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A SEARCH FOR MEANING WITH TAE

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TAE ACADEMY
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WELCOME

under my Lindner tree

This is an invitation to sit down under a tree, a Linden tree or any other tree that welcomes you and lets you breathe easily. There you can find a safe & creative space to engage with a word. A word that attracts you because it holds much more meaning than its usual use. A word that entices you because it may be misused in the way it is used and you don't agree with it.

This is a summarized guide from my course "A Search for Meaning with TAE" at the TAE Academy 2024 that can accompany your care for your chosen word and the search and finding of the meaning you want to give it. You can do this process by yourself or you may find people who also want to commit to a word, so you can join together under the tree.

If you would like some guidance, take a look at the [video](#) on the International Focusing Institute website. We would also be delighted to receive an invitation under your tree in order to hold the space together.

I am deeply grateful to Julia Tholeikis for bringing her delicate and powerful tree sensibility to this workshop.



Foto by Horst Jetter

Gathering under a Linden tree

- Imaging sitting under a Linden tree ...
- How are you present?
- What is this place under the Linden tree like for you?
- How can its tree quality support you in creating a safe & creative space?



DAMASIO

quote

“Perhaps the most startling idea [...] is that, in the end, consciousness begins as a feeling, a special kind of feeling, to be sure, but a feeling nonetheless.”

Antonio Damasio, The feeling of what happens. Body and emotion in the making of consciousness.

GENDLIN

quote

"I call this lack of clarity, which has to do with something in life, »felt sense«. Most people only ever deal with their feelings, with the feelings they already know, with anger or fear, for example. The felt sense, this physical sensation that you feel but know nothing about, is a little deeper in the body than the familiar feelings."

„Dieses Unklare, das mit etwas im Leben zu tun hat, nenne ich »Felt Sense«. Die meisten Leute beschäftigen sich immer wieder nur mit ihren Gefühlen, mit den Gefühlen, die sie ja ohnehin schon kennen, mit einem Ärger oder einer Angst zum Beispiel. Der Felt Sense, dieses körperliche Empfinden, das man spürt, aber noch nichts darüber weiß, ist ein bisschen tiefer im Körper als die bekannten Gefühle.“

Phase I: Speaking from the Felt Sense

TAE MOVE 1: LET A FELT SENSE FORM

- Is there a something/word/term/expression that calls you? That makes you curious and that challenges you at the same time? You feel that this term is important to you, but that there is more to it than is generally known, or that you want it to be understood in a certain way.
- Have this bodily knowing as a Felt Sense to which you can always return - it might still be very difficult to put into words!
- What in this do you wish to articulate in a new way? What in this is a live point for you? Can you say it as a crux (i.e.: "It is fundamental for living and it is unreachable.") ?
- Do you know this new articulation/quality from your life? Have you ever experienced something like this anywhere? Invite a moment to come back as an instance.
- **Enjoy free writing and make some notes or sketches to express whatever comes up.**

GENDLIN

quote

„The steps help break what I might call the »public language barrier« so that the source of one's own thinking is found and spoken from. After that nobody needs steps. Precise steps are always for precise teaching so a new way can be shown and found. Then it soon becomes utterly various.“

Gendlin, 2018, p. 287

Phase I: Speaking from the Felt Sense

TAE MOVE 2: FIND WHAT IS MORE THAN LOGICAL IN YOUR FELT SENSE

- What does not make the usual logical sense?
- Can you sense something unfitting, contradictory, extra- or supra-logical, disturbing, uncomfortable, paradoxical in your felt sense?
- Can you name what points to a paradox, dilemma, crux?
- Formulate a paradox, for example:
 - It is X and it is Y.
 - On the one hand ... and on the other hand ...

