**Term01**

**Lesson 08**

**14.4.2021**

We’re slowly coming to the end of our first term. I am sure you are enthusiastically working on your exercises. I want to sum up a couple of things and go a little bit more deeper into the themes of the first term and just remember what these themes were. I want to take the most important ones for us, future facilitators. These were speaking -the use of your voice- or the way we speak, attitude of the facilitator then we said it was building the trust and practising perception, working with sensations and developing our listening skills. We need to somehow find ways to be clear in these factors or we need to come to certain qualities in these themes. So that we can create this environment of ‘Muhabbet’ or conversation. But not only in the level of words but also in the level of the movement. In the level of also the way we relate, in the level of our presence without the words. Because what is important is really making the effort to understand someone. We’ve already talked about the difficulties of understanding each other deeply. But nevertheless we need to always practise to make an effort, to understand each other. This effort for me is not like an action you need to do or will that I want to understand you but it is actually like a very active space within our being where there is no action. I think we need to meditate on this. An active space in us means for me it’s like a state of being where I’ll do everything in my capacity to really understand my client. I will make the effort to understand. If I ever understand, that is another question. And also if the other person is able to express himself or herself, that’s another issue also. Nevertheless, by my constant effort to want to understand, maybe I’m also going to help my client to find clearer ways to express. This is in conversation but also it’s the same thing when we’re moving, when we’re dealing with movement. That’s why this practising of perception was so significant.We all experienced it that the more you start to go deeper into seeing,  the more you perceive and the more you get closer to recognize the other person. The more you make this effort, the other person opens more and more and is willing and is motivated to reveal more. Or by himself or herself reveals more automatically. Because there's trust, because you feel the love. You all experienced this. It is this accompaniment which is very important in this ‘muhabbet’ to happen. We talked about it last time, about this not to compare when we’re talking about ourselves, when we’re talking about what we see. Not to compare, not to judge and not to come too quickly to conclusions to get rid of our impatience. And also to have the courage to ask clearly when we don't understand someone. I think it is very important in communication to learn this process to say more and more clearly what we perceive and what we see and what we understand. And also just to say it when we don’t understand. Because in ‘muhabbet’, it is always this dance between two parties.  So you may understand or not understand but I may also not be able to say it. And by saying you don’t understand, you help me to clarify what’s going on in me. Because there is this wish to get closer to each other and through that to get closer to yourself. And this practise already creates this environment for the client in which the client will feel better and better and open up more and more.

I have a little philosophical exercise, thinking exercise a little bit prepared for you. We’ll do it all together. But before doing that, I want to talk about a couple of technical issues. Technical issues for example about speaking, how we speak, how we use the voice. We already talked about this. I was going through the lectures. I think it’s worth to precise again. The attitude of the facilitator should be by all means calm, always. No matter what’s going on inside of you, no matter what kind of a person you are. If you are fiery, if you are impulsive, all this is good. But technical attitude when we’re with clients should be calm. Calm and curious. Curious innerly as opposed to noisy. Curiosity is the appetite, it's the wish to discover more about the other person without imposing oneself on to the other person. The same way, the use of your voice should also be calm. That means not dead, vivid but calm. This is something really difficult. It’s a practise that you can already start to work on. That is to hear yourself while you’re talking. The important thing that I usually do is to listen to my voice. As you’ll know, most of us, when we hear ourselves in recorded form, it’s not very pleasant. It’s very rare that someone feels like ‘I like to listen to my voice’. I think it’s a fantastic discipline and exercise to do that once in a while to listen to yourself speaking. Of course, we can not be machines to have this always under control. But it’s a nice base. It’s like movement. It’s possible to learn to go to the studio, to take your time to feel this calm and from this calm to have the confidence to start slowly to work as opposed to being nervous and try to show everything. So we know that we can learn this. In the same way, we can learn how to speak and how to place our voice when we start a session and start calmly. It doesn’t mean that we will not let the emotions come out but most of the time, we should remain calm and allow the client to be more in the expression. If we express too much, we take too much space. It becomes overwhelming for the client. Sometimes we can do that if we feel that we need to boost someone. You may have experienced it with me already. Sometimes I can be very pushy and get very much excited but that is really to boost you or to shake you when we are on one-to-one. Not here, not on this program. In this program, I am not doing what I’m saying because this is another work. When I’m working with someone on an individual basis or teaching in a group even, the way I use the voice is very important, the way I talk is very important. It has to come from a calm place. Because we’re not performers as facilitators. We have to be able to make this distinction very clearly. The more silent you are as a facilitator, the more space you will give to your client to express himself/herself. Just like in movement, when we speak, do not rush and do not push. Speak as little as possible and always encourage to accept the silence and to accept the patience. That is also with your client. Because this is a very tricky area when you are just in between four eyes with your client, as you know there is a lot of action going on. Sometimes the nervousness just manifests itself through the tongue or it gets to our head. And there is a lot of need for talking, justifying, excusing and blah blah bla. Even if you don’t talk, the client might feel the tension and then start talking and repeat himself or herself.  That’s why we need to somehow be very clear about this silence in us so that we can, step by step, encourage the client to already come to that state and rather do and feel and then maybe express and not to talk too much. Of course, you’ll have to find the way. You can’t say ‘now you shut up!’. But there is a way. As we know as we tune to each other, you keep this calmness inside of you, slowly the client also calms down. Anyway we speak too much in general, I think :)

