



Gopal Norbert Klein

# Relationship Healing I

*Trauma Therapy und Spirituality*



Translated by Claudia Granger

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[www.traumaheilung.net/en](http://www.traumaheilung.net/en)

German for “healing of trauma”

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Online version 1.03

Date of publication: Sunday, May 30th 2021



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## Foreword

This book is happy if it can be with you. It is about the key principle of happy relationships and thus about changing this world for the better. It is whole and complete in itself. It contains activations of all levels, from the individual to the planetary. The book begins with helpful information, with context formation, then guides step by step into *the act of reading itself* as a gateway to awareness.

If you have a partner, I suggest you read this book together. It represents my own path and is therefore written based on my experience. What you experience here can not only turn your partnership into a heavenly kingdom, it also has the potential to transform you profoundly, far beyond all relationship issues. If you do not currently have a partner or have never had a partnership, then this new awareness can help you to have a wonderful, suitable person appear in your life.

Relationship only works without ego, relationship or connection is the death of the ego. We embark on a journey into connection, whereby our perception as a separate individual will take a back seat. This does not mean that you give up yourself, but shifting the centre from "I" or "You" to being connected with other people. This life in connection is an exchange on all levels: language, body, mind and energy flows.

The key principle is *honest communication* about what we need, want and what we don't want and what is not good for us. In short: everything. However, since the implementation is often difficult due to negative attachment experiences in early childhood, I would like to dedicate an entire book to this topic. It's a straightforward path, simple, possible at any time and feasible by anyone without special skills. Thus it corresponds to the natural flow of life if one leaves out all the conditioning of society. In this respect, this book takes you back to where you may have been forced to drop out as a child. I keep coming back to the topics of developmental trauma and attachment trauma, because these are the causes of all obstacles in relationships.

In addition, I would like to convey some spiritual aspects, some from my teachers and some I have practically experienced and researched myself. All of this goes very far beyond the concepts of this society. The society we live in today lacks any profound knowledge and understanding of the laws of life, how we can make everything beautiful and good together.

When we can engage in deep, long-term and happy relationships and communities this opens the opportunity for meditation and spirituality. Without this basis, the latter becomes an escape from unpleasant feelings from childhood, which are reactivated again and again due to a *lack of connection today*.

## **1. When you don't know what to do next ...**

**W**e all don't know what to do next ... This society and culture in which we live has come to the end of its path. We cannot fight, work, consume, accumulate things and experiences any more. In this respect, everyone is like that, you, me and everyone who can still seem to be able to keep their life stable. Why am I saying that? Because it's a collective phenomenon, we've lost touch with each other. The successful people of this system also suffer from it, because there is no individual solution, there are only joint solutions. And the solution we are looking for is an honest exchange about our deepest feelings and sensations. Instead, we live more like work robots, in an imagined, merciless world of performance pressure, success, self-expression and competition. However, what makes us humans alive and happy is not encouraged: families, peace, relaxation, connection, communication, nature, etc.

So we're all in the same boat. Nevertheless, everyone can individually leave this sinking ship and go completely new ways and support others to do the same. This book is a guide not only to transforming your individual life but also to society as a whole. Based on our biology, fact is that we are all searching for the same. It is ultimately quite simple. And yet this is the greatest taboo in our world: "I long for being connected, accepted, in exchange, peace, vitality and love."

First, we get the central collective programming out of the way, namely that you are weak, small and powerless and cannot change anything in yourself or in the world. That's the life program you've been given, and that's the first thing we're going to throw overboard. You have been lied to in regards to yourself. The most important thing you can learn from this book is that you can act, shape and change the world! Even if it might *feel* different at the moment. The *feeling* of small, weak etc. is not true, it is just part of the matrix that we are leaving with this book. The *reality*, the *truth* is the opposite, namely that you can create and shape almost unlimited!



## 2. The biology of interaction

We humans belong to the category of mammals. Mammals evolved over reptiles by bringing something new into play: collaboration!

