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**MAPP, Somatic Studies**  
**RPL Claim**

Area of Learning:  
**The Anatomy of Mind for Somatics**

Anatomy is a study of the structure or internal workings of something, and is usually used for the study of the body. ,Coming from the greek word "ἀνατομή", anatomy means cutting up, dissecting. I have chosen this title , "anatomy of the mind", to show how I have learned to dissect the mind in order to analyze and reflect on how the mind and it's functions are working, and how these learnings helped me to improve my work as a somatic teacher and somatic movement therapist. Before dissecting the mind I will give a short introduction about my learning theory including reflection, as well as information about the importance of the mind in somatics and the timeline of my learnings about the mind in somatics.

My framework of learning theory is based on the nature of my personal learning process . It is not only generic learning, as Moon (2013, pp 11) describes the combination of experiential learning and reflective learning, it is also somatic learning. My personal learning process is a cyclic process, in which it needs repetition to come to a sustainable and deep understanding. We can start to look at this cycle at the point of information intake. I usually take a lot of information in from either direct sensations, media perception or from my thinking. This intake can be structured or very chaotic. After that comes the phase of composting, Where I throw away the information on a pile, so that it can transform and become something new or as my teacher Mary Fulkerson told me:" You have to forget it in order to be able to integrate it". In my understanding this brings the information to an unconscious level, that is more connected to lower brain areas.The next step in the cycle I call somatic processing where I need to move, walk, dance or work with touch. I now can use my processed information for action, creative problem-solving or developing ideas, when it shows that there is a need, because of a task or the dialogue with a human counterpart. The end and the new starting point of my learning cycle is than reflection on my action and pattern reading. The reflection can be either a more somatic and poetic "reflection-in-action" or a reflection on a past experience and making plans for the future, being more a "reflection-on-action", as Schön (1987, pp26 ) defines.

Somatics is the research of studying the self from within. (Hannah (1986)) ( Bainbridge Cohen (1993) p1.) The researcher and the object of research are the same person. All somatic methods work with sensing the body and moving,so there needs to be an instance in a person that is sensing its body. I would call this instance the mind.This is why the mind is considered very important in the somatic field, which is reflected in the names of somatic methods: "Body-Mind Centering", "Awareness through Movement", "Mentastics", "Psycho-Physical Integration", "Physio-Mental Development", etc.

Despite the importance of the mind in the somatic field I have not found a good definition or working model for the mind inside the somatic methods or inside the whole somatic field, which I will show by explaining my learning timeline.The somatic methods that I know refuse

to work with models of the minds coming from western philosophers but they could not develop any good own model of the mind.

In my professional study of the method Body-Mind Centering between 1995 and 1998 I can only recall the esoteric metaphorical explanation: "The mind is like the wind and the body like the sand; if you want to know how the wind is blowing you can look at the sand" (Bainbridge Cohen (1993) p1.)

Theoretically we also learned that the mind has something to do with the movement qualities and has also something to do with attention, but in the practical mind class we had to stare at a plastic cup for 20 minutes, which did not give me essential insights about the mind.

In my education to become a Trager practitioner between 1999 and 2002 (see picture No: 2) I learned that the mind can also have intention and quality. Trager practitioners shall be "hooked up" and look for effortlessness. (Liskin, 1996) .

At about 2004 I was already playing around with intention, attention and qualities of mind in my professional practice, but I had the experience that my treatments sometimes worked really well and sometimes they did not work well. The quality of my treatments largely improved when I discovered the book: "The Mind and its Functions" by Geshe Rabten. (Rabten, 2003)

It is a clear and quite technical explanation of the Buddhist teachings written by a tibetan monk who was teaching in Switzerland and found that we westerners need to know why we should meditate and how the mind works before we meditate . Till today this book is the baseline for my model of the mind that I use in treatments as well as in teaching.

After applying this model of the Mind to my somatic work and deepening my study of Buddhist theory and practice at "Institut Komyoji" (see picture No: 1), and becoming an officially recognised buddhist, I coined and developed my own method PME (Physio-Mentale Entwicklung) ([www.pme.or.at](http://www.pme.or.at)) because there was and is no other somatic method that is using buddhist psychology and philosophy as their theoretical base.

As my somatic understanding grew, also more theoretical input deepened and furthered my knowledge of the mind. When I started to teach trainings in pme in German language in 2015 the book "Buddhismus" by Fred von Allmen (von Allmen, 2007) became a useful resource. For my English-speaking students in the recent SOMATIC TRAINING that started 2021, I recommend : "A comprehensive manual of Abhidhamma" (Anuruddha, 2012). My theoretically and practically understanding of the mind for somatics deepened through teaching in my trainings and producing teaching materials in German as well as in English for these trainings (see picture No:4 & No:5).