I believe that after the workshop, you have a much deeper understanding of what ‘muhabbet’ means. I’ve spoken to some of you and also after what you’ve shared, I was listening again to the recording of our last lesson, it was very pleasant. I also listened without being active so I could enjoy listening to you more. I realized that you all felt this flow, this presence of love in this work that we did together. This is very important for me.

The ‘Muhabbet’, as I said, should be also in the level of the dancing. When we create the space and the exercises where we use the dance as a tool, we should always encourage to really go into the movement. Everything we’ll do or create for our client should be aimed at putting the client ready to move. To speak less, that means also to be less in the head but to be encouraged to do more. At the same time, always remind yourself to feel what you’re doing or encourage the client to feel what they’re doing. When we’re able to feel what we’re doing then it’s much easier to express the experience. Because when we don’t feel what we’re doing, later on, it becomes very difficult to express. And we’re just left with ‘ ohh it was great. I completely switched off.’ for example. This is something that you experience now. But your client will also experience it. But we have to really aim at being present and these amazing things happen in us so that we can become more conscious.  How conscious are we when we are present in our actions. It’s not so clear because you can be present in your action, but your awareness can be somewhere else. Building of the trust comes with the experience of the action. That’s why our practising, our perception and listening and working with our sensations is something not only now, we’ll have to do that all along. That’s why as facilitators, if we stop practising ourselves, we can not accompany other people. That’s why it’s so important to practise alone although it’s difficult. This is the muhabbet in body work. Then you’ll see when we go into moving together and using touch, then you’ll get into a completely different level of muhabbet.

The muhabbet is also important in the way we relate to our client. We can allow love to flow only by how we are without any action without any word without any thought. Of course speaking helps a lot but speaking is also an art that one needs to develop. Just like moving. It always comes back to us to our being. If each one of us doesn’t lose that freshness and curiosity, this appetite to rediscover and to reveal to ourselves what we are, then relating will stay in that same quality. It’s only when we give up and are not willing to be curious, you blow out a candle. Idea is to have all the candles lit until they consume themselves. Good way to have the light burning is through the dance. We come back again to that.

What happens really when we move? We go into ourselves. We awaken our senses and possibilities of movement. We have the chance of being flexible so that we can turn, we can twist and find solutions. Because flexibility gives solutions. We can travel into ourselves and express something. We can recognize and turn away or choose to remove. We can learn to choose to change to stop or to put out. We can even learn throughout the expression to connect and to phrase. We can let the feelings dilute. We can dissolve problems and disintegrate blocks and come to moments of liberation. We can extinguish our thirst, find pleasure and rest.

I propose today that we do this little exercise of thinking. But we will not just do pure philosophy.  We will relate this exercise of thinking to our experience of dancing. Before we do that we will move a bit just to turn and twist and dilute, dissolve our body.

***Moving Practice…***

We’ll do it one more time. This time, we will also add the face. You add your eyes, mouth, your jaw, your ears and all your facial expressions that may come. You may even use your breath or if you want your voice. If you have the possibility where you are. Awareness is still remaining in your hands and feet, you let your body work but you all put your awareness in your facial expressions. Try to remain in the physical aspect and see what liberates.

***Moving Practice…***

Let’s do this philosophical thinking exercise related to all these things you have felt now. This exercise puts awareness to the hands and the feet and then repeating it the third time with the facial expressions, you can put this to your bank of exercises. It’s very strong and it helps a lot to liberate and to put you in a state of good working. This is a perfect ‘muhabbet’ with yourself.

This exercise of thinking, I’ve done it with myself already. I got very much inspired by Mr. Erich Fromm. When I read him, I sometimes dialogue with him.