Mammals evolved as group animals and thus had a decisive advantage over reptiles. Together and in coordinated cooperation, they were superior to the isolated reptiles. In addition, the mammals communicated over a frequency range which reptiles could not hear. Mammals communicate using higher tones than reptiles can perceive. Thus, they could communicate with each other undetected by reptiles. All of this brought tremendous advantages in evolution. On the other hand, this development step also required completely new skills for the nervous system. Because mammals live in groups, they must be able to approach each other safely and signal to each other whether this is possible. *Our nervous system and brain therefore evolved for a life in groups and social exchange.* Being part of a pack or a group meant security and the possibility of reproduction. In evolution exclusion from the pack or group meant suffering and death.

So our nervous systems are fundamentally, physically and biologically designed to live in groups, social interaction and long-term relationships! For us as part of the mammal world there is no solution as a separate, isolated individual. Isolation and a lack of social interaction mean extreme stress for our body. So there is no solution or cure for us alone, but being in connection \* is \* the healing, because it calms the deepest layers of our nervous system and thereby puts us in a happy state. Whether we feel happy and fulfilled largely depends on the state of these deep layers of the nervous system (body) and can only be influenced to a small extent by higher processes (thoughts).

If we can fulfil the two central basic needs of our nervous system, namely security through connection with other people and reproduction, then a feeling of peace, happiness and fulfilment arises. These are fed by deep body processes that can hardly be influenced by thinking, problem solving and planning.

Stephen Porges' Polyvagal Theory describes these relationships with unprecedented clarity, depth and precision. It provides a fundamental understanding of human interactions based on biological processes.<sup>1</sup>

1) Porges, S. (2017). *The Pocket Guide to the Polyvagal Theory: The Transformative Power of Feeling Safe* (Norton Series on Interpersonal Neurobiology)



### **3. Four options in relationships**

Whether a relationship succeeds, continues to deepen, develops OR whether it stagnates, ends in frustration, resignation or even separation, depends solely on whether we succeed in honest sharing.

Relationships arise on the basis of being physically close to another person over a long period of time. What we call a relationship develops from this physical closeness and its interactions. If there is a real exchange, this results in profound, healing changes in our nervous system and our souls. Feelings of happiness, meaning in life and fulfilment arise, which can lead to ecstatic and transpersonal experiences.

The degree of happiness in our life corresponds exactly to the degree of connection we have with other people. And the degree of connection is determined by the depth of the layers we can share honestly. Connection is happiness we are looking for. Exactly this level of connection is the criteria that brings people together as couples.

Simply bringing the bodies together does not lead to the intimacy and closeness that nourishes us. Only the honest exchange of all layers and feelings leads to relationship heaven. Whoever has lived such intimacy is at the goal of his earthly life, he has learned to love and to be loved, to surrender all barriers to his partner and to life. Such people have gone through the death of their egos and are already living here on earth in paradise.

Every couple has one thing in common: the distance to each other. This measure is what couples unconsciously agree on or bring with them from their childhood into the relationship. In general, each intimate partner has the same distortion in the nervous system and needs the same amount of distance. This fact is present, but most of the times hidden in subconscious levels. On the surface it may look different, e.g. that one partner always tries to get closer while the other distances himself. But the fact is that both partners experience the same degree of distance and closeness through their constellations. So it doesn't matter who performs which function. More importantly, to gain and keep a fulfilling partnership it's all about the honest exchange. That is the key point, we only have to focus on this.

In general, creating happy relationships is actually very easy. What makes it a challenge are negative experiences in relationships within the first few years of life which we may not have overcome yet. In this book you will learn how you and your partner can heal your childhood issues and find a happy life. Because healing only means updating relationship patterns and learning that a life in connection can be possible, safe and even beautiful. Everything else are just resulting symptoms not the cause, such as diseases. They are just the result of being disconnected.