Through my study towards the "Trauma Certificate" at Laurier University / Canada since 2021 (see picture No:3) the Concept of Poly-Awareness became also part of my framework of the mind, also inspired by Babette Rothschild's concept of Dual Awareness. (Rothschild, 2013) And as my learning style is cyclic, it is good to start with the basics every day again, trying to also have a "beginners" mind.

Following now is the dissecting of the mind and its functions, as I understood it from buddhist psychology in addition with my adaptations for somatic work.

The mind is clear and realizing: The mind has no matter it is clear, the mind is everything that is not body. The mind is everything that distinguishes a dead body from a living person. So the mind consists of sensations, images, feelings, thoughts, intentions and so on.

The mind is the sign that the body is alive, the mind is the force that makes a body alive.

The mind and the body make up a living person, but the mind does not have a defined and fixed place in the body, which means that the mind is not only situated in the brain . The mind is that instance in a person that realizes. It realizes by either perceiving or imagining .The mind is clear by nature but it is filled with images and perceptions. In order to perceive, the mind needs sense organs and content coming from these sense organs. In this definition of the mind thinking is in the same category as the sense organs, thinking has the same value as the sense organs and it has the same task as the sense organs which is bringing information to the mind so that the mind can perceive and realize this information. Traditionally in this system there are only five sense organs, the sense organs that are sensing the outside, which are, eyes, ears, nose, taste organs and touch organs. In my system, because I'm working with sensing the body in my somatic work, I added also the sense organs that are sensing the inside of the body which are the kinesthetic sense and the proprioceptive sense.( see picture No: 4 )

Reflecting on this system one can see that these definitions are solving a lot of questions, discussions and problems in philosophy as well as in the somatic world.

The “agnosco ergo sum” (I realize, therefore I am) is not so far away from Descartes’ “cogito ergo sum” (I think, therefore I am), but it gives the body a strong place. This system includes physical sensations in the mind and gives them the same value as thinking. Using this system makes the philosophical questions about embodied cognition obsolete as well as it is diminishing the question whether there is something like a “bodymind”, which is a strong believe in the somatic field. This system solves these problems, because in this system the mind can sense its body and then the body is in the mind, and then we can think about our physical sensations and imagine different physical states.

My learning from realizing the definitions of the mind was that I do not have to believe in a kind of esoteric religion to do somatic work but that I can trust my sensing and feeling as well as my thinking and reflecting. In addition the knowledge of the definition of the mind made my teaching and therapeutic work clearer and safer.

Continuing to reflect on the functions of the mind we can see that this system opens up even more useful and helpful insights for the somatic work. A huge step in my professional work was my learning about the fact that perceptions can have quality.

Unlike western systems of psychology the buddhist system of the mind claims that the mind not only is filled with content from the sense organs or from thinking, the mind also has additional qualities which are qualities of perception. The Buddhists call these qualities of perceptions mind factors, in western thinking we could call these mind factors: intentions. There are approximately 53 mind factors, depending on which Buddhist tradition we are following. Firstly we can distinguish between those mind factors that are always there and we cannot choose, and those mind factors that we can choose.

Mind factors that are always there are, for instance, attention, or our feelings, which can be divided in pleasant, neutral or unpleasant

This was a significant learning for my therapeutic work, because it showed me that it is useless to work with feelings because we cannot choose our feelings, feelings are coming and going and changing together with our perceptions.

This greatly differs to most of western psychotherapies or methods that work with feelings.

But within the system of Mind factors there is another great opportunity for helpful and healing development, which are those mind factors that we can choose. These choosable mind factors are divided in those that are helpful and healing and those that are not helpful and healing. Mind factors that are helpful and healing are for instance trust, mindfulness, compassion and enthusiasm. Mind Factors that are not helpful and healing are for instance greed, hate, ambition and attachment. The really interesting thing is that the buddhists claim that I can decide to look at my cup of tea in a trustful and compassionate way or that I can decide to look at my cup of tea in a greedy and hateful way. Moreover I can decide to sense my body in a mindful or enthusiastic way or I can decide to sense my body in a way that is full of ambition and attachment.