“Berrak reads text in German and she shares her screen”

It says, a conversation actually leads you towards these notions: Turning away, renunciation. Also he says it leads you to “Wendung”. It means turn, phrase, twist, expression and change. “The muhabbet” also leads you to “Aufhebung” which is repeal, abolition, annulment, removal and reversal.   Also “Auflösung” is the resolution, dissolution, dissolving, soliton, disintegration, annulment. “ Durchschauung”, it is penetration. Then “ Erwachung” is  awakening and “Erlöschung” is extinction. I’d like you to look at these now. I will give you some time and I’d like you to connect that to your bodily experience. Also  make a little list like I did. What really happens when I move, when we move in muhabbet? You can use these notions that Mr. Fromm wrote. Because these are exactly the thing we do in movement.

Come up with ideas. When you see these words what does it make you think of when you are connected to the work.

***Writing practise…***

I find it very interesting that these notions evoke so  much movement. Be it intellectual or physical, it is quite fascinating. My other crush is Hermann Hesse.

***Pedro:*** Hello everyone! *Abkehr*: When you take a distance from yourself so you can see yourself better while you’re moving. *Wendung:* You can change. You get the freedom to be other. *Aufhebung:* You can stop being and wash away what is not at your service. *Auflösung:* You can die. *Durchschauung:* It can make you pierce levels of you through levels of you.

***Buse:*** I made a list. Penetrating to my deepest reality, it happens when I move. Feeling that I exist but really exist, going really deep in existence, taking my place in time and the movement. Telling some stories which I don’t know with my mind but somehow with my being. Meeting with the details of my body. Also activating libido, I mean Chi and power of living and expanding in my consciousness become a whole from my empty pores.

***Tomáš:*** *Abkehr*: Accepting what I am doing and my place right now. I tried to work with this process of not relating properly as I would like to. So, okay, that’s the place. That was my association with the first word. Based on the dancing, there was something with awakening. I somehow connect with a sudden urge to move or to change. A deeper, clear movement we follow. The word ‘penetrating’ (Durchschauung) is seeing through. This moment when you find yourself that you moved and there is this conscious you can not recognize what it is. You just follow it. So you see through your movements for a while. It is very alive and it could also be very awakening.

***Eylem:***  Whole words are very powerful for me. I am very pleased to encounter these words. Words which I find special connections are penetration and extinction. If I penetrate enough I just become extinct. Extinction is the only way of being present for me. Literally and metaphorically. For example, being here is an escape from the house. Because I need some space. I need to be alone. This is the only way to be present  for me, it’s extinction. In the movement, If I am really present, although sometimes it’s very hard for me, I realize that I kind of disappear. All the blockages, judgements, and self -criticism suddenly disappear. This is the meaning of extinction for me. Capability of my body movement is expanding through the movement. So I stop overthinking about the way of the movement. As a result, extinction and penetration have almost the same meaning and balance for me.

***Katrin:*** *Abkehr*: First thing which came up was turning away from and to the camera. Because I was aware that I was moving. Also camera and away from the camera. Also of my own expectations and concepts regarding myself. *Wendung:* In the movement, it means twisting, turning, front to back, up and down, left and right. In the mind level, It means change of moods, to move away from patterns and through allow to change of perception. *Aufhebung:* Removal of limitations and also of my own likes and dislikes like to go beyond that. *Auflösung:* Dissolving, separation between the various parts of the body. Also separation between space, floor and my body. *Durchschauung:* Moving closer to the most inner to the essence. *Erwachung:*  Awaken flexibility in a joy, freedom and to open more possibilities for my being. *Erlöschung:* Concept of what should be and what should not be distinct.

***Sabina:*** I just have a list of words. Especially related to the concept. It’s the answer to what happens when we move. Melting, meeting, opening, exploring, enjoying, experiencing, nurturing, consoling, going inside, discovering, softening, understanding, healing, flowing, bathing, waiting, listening, giving, showing, reaching, floating, cutting through, merging, touching, sensing, feeling, allowing, receiving, inviting, loving, grounding.

***Pavla:*** For me the first idea was similar to breathing. Because more and more,  with moving, I am concentrating on my breathing. What is it when it comes in and what is it when it comes out? First word, turning away is that I am turning away from myself. Because something from outside is coming. So I should let myself go. When I am open to it, then  this ‘Wendung’ comes. Because something starts to be or move. When I can see it, ‘*Aufhebung’* happens. *Auflösung:* I can put my attention on it. And then the penetration, looking through is when the breathing is ending. Then it comes back to breathing out, this is like going going going and I am coming back to myself. The moment that the breathing is finished, this is like *‘Erlöschung’.* This is nothing. Then the next breath starts. It’s like circulation all the time, breath in, breath out.