In order to find this happiness we need a completely new way of dealing with our partner or with other people. Generally speaking, we have four possibilities to handle what happens *within us* when we are interacting with other people:

suppressing,  
acting out,  
meditating or  
honest sharing.

Honest communication is the golden path to success and it leads through the entire book. Let's go through the four types of communication in depth:

### 3.1 Suppress emotions

Suppression is the most destructive form there is to deal with internal movements in a relational context. It means splitting off what is happening inside of us so that we no longer perceive it ourselves. For example, simply to deny an anger that arises in us and to do so until we can no longer feel it ourselves. This can initiate in childhood and gets completely automated, so that we are no longer aware of this process with regard to individual feelings. It is always about feelings and emotions with regard to two directions of movement: Autonomy and connection, i.e. things that we do not want, that are not good for us and about wishes and needs to our partner. To suppress means we don't react, we don't act, we just pretend nothing is happening.

However, those who are sensitive feel such a conflict in their partner in their own nervous system. It feels very painful because what the partner has successfully suppressed from a conscious level, now rises in their own awareness. Noticeable as a diffuse tension and random suffering but difficult to understand. This means from the other perspective, you don't protect your partner from your own difficulties, but much worse, your partner gets to feel this in a distorted version. For people who are not trained on these levels it is practically impossible to deal with it adequately and so it inevitably leads to external conflicts.

A typical example: She suppresses her anger at her partner for allegedly not paying enough attention. He feels this energy as diffuse stress in his body and in turn projects it outwards onto her. In the end there is endless argument about external things that have absolutely nothing to do with the cause.

Another typical example: He suppresses his need for separation and own time. She experiences the related and suppressed anger of the partner in her system and perceives it as a threatening to further distance. In order to counteract this, she tries all the more to reach him. A spiral which in turn leads to endless conflicts about external events, because the major issue is neither consciously perceived nor communicated.

### 3.2 Acting out

Acting out is a little less destructive for the body than suppressing it, because what happens in us finds a channel to the outside. However, our partner then suffers, which in turn strains or destroys the relationship. Acting out means to convert a feeling that arises in us directly into an action against the partner, like immediately yelling at your partner when angry or breaking something in the apartment. Acting out can also take on more subtle forms, such as excessive talking about empty, mental content or constant nagging.

Divorce is also a form of acting out, because separation only happens when something cannot be communicated! This can't be successful. Acting out always happens when we \*do\* something, instead of sharing our feelings. When the emotions are so strong that we can no longer communicate them, the key is to channel them in a non-destructive way: write letters and then burn them, scream out anger in a safe environment, hit a pillow or sofa, etc. If a lot of anger has been trapped since childhood, the first step towards healing might be to act out before being able to distancing yourself from the emotions and the memories.

### 3.3 Meditate away

Many spiritual people try the third option: A feeling arises and instead of suppressing or acting out, these people withdraw and try to \*be\* in this feeling, to meditate it away. In contrast to the first two variants, this could actually work. But in reality, most are unable to make long lasting change, because what causes distress in relationships are always feelings that have not been integrated since early childhood. As a child we were alone with overwhelming feelings and if we now meditate to feel those feelings, then we are alone with our feelings again! For some people who experienced early trauma, this practice is even potentially dangerous. If a spiritual teacher instructs such people to do nothing and just feel those old feelings, then he can do much harm. Repeatedly, I am working with people who “meditate away” for years and are no longer capable of connection and living in everyday life and who have to restart human interactions with great effort. And even if someone has the capacity to mediate everything away, it is an unnecessarily lengthy and painful process. Such direct work with emotions is only possible from a certain degree of stability in the nervous system, which in turn is determined by the depth of the connection with other people.

