

## IN THE UNKNOWN

Observation of body movement gives one an idea of the causation of that movement. The fundamental fact is, that everything that moves contains a tremendous variety of needs and motivations and the reflection of this is captured in the movement.

In observing the movement of the leaf in the wind, one can say either that the leaf is moving in the wind or that the leaf is moved by the wind. A poet such as Rilke would say, 'The leaves are falling with a denying gesture.' In doing so, he does not only describe that the leaf moves, he also speaks about feelings when he talks about the falling leaf.

In a Zen-Koan, the words would perhaps be the following: The leaf is falling.  
Silence.

Everything seems simple.

In interaction with others, this simplicity is communicated through opinions, ideas and imaginations.

"The leaf moves, this seems graceful to him."

"The stone loafs around the corner silently."

The man is lying on the floor. This could then raise the question: "Why is this person lying on the floor? And what for and how he is lying there?"

As long as I ask myself and think about what the reason could be as to why this man is lying on the floor; as long I do not have at least a preconceived opinion about the very fact that the man, just like the stone, is simply lying on the ground.

Our brain, however, too often, plays tricks on us.

While the frog is sitting peacefully in front of the stone and eventually croaks, man is constantly and often unnecessarily a jumble of thoughts. He cannot stop thinking - possibly because of certain educational habits of putting together and forming images out of thoughts and transforming these images into words.

Feeling, the dog sits in front of the cat -and ? Probably does not think anything.

Humans, sometimes because of past experience, unable to feel anymore, think before they have a sense of what they are feeling- when they see the person lying on the ground. Because it is always the person herself, who feels, thinks and afterwards eventually acts.

Is there a necessity for the human being, to find a name for the unknown?

Without a name, the unknown can cause even more confusion?

Presumably humans believe that a certain level of control is necessary for the organization of survival in their specific environment.

Do humans want to control their right of existence in this planet that is called Earth?

Movement has to do with vitality. The organization of our movement helps to handle our existence. The impulse to move comes from the motivation to find a way to cope with our environment and to make and optimize connections.

The control of these impulses, resulting most of the times in idealistic styles of thinking, can lead to inhibition of the development of the "self" and to the development of an "Ego,". In the worst case, because of the lack of the

motivation of an inner impulse, the Ego functions like a machine and so, manipulated only by impulses from outside, is alienated from the essence and able to destroy life.

As I move, an invisible experience occurs within my body, an imaginary knowledge of the unknown, that exists only during the moment and not existing anymore in the next instant. I manifest a constant change of predicted time, that probably only exists in "points of time," which then result in a feeling of presence within that moment.

Meanwhile I am moving and become conscious of the presence by feeling my movement, I can experience the whole spectrum of being in one single moment. Whether the movement is action or stillness, it is like the wave of the sea, coming again and again, breathing and moving at the same time.

After birth, the baby has to get accustomed to the external world where it is not in the belly of the mother; wrapped and carried by the amniotic fluid in a state of optimal care. Through contact, the baby gets a kind of organization of its environment, feeling its boundaries and becoming aware of himself in contact with the outside. In a state of kinesthetic perception, it is necessary for the baby to distinguish itself from the outside and feel its difference by feeling the resistance of the surrounding materials. The infant is lying on its back and has to be turned around by the mother or by another person. It is completely dependant on being cared and helped by another person. The unknown manifests itself through the body. It is possible to feel the spirit of the unknown, looking in the eyes of a baby and to guess the unknown and get in contact with a world whose embodiment is the baby.

When we move, we embody. Our invisible body is moving us, it is the idea that we have of the being that we are, as a result of our relationships that we were living till infancy. Our movement has developed in the preverbal stage and helped us to orient and act in this world. The movement of our body is the most important resource to ensure our survival. Incapacity to move could mean death under certain circumstances. So moving means that we act according to ideas that should secure our survival.

A development that stimulates the competencies of action and the capacities of movement and that develops the resources of survival in an optimal way, approaches a possibility to integrate the unknown so that it is no longer a threat but rather the spiritual part of the essential art of survival. Embodiment by movement occurs and at the same time it is possible to reach a state of presence, a well-balanced situation of body, mind and soul.

Zen-teachings say: Learn to do the right thing in the right moment.  
It is the same as saying : The frog croaks. Leaves fall. Living.

