfully practicing the discipline of attention implies, among other things, constantly acting towards expanding one's attention and keeping the focus of one's intentions and will.)

- 2.5 The practitioner makes sure not to confuse or combine techniques of different origins while working with the Grinberg Method.

(As the Grinberg Method is a discipline which gives a complete approach to an individual process, including strategy, attitude, adaptation according to results, techniques and more, incorporating other concepts will not allow the practitioner to follow the process to its successful completion and may shift its aim and results in an unknown direction.)

- 2.6 The practitioner maintains working premises and personal appearance to achieve the best conditions to conduct the process.

(The discipline of learning requires having a space that allows for any experience or expression. To achieve this, the practitioner's personality or taste should not influence or limit the client.)

3. About the practitioner

- 3.1 The practitioner takes care to be well.

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(To teach a person to be well - the principal aim of any process in the Grinberg Method - requires the practitioner's perception, attention, clarity and ability to use the qualities and strength available in the body.)

- 3.2 There cannot be a difference in the practitioner's intention, will and discipline as they manifest in professional or private circumstances.
(The Grinberg Method is an approach to life and perceives people as a whole and thus, when practiced, affects the practitioner's conduct in any domain of life.)
- 3.3 The practitioner continuously learns and evolves to build and improve the practitioner's knowledge, skills and abilities.
(The Grinberg Method aims to bring people closer to what is humanly possible for them. For practitioners, who need to constantly remain a personal example of doing that, there is no point in which they could say that they have "arrived" and there is no more to learn.)
- 3.4 The practitioner needs to choose to adopt the attitude of a student who is ready to learn.
(In a teaching method about development and change, self-importance and self-righteousness will be the major obstacles for learning.)
- 3.5 The practitioner cannot have any reticence towards any client with whom the practitioner works.
(For personal development and growth one needs to experience one's limits and go beyond them. This requires that both practitioner and client apply all that they are at any given moment.)
- 3.6 The context of professional ethics should constantly be in the practitioner's attention and conduct.
(As individuals who practice the discipline of attention, practitioners cannot be followers or believers. In order to be responsible for their conduct they need to pay attention, think, choose and embody the principles that stand behind their actions.)

Final note

If you found these subjects interesting and the teaching of these concepts tempting, if you think or feel that learning and practicing the profession of practitioner will fulfil your own potential, if you have a genuine wish to give people the opportunity to learn to become themselves, this profession may be for you.

As a final note, we wish to add that although we have attempted, in the best way possible, to convey a full description of what the Grinberg Method is about, we also consider this description lacking. A true discovery and experience of these subjects and concepts, and for you to completely perceive what the training has to offer, can only be achieved through the body. If you are curious to find out more, there are different options; you can receive an individual session from a practitioner, participate in a workshop, class or group or attend any of the presentation activities.

For further information about the Grinberg Method, go to the official site www.GrinbergMethod.com, where you can also find contact details for the teachers, trainers and practitioners' associations of the Grinberg Method in different countries to inquire about the nearest practitioner or any of the Grinberg Method activities.