### 3.4 Honest Sharing

The option that corresponds to our natural biology is the honest, authentic communication of our feelings that arise in the partnership. This *always* heals, always deepens the relationship and always leads to the goal. It doesn't take time: with sharing and being heard, suffering is dissolving. It has even been described in the Bible: Shared suffering is half the suffering. I would even go a step further and say that suffering shared is happiness. I say this with such radicalism because I experienced it myself and can experience it again and again during couple therapy: honest communication is energy flow and energy flow is what we call happiness. It is the key principle to wonderful relationships and a fulfilling life.

What prevents the whole thing are our taboos that we have carried around with us since childhood, these have been burdened on us and these prevent us from really communicating: "If I say that, my partner will leave me". "When I say this, my partner hates me." "If I say that, our relationship is gone." All of these are implicit assumptions made in childhood. In truth, we can share anything, really anything. The more we communicate, the deeper levels we achieve, the greater the transformation. It can go so far that I can say: "I don't care about you." "I don't love you at all." "I want sex with other people too." "I hate you", etc. That means there are no limits. Because what is there is there anyway, whether we communicate it or not. In fact, a relationship only begins *\*after\** you've told yourself the truth on such a level, gone through the shock and did not separate! As I said, after that it only starts!

*A relationship only begins after it has failed.* And we can also let this "failure" happen very mindfully and carefully. What we call failure is actually getting to know each other instead of living according to our ideas. It is the encounter with reality and our ego can dissolve.

With everything you've heard so far, these are really things that appeal to the deepest layers in the nervous system, please take it easy. You are not alone, we all feel the same way, I too have to learn and practice every day honest sharing. If you haven't really dealt with these things before, all of this can come as a shock. But it is a healing shock, because it leads us out of the prison of our childhood into the light of a conscious, adult life.

#### **4. When I don't have a partner**

You always have a partner, he may not be visible at the moment. It is the mental projection of early relationship experiences, where you were alone and lacked the necessary bond. You always have a partner, there are always people there. You may have had the experience of loneliness, separation, and abandonment in early childhood. But the reality is that you have never been, are right now or ever will be alone or apart. Of course it may be that your deep layers in the nervous system today are creating old circumstances of being alone (unconsciously). It appears to be a high risk of trusting people again. However, only by going through it again and again will you find your home in being connected. A prayer that can be helpful in this situation: "Dear God, please lead me on the path of love". If you don't know how to proceed, here are a few helpful suggestions: Fill your mind with what you want. That can mean, watch love films with a happy ending, read love stories with a happy ending, think about the topic, really imagine what your dream partner should be like. How exactly is it when you are together, in what environment, what do you do?

Believe very firmly that it is possible. Put as much energy into it as you can. However, very important: Do something in real life too, so that life has a chance to enable you, create opportunities by being among people as much as possible and exchanging ideas. Also go to places and events you would not normally go. Do crazy things. Get involved in society, associations, etc., give away things that you have made and give away your services. Make everything flow by doing, without attaching a desired result as an expectation.

Remember, the universe does not fail you, all of this serves only and exclusively to change your (!) thought patterns and to enable your body to experience new things.

## **5. Sharing is key**

*In every relationship, it is primarily about consciously communicating the degree of closeness and distance that each partner needs at the moment. It is important to understand that both, the desire for closeness and connection as well as the desire for distance and self-focus are completely legitimate and ok. The basis of a relationship is the common decision not to fight or separate, but to be aware of the things that arise from within us and most importantly: to verbalise these. This said, it does not matter whether a reaction/ response comes from the partner or not, and it is also not important what kind of reaction there comes. It is primarily a matter of communicating and not expecting anything, etc. So not to subliminally tie your sharing to conditions.*

### **5.1 Emotions or factual level**

The basis of any successful communication is the ability to distinguish between emotions and factual levels. Usually we mix the two. Feelings that cannot be communicated then show up in a distorted form on the factual level. A typical consequence is that you argue about banalities or seem to have nothing more to say. Therefore, relationship work primarily involves exchanging ideas about deep emotions, shame or fear related items and everything that is perceived as dangerous or problematic. In reality nothing like this really exists as long as one remains in exchange. If at all, a reduced or missing exchange is problematic, but only if one cannot talk about this reduced or missing exchange ;-)