According to the law of action which is also a very important part of the Buddhist mind system, our actions and movements are defined by the mind factors that we have in the moment before we act and move. So, to stay with the examples above, If I look at my cup of tea in a trustful and compassionate way my next action will be helpful and healing, but if I look at my cup of tea in the greedy and hateful way my next action will be not helpful and not healing. The most important learning for my professional somatic work is that if I sense my body in a mindful and enthusiastic way my next movement will be helpful and healing but if I sense my body in a way that is full of ambition and attachment my next movement will be not helpful and not healing. This learning was a huge step for my professional work as it made my work so much more effective, faster and predictable. (see picture No:6)

There are also other applications for this model of the mind in my somatic work. In the sensory-motor cycle, for instance, all motor learning is defined by the sensory input that is happening in the moment before the action. Knowing about the anatomy of mind, one can not only choose the content of the sensory input but one can also choose, through applying helpful and healing Mind-Factors, the how of the sensory input. With this tool we can really change our movement and with it all our actions and behaviors, which, to complete the cycle, has than effects on our mind,. This effect I use in somatic coaching: clients that come with problems of their mind, for instance bad feelings or thoughts, can be helped by leading them through mindful sensing of the body, which changes their movement, which changes their minds.

Through my understanding of the anatomy of mind, and inspired by Babette Rothschild's use of dual awareness in trauma therapy I designed the "grid of attention"(see picture No:5) which is extremely helpful in working and communicating with other people. I can sense and move and feel and think in the moment, in the here and now. I can have thoughts and feelings and sensations memorizing the past and I can have thoughts and feelings and sensations imagining the future. All of this is happening in the same moment but I can choose to put attention on only one item of the grid. The same applies to clients, students all other persons that I am communicating with. So it is very helpful to be aware of where I am in the grid when I'm reflecting and talking and communicating and also to find out where the other person is that I am communicating with. This is also very important in my work as a therapist eg. if fear arises in the client to know, that the fear can be about the moment, or it can be an old fear, or it can be fear imagining the future.

The anatomy of mind also helped me to describe very detailed how the first part of the somatic dialogue, the "question", is working. The somatic dialogue is the main theoretical

framework of my method PME. In the somatic dialogue I'm asking the "question" to my clients with sensing, moving and touching in a mind-factor that is helpful in healing to trigger an answer that comes out of the self-regulation of the client. (see picture No:7 & No:8)

My key learning in this area of learning is that, unlike most other somatic methods, that define themselves about what they are doing, I learned a system and pedagogy to define and work with how I am doing somatic work. In my experience I found that the how, the quality with which I work, is even more important than the what. How I am sensing myself and my clients or students is more important than movement skills or touch skills.

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picture No: 1

**Kômyôji**  
Eurasischer Humanismus  
Interkulturelle Spiritualität

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## ZERTIFIKAT

**DIETER REHBERG**

geboren am 21.05.1968

hat den

**GRUNDKURS BUDDHISMUS.  
LEHRE UND PRAXIS DES GAUTAMA**

absolviert und dessen Abschlusserfordernis

**bestanden**

Gutachter: Prof. Dr. Volker Zotz

Der Grundkurs Buddhismus stellt die philosophischen Aussagen des Buddha Gautama nach Quellen dar, die sich in den indischen Sprachen Páli und Sanskrit sowie in Übersetzungen solcher Texte in das Chinesische erhielten. Der Kurs rekonstruiert damit auf Grundlage wissenschaftlicher Forschungsergebnisse, die Lehrinhalte, Ethik und Übungsanleitungen des Buddha in ihrer frühesten erkennbaren Gestalt.

Wien, am 10. März 2013



Für Kômyôji

Mag. Birgit Zotz  
(Präsidentin)

picture No: 2



picture No: 3

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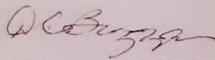
**Dieter Rehberg**

