



Healing and helpful development through the Somatic dialogue

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The somatic dialogue is a repetitive process. The individual steps can occur in a different order. However, each step should occur at least once within a teaching/coaching/therapy unit. In this communication model, communication does not begin with asking or communicating, but with being there and listening.

Compassionate Being:

The coach/therapist concentrates exclusively on the client without any disturbances. The clients are perceived with compassion, without identification and without attachment to their suffering. The coaches/therapists are with and at the client, but not empathetically in their suffering.

Mindful Perception:

Mindfulness is quality of perception (mental factor) that creates memory through mental collection, it is an internalization. In order for mindfulness to be helpful and healing, it also requires enthusiasm, knowledge, compassion and lack of desire (non-attachment).

Mindfulness is practiced in the Method PME - ("Physio-Mentale Entwicklung" - method integrating various dance, bodywork and counselling techniques combined with my insights into Buddhist theory and practice) especially in the following sensory channels.

- Interoception of the body
- Kinesthetic perception of movement
- Touching
- Hearing, Listening
- Seeing
- Thinking (in buddhist psychology thinking is seen as a sensory channel)

Asking Questions:

Questions are seen in the Method PME as a metaphor for an inner attitude, which is used in all media of the PME, i.e. also in touch and movement.

Expressed in language, the questions are like this:

- How is it?
- How would it be?
- Does something want to change or move?
- How could it be more pleasant or easier?

"Why?" Or "Where does that come from?" Is avoided. Perceiving and picking up responses from the clients' selves:

If the perception and questions happen in a mindful and compassionate quality (see above), then the answer can be a self-organization in a healing and helpful quality.

Particular attention is paid to:

- Keywords
- The actual content of language



- Movement expression
- Changes in alignment
- Changes in facial expression, gestures and voice
- Changes in the tissues of the body
- Changes in perception
- New realisations and thoughts
- Emotional changes

Space and time for helpful and healing self-development:

Physio-mental development takes time. Physio-mental development takes time to become, to grow, to be “perceived” and to develop. That is why a PME individual session usually lasts between 75 and 90 minutes.

Support, guidance and amplification of the process:

Let the process unfold by free movement. Take up movement as a repeatable exercise. Enhance inner movement and tissue change by touch (rhythm of development). Use the location of the change as a starting point for the next question. Mirroring and paraphrasing externally visible changes. Immerse into the metaphorical image-world of the clients.

Intellectual recognition of new patterns:

A linguistic naming and speaking is required to become aware of the development. Since there is no codified language of embodiment, language has to be reinvented in every session, which is sometimes not so easy, but sometimes it becomes very creative, clear and precise. Take a break, rest and forget. Only if there is a moment of silence and doing nothing before the next action or repetition, the change will become subconscious and the development will be sustainable.

Repetition:

Learning needs repetition. Only through repetition the development can become deeper and farther and connect with other human instances.

Transformation and development into other human instances:

Because of the many connections and feedback loops inside a human being, the specific healing developments will continue and transfer into other tissues, other parts of the body, into the mind and the social systems: (For example, if a development in the shoulder area is repeated, a development in the heart region or in the pelvis could also be perceived, feelings and memories may arise and, as a result, also metaphors and solution ideas for a life problem.)

Integration in everyday life includes:

Practice of everyday movements. Reflection on meanings for your own life. Planning of actions and next steps