For these things, at least initially, a secure, protected framework is required. These can be set rituals at certain times: For example, one hour every Friday evening. Take time together and sit down (do not lie down, the spine must be upright), decorate the place nicely with candles, incense sticks, etc. (without background music). Then you begin to cautiously communicate on ever deeper levels. It should be a quiet place with good energy, for example protected by large plants or bodies of water, with no other people or pets around. A public place like a café is absolutely unsuitable for this.

In a dialogue, all external things should be left out: what was, what will be, explanations, circumstances, discussions, desires to solve problems, all of these only disturb the process. It's about saying to each other: "I feel right now [funny, sad,

excited, desperate, empty, happy, ...]". If the sentences start like this, you are on the safe side. At the beginning you may experience slight moments of shock because your ideas are not confirmed, but you will also learn wonderful things from your partner.

*It is important to always be clear that it is not about the content of what is exchanged, but about the exchange itself. The exchange itself is the solution, beyond that there are no problems to be solved. It doesn't matter if you say "I hate you" or "I love you". It's the same because it creates the same level of closeness and intimacy!*

As long as you are not one hundred percent comfortable and safe with one another and are completely happy, crucial things have not yet been communicated. Since these are mainly "lost" parts of the child that arose from earlier emotional injury or neglect, it is a matter of one's own taboos. Something you don't want to say under any circumstances. However, that's exactly what it's about! As long as you do not communicate everything on all levels, you have stress in your body. Stress is not an emotion but the body's reaction to danger, resulting in the inability to do things. This is exactly what these child parts are, they were exposed to fear and threat and could neither act nor communicate. They were not seen by the parents. As a result, these parts could not be taken along during development and are waiting deep within us to be perceived and be heard (integration). With full sharing, all stress in your relationship disappears and deep relaxation, peace and fulfilment return. You can rid yourself of all suffering in this way, without psychotherapists and without spiritual teachers.

Basic motivation of all organisms in nature are either towards something that we need and is good for us - or away from something that is not good for us or represents danger. That means we either want to create more closeness to a person or more distance. It results in constant fluctuation between closeness and distance even with the same person.



## 5.2 Autonomy or Merging type<sup>2</sup>

Autonomy or Merging, that is the question ... :-) The first step is to determine which survival strategy you have chosen in each case. This decision was not a conscious decision; it was made by the nervous system in the early years of life. It was the best "solution". What you are suffering from today was the chance for you to survive back then! The interesting thing is that there are basically only two coping strategies: Either to merge with your caregiver(s) in order to save the connection to your caregiver(s) and to give up on yourself to sacrifice your autonomy and your own needs. Or, on the other hand, to give up the connection to your caregivers and instead to save yourself, i.e. your needs to preserve your autonomy. You have decided which way to choose and by now you understand why. It can also be that you use both coping strategies or even switch between in your current relationships, but at your core one of these survival strategies determines your whole life.

Of course, there are again variants and different characteristics, which are described from simple to very complex type systems such as the Enneagram or Tibetan pulsing. However, it is enough to be aware of your own basic flow in relationships to be able to see the way. And this path then consists in acting against your own imprint: If you keep moving away, go towards the other! If you're always chasing, stay with you!

We chose one of these strategies in the first few years of life. If the parents have not responded adequately to our needs, we have either started to separate ourselves internally from the parents and the world and to flee into our thoughts or body perception. Or we have separated from ourselves, split off our needs, and symbiotically merged with the parents in order to save the connection with them. We either saved our autonomy or the connection to the parents. Both came at a high price, but served to help us survive and keep our nervous system stable. Both are central aspects around which the terms developmental trauma or attachment trauma revolve. It is very important to think about it as it is our relationship pattern today as an adult and has a massive impact on the degree of closeness and connection and thus on our happiness in life.

