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## **Alexander Technique and Chinese Philosophy**

I was impressed by the theory discussed in Chapter 1 “THE USE OF THE SELF” . It reminds me a period of SELECTED WORKS OF MAO TSE - TUNG.

“As opposed to the metaphysical world outlook, the world outlook of materialist dialectics holds that in order to understand the development of a thing we should study it internally and in its relations with other things; in other words, the development of things should be seen as their internal and necessary self-movement, while each thing in its movement is interrelated with and interacts on the things around it. The fundamental cause of the development of a thing is not external but internal; it lies in the contradictoriness within the thing. There is internal contradiction in every single thing, hence its motion and development. Contradictoriness within a thing is the fundamental cause of its development, while its interrelations and interactions with other things are secondary causes. Thus materialist dialectics effectively combats the theory of external causes, or of an external motive force, advanced by metaphysical mechanical materialism and vulgar evolutionism. It is evident that purely external causes can only give rise to mechanical motion, that is, to changes in scale or quantity, but cannot explain why things differ qualitatively in thousands of ways and why one thing changes into another. As a matter of fact, even mechanical motion under external force occurs through the internal contradictoriness of things. Simple growth in plants and animals, their quantitative development, is likewise chiefly the result of their

internal contradictions. Similarly, social development is due chiefly not to external but to internal causes. ” (SELECTED WORKS OF MAO TSE - TUNG, pg. 313)

“Brushing your teeth reflects the intertwined and inseparable coexistence of the physical, the psychological, and the metaphysical —or to put it differently, body, mind, and soul” (INDIRECT PROCEDURES pg. 20)

Alexander technic guide through exercising and rest in the right way, is aimed to unite and balance our body mind and spirit, correct our posture and make sure skeleton and muscles in the right position.

“intentions, and desires. To do something better, or to do it well, you have to stop wishing, intending, and desiring in your habitual way. The solution lies in what Alexander called inhibition, used in its meaning as the contrary of excitation, rather than the more common meaning of disabling self-consciousness. ” (INDIRECT PROCEDURES pg. 66)

“Robert has to keep inhibiting all the previous desires, plus the desire to react to my hand on top of his, as well as his desire to understand, analyze, and memorize an experience that remains in flux and ever-changing. He also needs to inhibit his desire to pass emotional and aesthetic judgments on the experience, since these judgments are the ultimate triggers of end-gaining.” (INDIRECT PROCEDURES pg. 67)

Inhibit deeply enough is definitely not easy for everyone, we always want to do some effort to improve ourself, but the better way is not to misuse myself, and not to “do” anything in the old, habitual way. Non-doing remind me Chinese Taoism (Laozi is the initiator and representative of Taoism) advocate human should comply to natural law, do not arbitrarily

destroy the natural harmony and balance, the unseen stuff make you think it's not there, but it exists, it just means the word of "non-".

As people of things are in their own values-based, one important aspect is the "profit", it is usually referred to as "prevailing circumstances", if the inclusion of personal selfishness and prejudice, it is difficult to achieve natural nature follow its development trend of things and is even harder to understand and grasp the development trend of natural and nature of things. Alexander's theory is closely related to Chinese earlier Chin philosophy of Laos's Daodejing.

“What gives birth to your gestures, movements, and reactions? Your wishes and intentions. How do these wishes and intentions become crystallized? Through your directions, which are a form of energy. If you imitate a gesture, you're imitating the outward manifestation of thought and energy. It's possible to observe a gesture and reverse-engineer it to somehow capture the energy that fed the intention that created the gesture. This may well be the highest form of imitation.” (INDIRECT PROCEDURES pg. 209) I'm thinking “the highest form of imitation” , since I was young I know a story about Chuanyun Li whose one of China's top violinists, he received the top award at the Fifth Wieniawski International Youth Violin Competition at 11, becoming the youngest winner in the competition's history. The story is, Chuanyun li crazy about imitate Heifetz's movement of playing violin, even the expression also, and he found that from the movement of imitation permeates sound, but soon he knew, his sound doesn't sound like Heifetz's, why? He realized their size are great difference, he is very fat, but Heifetz very thin. Later he changed to imitate his another idol Itzhak Perlman. I think this story is good to analysis Alexander's theory of the highest form of imitation. I can see the influence of the body.