GENDLIN

quote

„The »coming« of words is bodily, like the coming of tears, sleep, orgasm, improvisation, and how the muse comes. [...] But language is implicit in the whole human body (not only in our brains). Language is implicit in our muscular movements and in every organ. It is implicit in what rouses or spoils our appetites, and in what disturbs our sleep. The language is part of culture and history, but the body is always freshly here again, and can say »no«, even when culture and reason say »yes«. If you enter there, you find a finely ordered cluster of strands, far more intricate than culture. The body can insist on some new and more sophisticated way that has never as yet been found, and may never be found. We often need to find our way beyond the cultural forms. “

Phase I: Speaking from the Felt Sense

TAE MOVE 3: NOTICE THAT YOU DON'T MEAN THE STANDARD DEFINITIONS OF THE WORDS

- What is the usual (dictionary) definition of the word you care for?
- Return to your Felt Sense of that word. Hold your Felt Sense and let the word go. Imagine your word simply doesn't exist (anymore).
- Stay with your Felt Sense - what other words show up to speak from your Felt Sense?

Phase I: Speaking from the Felt Sense

TAE MOVE 5: EXPAND WHAT YOU WANT TO MEAN BY WRITING FRESH, LINGUISTICALLY UNUSUAL SENTENCES

- Invite yourself to a free writing session. First let your hand flow for 5 minutes to express what your body wants to write. Let what is new and specific in your Felt Sense express itself into freshly phrased language.
- Then you can also write for your word, and the new words you found, fresh sentences or phrases to say what you had wished the single word to mean.
- Your sentences might make no sense unless they are understood as you mean them. Play with the grammar and order. Use all your languages available.

GENDLIN

quote

„TAE has a **social** purpose. We build our inter-human world further. It is not true that merely developing as individuals will somehow change the patterns in which we must live. We need to build new social patterns and new patterns of thought and science. This will be a mutual product no single person can create. On the other hand, if we work jointly too soon, we lose what can only come through the individual in a focusing type of process. Nobody else lives the world from your angle. No other organism can sense exactly »the more« that you can sense. ”

Gendlin, 2004, p. 5

Phase II: Find new patterns from facets (instances)

TAE MOVE 6: COLLECT FACETS*

- Invite your body to let moments come back, where you already lived something of what you try to articulate from your Felt Sense. Invite „loved“ moments as well as moments that have something you don't want anymore.
- Make a list of events (at least two):
 - Where was it?
 - When?
 - How was it?
 - Who was there?
- Underline specifics that bring something you might want to keep.

* By facet we mean a memory, a lived moment, a certain experience.

Phase II: Find new patterns from facets (instances)

TAE MOVE 7: ALLOW THE FACETS TO CONTRIBUTE DETAILED STRUCTURE

- Invite one of your facets to become alive. As you hold it, can you feel it's relevance?
- Which aspects of this instance are related to my Felt Sense and the new meaning I am looking for?
- How are these aspects connected? What is their intricate relationship? Can you feel something more general in the relationship of those details?
- Can you formulate a new pattern, an insight?

Phase II: Find new patterns from facets (instances)

TAE MOVE 9: WRITE FREELY

- Where have you come so far?
- Write freely what your is alive for you at this juncture.

GENDLIN

quote

“Don't you all suffer from the fact that most of the world doesn't understand this stuff? [...] Aren't you all aware that when you talk to your colleagues, in almost any field, you are not making sense? Right? Don't you miss the fact that this whole approach that you're part of, and I don't mean Focusing, I mean whatever *brought* you to Focusing or whatever is the reason why you like it. You are in a space which cannot communicate in the society. Now don't you want to help do something about that? Well that's what we're doing. OK? We're trying to develop a way that we *can* say, what we want to say. And rather than fitting into the public model, which enough people are doing [...] we want to do it so that it cracks that model. [...] So that we hang on to precisely that which does *not* fit the public system because that's valuable. I'm not trying to say that the public system is not good. I'm saying we have that already. [...] [...] I'm just saying what we're on to cannot communicate itself unless we develop our own *structure* here and you can take this in a large way [...]”