2) A note from the translator: Previous psychological work use the word symbioses as opposite to autonomy, like Prof. Ruppert, F. (2017) Symbiosis and Autonomy: Symbiotic Trauma and Love Beyond Entanglements. I suggest merge as better fit as it better symbolises the lack of autonomy and fulfilment of own needs. Symbiose in general rather stands for meeting on equal level.

If you have chosen the autonomy variant, you will have difficulty coming into contact with other people. If you've chosen the connection to your caregivers variant, you'll have a hard time staying true to yourself in relationships. In both cases someone is always missing. In the first case the other is missing, in the second case you are missing. Both variants can alternate. So in reality, as long as this is not resolved, we have no relationship at all, since someone is always missing. There are old masks and protective mechanisms that we try to relate to.

Only when we begin to realise that our adult life no longer depends on other people can we really enter into a relationship. This means that we can communicate our needs for merging as well as our needs for autonomy. Examples: "I would like to cuddle with you, be together, talk, do something, etc." or "This and that is not good for me." Or "I need to be with me for the next 2 days."

The path of healing for people who have chosen their autonomy: You have withdrawn into your thoughts or your body symptom perception. You are identified with this and use it like a substitute partner. Therefore, for you it is mainly about looking outside again and that means \* really \* dealing with other people again, forcing yourself to be interested in other people. A milestone on the way is when you realise that you start to like other people so that you identify with them, see them as something real, valuable. The moment comes when you can allow yourself to need other people again. And this will then feel very, very healing and no longer threaten your existence.

The path to healing for people who have chosen to merge: You have given up on yourself and are completely lost in other people, you are practically exclusively concerned with others and no longer perceive yourself. Therefore, your path is exactly the opposite: it is about stopping to think about other people and instead returning to perceiving your thoughts, feelings and body sensations. It is very important for you to realise that engaging in your thoughts with other people does *not* represent a relationship or communication! Only when you start to bring yourself into the game again, will you move forward.

It is also important to know that we always have both aspects in us when a secure bond as a child was not possible. A child who does not receive adequate loving attention in the form of freedom and security always separates from both, from his

needs and from the connection to the parents! It is a necessary separation in order to keep the nervous system stable and functional in such an environment, i.e. to survive.

The more I adapt, the greater the (repressed) need for autonomy becomes. The more I withdraw into my autonomy, the greater the (repressed) need for connection. So we always suffer from both, but primarily live out one pole, because at least it has given us a pseudo connection with our parents.

If the environment was so chaotic or destructive that neither isolation from the inside nor symbiotic submission to the outside led to stability, then the result is no longer “just” attachment trauma, but then the development goes in the direction of psychiatric illnesses. This is only mentioned for the sake of completeness and is not the subject of this book.

### **5.3 The continuum of regulation**

We have looked at the relationship constellation on the top level and can name it the horizontal level, as it is about closeness and distance, i.e. what happens in relation to the other person. The second, crucial level is that of your own body, you could call it vertical, as it has no relation to anything outside but only affects the perception of ourselves.

In terms of trauma and the path back to healing, we are actually only moving within five states of the body. These are involuntary adaptations of the ANS (autonomous nervous system) to the external situation. The first state is that of healing, relaxation, happiness and well-being, our actual normal state, which, however, is only taken by the body if it classifies the environment as safe. This classification of whether the environment is safe, potentially dangerous or even life-threatening is not subject to our will, but is carried out by the autonomic nervous system. This can be conflicting to our conscious assessment. Example: giving a lecture in front of a large audience. The mind recognises through the senses that nothing dangerous is happening in the outside right now, but the body perceives something life-threatening and creates great fear.

In the event of danger, the body is activated for fight and flight. Our body provides the maximum possible energy for extreme physical stress. The whole organism prepares itself for a fight for life and death or for flight.