To capture the unwritten state of life from the baby and at the same time to be able to ensure survival seems to be the art where philosophers, artists and

"prophets" are immersing themselves. They seek for an action, whose meaning cannot be interpreted and registered in the stereotype of compulsive patterns.

Life lives itself and spirit is manifested. All around. The world and its images. Moving the body, one image after the other represents itself in a vivid way. But there is nothing that indicates the intention of the act when one leg is stretched after the other, or when one arm is directed with force into the air. It is simply a manifestation of life. Something unknown seeking for some organization. To organize the chaos, through the moment of movement. Again and again new trials, again and again new chaos. Nothing that could really be determined, because each moment is another one and can never be repeated. Life. So it is continued and lived. The illusionary idea that the human species are gaining control of everything is probably most of the times a very omnipotent belief.

As a consequence of this omnipotence we also try to explain the unknown, for which we do not even have a name. But names are invented, philosophies are written down and religions are created. Man wants to live, but knowing about his death he lives in a constant state of fear. Fear of life, because of the constant threat of death.

With the help of the intellect the humans want an explanation as to why their mind seems to be contained within their bodies which sooner or later would not be alive and from where the spirit would escape. The body would stop moving, would freeze. The perfect machine body would cease functioning. It would become cold and freeze, the body still being there but some connection is gone. Is this the special connection humans always try to explain? Is this the unknown, the nameless?

In case of illness, a kind of crystallization of the movement impulses happens; first the impulses work so intensely against each other, that they cannot be lived in an adequate way. Then, the longer this state of being exists, the more incapacitated the person becomes, then the more likely it is that this state of being will lead to certain pathologies. Illness seen in this way, is the dying of the inner impulses that stimulate the motivation to move.

A body held in stillness is also moved. Vitality we also find in stillness and in holding a movement. But it is a stillness that moves by itself, like the manifestation of the sound in between the notes, or of the invisible body during the visible movement.

If I deliver the weight of my body to the floor, I trust another substance, in this case the floor, and inner peace can begin to exist. The compressed muscles can relax and a state of detachment can occur. Feeling my body and perceiving the mind in my body, which manifests as my human form in this world, it begins to be possible for me to feel that I am connected with everybody and everything, that I exist in a perfect network, connected to a universe that offers endless possibilities and variations. I manifest as myself in my special form, feel myself as separate and different from the others yet sense by this knowledge of separateness, my communion to all living beings.

The unknown manifests through my "self" which is connected to multiple manifestations of life, whose constant changes are unpredictable and cannot be determined or fixed in time. I embody by my movements and act directing and varying my strength. Through movement, I am acting and interacting with the others and with my environment. My emotions manifest as densities in my muscles and in the worst scenario, can be felt as intense pain. As I move, I act. If I change a certain movement with consciousness, I also change my actions and can experience new responses and reactions from the outside.

If my movement begins to be determined by the inner impulse of my "essential self" and not only by the movements and interaction patterns that I learned through education, it begins to be possible to integrate the unknown such that we experience it as a fact of living. One where we do not have to escape but from where our attentive mind is directed. Like the bird that is carried by the wind but does not forget to flap its wings when it is appropriate or delightful for living. The more I act according to my inner "self," the more I can use the power of the unknown to fight death and to affirm life.

One of my Indian friends in Peru says that Indians do not have a concept of good and bad. For them, there exists only heavy and light energy and when we stay with someone who is just caught in the heavy energy, we eat that energy, so that they begin to feel better. "And that," he says, "is love".

Cary Rick, my teacher from whom I learned a lot about movement, says: "I developed a definition of movement *per se* as an individual act of the body. Implicit to this definition, moreover, is the existence of a personal conception of the body. This subjective conception establishes a direct link between the person and the way he moves. Consequently, the conception of one's own body is the subject of the theory of movement analysis. This is extremely problematic. For we are referring here to an invisible body that is only manifest in subjective experience intimately connected to the sense of self. Development and maturation, socialization and interaction, illness and convalescence, ageing and dying perpetually expose the personal conception of one's own body to change. This very changeability, however, promotes an ever greater self-understanding, a heightened understanding of others and of the interactive potential of the act of movement. "

An attempt to get closer to the unknown. Many others could follow. As a sign of the manifestation of moving thoughts.

Lissabon, autumn 2009

Dania Neumann