***Elif:***  It’s not an easy question. I’d like to think more about it. But what comes to me first is just actually opposite of what Pavla said. ‘Turning away’ for me is like turning inwards towards me. So turning away from something, so I’m getting closer to me, like listening to my needs. Consciously choosing myself. In terms of ‘turn, twist, change’ my sensation is like, also in the movement, there is resistance. When it comes to the change that is so sudden or not smooth, I know I need to explore this. ‘Repeal, annulment’ is taking risks, more fearlessness. Liberating it. Rest is a topic of exploration. ‘Penetration, awakening’, just explore it with curiosity. Maybe I'll come up with something else later.

***Steffen:*** *Abkehr*: Turning away from expectations and thoughts and ideas. *Wendung* is getting surprised by movements. *Aufhebung* regarding letting go of ideas and habits. *Auflösung* is letting go off tension in the body. Also finding the solutions if I let the things happen in the dance. *Durchschauung* is clearly seeing patterns of movement. It's permeable. *Erwachung is* feeling more sensations in the body and sensations, emotions getting clear inside. *Erlöschung* is identity, will and doing is going away. And I can move without doing anything.

***Eliška:*** I have some small notes for this. First word, turning away: My association has come back and be honest. *Turn*: I feel the spirals. *Removal:*  It’s grounding and disconnection. *Penetration:* I see what happens inside of me. *Awakening*: I know every part of my body. *Extinction:* It’s a change. Can come something new for my life or my movement.

***Beliz:*** *Abkehr*: I was thinking about one working with hardship whether it’d be physical or emotional through dance. Understanding how you’d like to work today. How I would like to work today and now. And how close I wanna be to it. *Wendung:* Thinking about freeing the movement. Letting surprises appear in the expression and in the repetition. Embracing the change. Opening space for surprises to happen. Letting gifts appear. *Aufhebung:* Knowing where to concentrate, where to look. What to search and research and research. *Auflösung:* SAfety in the body. Surrender in order to dissolve to appear. Having that safe space. *Durchschauung:* It’s also about sincerity and curiosity. I also thought about this from the client and practitioner setting, it reminded me about not forgetting my place as the other and the client as the expert. Importance of always knowing that. *Erwachung:* Being able to receive the new, the surprise, like the other one. Gift might arrive but I need the sensitivity to be able to receive it. So I need to be able to see it. You know, take it in but that also becomes possible if I am at the sensitivity level for that. *Erlöschung:* Borders disappearing, air, the bones. The fluids in my body. Me and the other and all of the borders disappearing in it. Feeling that connection.

***Kateřina:*** I couldn’t stop myself during this practise from just imagining in my body. So I don’t have any list. Because I really just felt that it’s very interesting that it’s just words. I could really feel it in my body, all the words. It was very interesting for me that there were two levels. One was like the type of movement, like twisting, turning and so on, going back, forward, and the other level was spiritual or emotional level. It was these two levels going together. Sometimes they meet with each other. It was clear in my body to feel it.

***Berrak:*** It’s very interesting when we consider this within the conversation. It’s interesting that he (Fromm) came up with these terms because he is not only a philosopher, he also went through psychoanalysis, psychotherapy, he has all these aspects also, but he is writing from a very true experience. So he’s not only writing from theory. You can feel it from his way of writing that he really lives what he writes. It’s very interesting because it’s about what happens between the two. The reason why I mentioned this, it’s because it’s about this ‘muhabbet’. It is this dialogue. He talks about it in the context of the patient and the analyst or the psychotherapist. For us, if we let this loving conversation happen, in dance or in talking that we’re trying to do in this somatic dialogue, all these notions open us a lot. I think it’s a fantastic tool to do this exercise. It will really help us in the relationship with the client.

***Lina:*** I haven’t written much. I didn’t reflect on all these points but I really wanted to write something apart from that. I think it’s very beautiful. Connection with earth and sensations and allowing the sensations liberate it. Movements are expressions of the rhythms and melodies of nature. Merging with oneself, embracing, connecting the dots.

***Berrak:*** Remember, don’t excuse or justify yourself please. Every word small or big, few or many, counts. I invite you to expand your daily practise also to this philosophical part of your being. Because it’s very important. This work what we’re doing is in a way a kind of philosophy. It’s about the body. Through the movement, we actually have access to the body that starts to think and feel. That's why it’s very opening as an exercise. It’s a lot of fun also.

We have a little bit of time left. If you have any questions, this is the time.

***Questions…***

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