Phase III: Building theory

CREATE YOUR MEANING

- In order to give a certain/specific/unique meaning to the word you care for ...
- ... all that you found (formulated, wrote down, shared, sketched, ...) so far:

Invite a Felt Sense to form - what is the essence, the core of "all that"?

- Go through your notes and highlight intuitively "glowing" words and phrases.

Phase III: Building theory

TAE MOVE 9: CHOOSE TERMS AND LINK THEM

- What are three (temporary) terms that speak for the core structure of your Felt Sense? Make sure one of them stands for the crux you are engaged with.
- Where in the triangle would you like each of the terms to be?

A



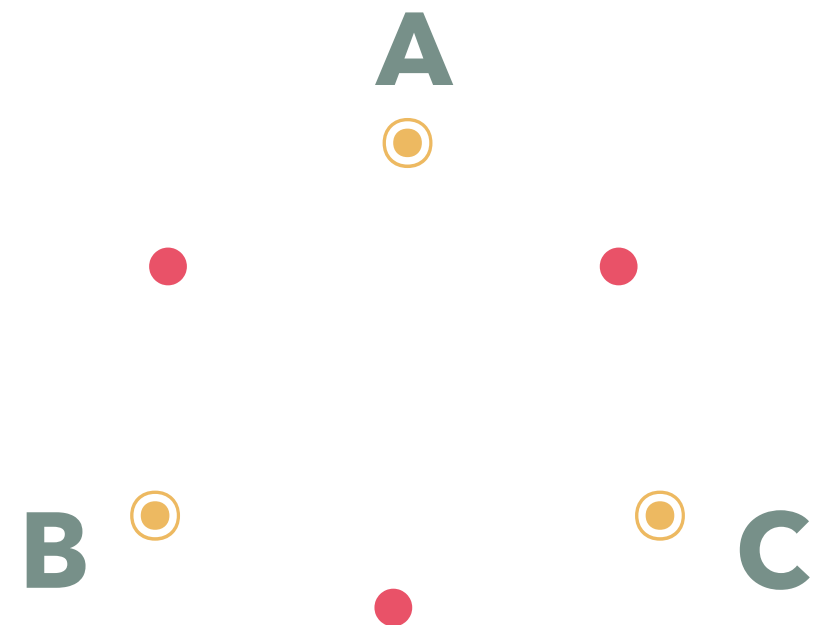
B

C

Phase III: Building theory

TAE MOVE 9: CHOOSE TERMS AND LINK THEM

- Let's be playful!
- A **is** B
- B **is** A
- B **is** C
- C **is** B
- A **is** C
- C **is** A
- Fill in the words A, B, C stand for.
How do those sentences feel like? Quite right, wrong?
- If necessary, modify the sentences. Hold the word **is**!





BIRTHING & SEEDING MEANING

- The meaning you want to know for your word in the world: write a sentence (a definition, a poem, ...) that expresses what is in your heart.
- Use your three terms or find fresh formulations.
- Feel free to share your sentence with me: contact@monicalindner.com

RESSOURCES



- Gendlin, E.T. (2004). Introduction to 'Thinking at the Edge'. *The Folio*, 19 (1), 1-8. From http://www.focusing.org/gendlin/docs/gol_2160.html
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Monika is an educationalist with a focus on intercultural learning. She is a certified Focusing Trainer and currently a Coordinator in Training. As an Experiential Concept Coach/Trainer (ECC) she specializes in teaching "Thinking At the Edge" (TAE). ECC is a 5-part coaching training based on "Thinking At the Edge" that teaches the application of the 14 steps for individual processes, for use in groups, and for creating an innovative (corporate) culture. She is a member of the international research group "Embodied Critical Thinking" (ect.hi.is) at the University of Iceland. She serves in the Membership Committee of TIFI.

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Julia Tholeikis, Dipl. Psych.

I am living and working via Focusing for a decade now, from there I dived into my TAE-training a year ago. As a psychotherapist I've been working in different ambulatory and stationary settings before founding my own practice two years ago. I am working on-site and online for facilitating diving into a golden atmosphere where life is moving forward.

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