has participated in the following Professional Development course

**Foundations of Trauma**

Dates: January 20, 2022

Hours: 12

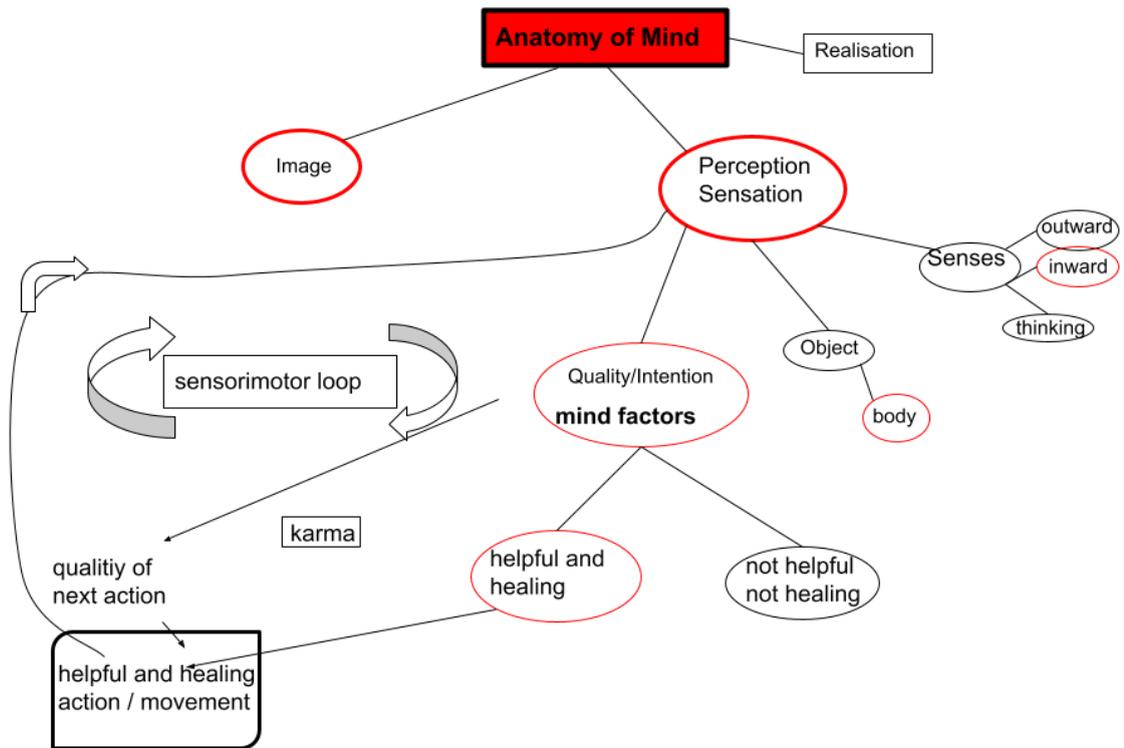


Dawn Buzza  
Dean, Faculty of Social Work

wlu.ca

**LAURIER**   
Inspiring Lives.

Picture No:4



Picture No:5

### Focus of Attention Poly-Awareness

(own your perception !)

**me  
coach**

**you  
client**

mindfulness

<b>past</b>	<b>present now</b>	<b>future</b>
	sensing	
old patterns	moving action	
remembering	thinking talking/writing	planning idea/image
old feelings	feeling	feeling about image

mindfulness

<b>past</b>	<b>present now</b>	<b>future</b>
	sensing	
old patterns	moving action	
remembering	thinking talking/writing	planning idea/image
old feelings	feeling	feeling about image

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picture No:6

### **Helpful & Healing Mind Factors** for PME

**Trust, Faith**

**Knowledge** of everything changing & everything connected

**Mindfulness**

**Compassion** **Friendliness**

**Enthusiasm**

**Non-clinging, Non-Attachment**

**Equanimity, Serenity**

**Calmness, Tranquility**

**Ease, Effortlessness**

**Nonviolence**

**Shame** protecting, caring for yourself

**Thoughtfulness** protecting, caring for others

### **not helpful & not healing mindfactors:**

Ignorance, Delusion

Desire

Hate

Clinging

Doubt

Anger

Proud

Envy

Ambition

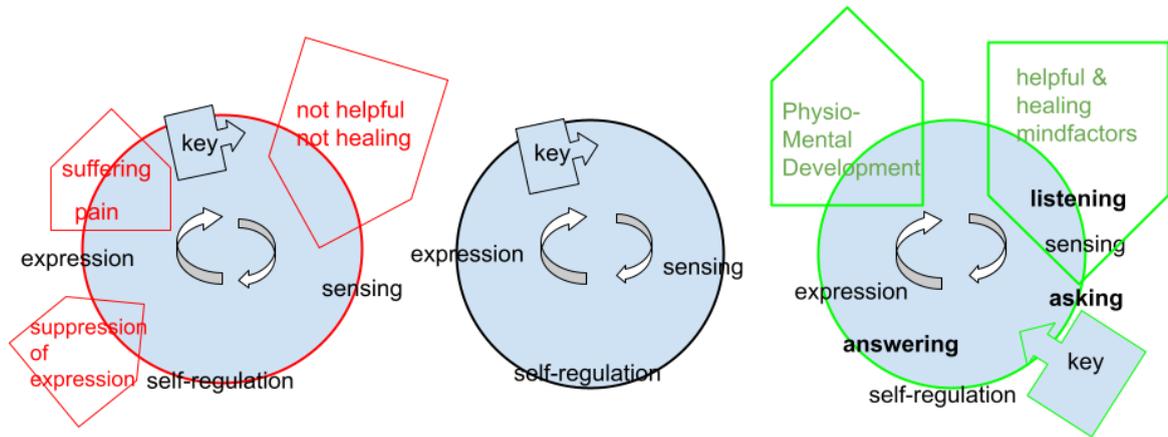
Idleness

Inertia

picture No:7

## The Somatic Dialogue

### Selforganisation



own your sensing  
self-regulation  
expression

picture No:8