If there is no way to physically (!) convert this energy, e.g. because the enemy is overpowering and no escape route can be seen, or because you cannot move the body (buried, trapped in the car, etc.), then this energy converts into our subjective experience first in anger and hatred and then in fear and panic.

If it is not possible to change something in this situation over a longer period of time, i.e. not being able to act, the system is switched off, known as a shutdown (playing possum). Additionally to the high level of overstimulation, the body numbs itself and more and more dissociation occurs.

In a still further stage the organism gives up completely and becomes limp. We feel depressed, sluggish and no longer want to participate in life.

Our whole life practically only moves between the three states of relaxation, activation and freezing. All day long (unconsciously) we do nothing more than try again and again to get into the first state of regulation and security so that the body can finally relax.

The change between these states is usually always appropriate to the environment and makes sense, as it represents the defensive levels of our body. It only becomes problematic if the body cannot get out of the shutdown, e.g. after a shock experience, although the dangerous situation has long since passed (traumatic shock). Or prolonged unbearable or dangerous circumstances happened during childhood and the nervous system had to adapt during the growth phase (developmental trauma).

In any case, the path to wellbeing leads back linearly, we cannot skip anything. Someone in shutdown has to go back to safety and relaxation through fear / panic via the integration of anger and hatred. This way back cannot be done mentally or directly with the will, but only indirectly via body impressions through movement and deepening contact with other people.

The central element of healing and returning to regulation is the integration of anger and hatred. This is often associated with feelings of shame and guilt. In practice the return to regulation can look like someone with depression first feels fear or panic, then guilt and shame, then anger and hate, then extreme kinetic energy that is expressed and thus completed, then tears or tremors, then a deep relaxation and recovery phase. This can take place in one session or over months. It has nothing to do with classical psychotherapy, because the main work takes place through the body, through the establishment of security in the autonomic nervous system.

## **5.4 Mindfulness in contact**

Honest sharing requires an ever increasing level of mindfulness in contact. Most of the time we are quite absent during our exchange with other people. So we need to bring meditation and relationships together. The calmer, more relaxed I can be in exchange with someone, the more I perceive myself and the more honestly and deeply I can communicate. All of this makes us feel increasingly secure with another person. And this security ensures that neurophysiological changes also take place, which in turn enable us to communicate better. So instead of shifting all of our energy and attention into our thoughts or into the other person, *it is about feeling ourselves and at the same time staying in touch with our partner*. This is possible if we communicate what we feel within us.

The difficulty here is that society has conditioned us to share stories, i.e. to exchange thoughts instead of our feelings. Many relationships mainly consist of the partners talking about ideas, concepts and phantasies. As a result, both are lost in space and time. Stories can only exist in the coordinate system of space and time. However, when we come in direct contact, to feel and to communicate directly, space and time dissolve. Because essential things only happen in the here & now, nowhere else. The body is always in the here & now, it has no history. The feelings are always here & now, neither in the past nor in the future. As we continue on this path, we approach meditative states and slowly and naturally transcend our ego. It's a wonderful, magical, and deeply mysterious process.

The system, the matrix, society, the state, the economy do not want us to look there, they live from the fact that we are distracted from ourselves. It is up to us to defend ourselves against this. Instead of consuming and fighting each other we can better return to what makes us truly happy.

## 5.5 Practical examples

In practical terms, it means that we communicate what is there now. It is important that the mind does not creep in through the back door, for example by saying:

**“But I need to have/feel something first in order to share it.”**

**“I have to understand it first and then I can communicate.”**

**“I can't possibly say that.”**

**“There is simply nothing I can share.”**

These are attempts of the mind to prevent us from communicating our current state, our emotional state, to our partner. Again, EVERYTHING can be communicated ... according to the above examples:

**"I'm not feeling anything right now."**

**"I feel confused and don't understand what's going on at all."**

**"I'm afraid of sharing what is there."**

**"I feel empty, almost as if I don't exist and have the feeling that there is nothing I can communicate."**

These examples also show that sharing doesn't necessarily mean getting out of your comfort zone. Instead of saying more than I can handle at the moment, it is much better to communicate one's own limit. That way you are also connected. Borders do not interfere with this process. *There is no content that can disrupt or prevent a connection!*

This sharing and being heard creates the necessary distance in us from negative and destructive thoughts and immediately leads to relief. This requires absolute honesty and authenticity, e.g.:

**"I feel sad."**

**"I'm glad."**

**“I feel lost.”**

**"I feel disoriented."**

**"I feel very happy."**

**"I feel a raging anger and hatred."**

**"I long for closeness and contact."**

**"I feel overwhelmed and have the feeling that I need to withdraw."**

As soon as sentences begin with "You ..." we have left the level of honest communication. We then are into attacking, explaining, trying to understand, manipulation, etc. When your sentences start with "I feel ...", then you are on the safe side.

It can be that someone needs so much distance due to unfavourable experiences from childhood that it is not enough to communicate something, because the presence of a person only creates stress and everything is perceived unclearly and vaguely. In this case, you first have to create enough distance to calm your state to the level that communication starts to be possible. This can mean that you ask your partner not to look at you, that you are physically distancing yourself from your partner or that you talk to each other over the phone.

Communicating never has anything to do with actions, doing, telling stories, or understanding, not even with the past and future, not even with other places, but always only with what is here / now in you in this moment. It also has nothing to do with wanting to solve relationship problems ;-)

With this honest exchange, a third force comes into play. In the past people used to say God or Love. There is something inexpressible that goes beyond both of us as partners. As soon as we feel that we are literally in heaven, you then have the feeling that you are no longer on earth, because the inner opening is so huge that what we normally call our life, the sensations of everyday life take a back seat. We rise together in a limitless space that contains everything we have ever longed for.

Suffering only exists as an aid to finally realising that the connection between ourselves is the solution we long for. As soon as this is understood and integrated into everyday life, all suffering is over.

If you missed communicating at an important moment, that's not a problem. What was not communicated is not lost. It's in our system, waiting to come out. Therefore, you can and must always communicate this afterwards. It doesn't matter how much time there is in between, even if it's years. There is no time at this level.

If you can't think of anything to say: What would you say to the person sitting across from you if you had only one minute to live? Wouldn't this be a message to all people, to the entire universe, to God.



## 5.6 Listening is holy

A skill, an art, a mystery that we have completely forgotten and what is practically no longer lived is conscious listening. Listening means I really listen to someone because I am interested in what they say. Nowadays nobody says anything anymore, therefore in fact, we no longer care about the other person and have no motivation to listen to them. However, if someone speaks from deep within, people automatically listen.

But it also works the other way around: If I really listen to someone completely, he comes into contact with himself and really begins to communicate something about himself. Listening is a sacred act, a magical weapon against everything that divides us. It is very powerful because when we listen one hundred percent our ego is no longer there and that leads to the fact that our counterpart cannot maintain his protection either. There is a real encounter that is the starting point for any long relationship. Total listening is the counterpart of honest sharing. Both together lead to the meltdown of all suffering.

## 5.7 Overcome obstacles

Take a look at few practical examples where honest sharing has started but then comes to a stop:

*1. I have communicated myself honestly, but the partner does not react as expected. (Positive reaction, interest in communicating, ...)*

This is about just moving on. What triggers this unexpected reaction from your partner in you now? And then you can share that and see what happens. There is no need to stop communicating honestly. If you have expectations of your communication, you are trapped again, i.e. you have left the level of exchange. The only exception is if you find out over a long period of time that your partner is not interested in such an exchange. Then you are not living in a relationship anyway, but in a relived version of your childhood. In this case one should perhaps consider looking for another partner who is interested in healing and exchange.

## *2. I communicate, but my partner always starts a discussion about xyz.*

Do not join the discussion, discussions are always mental, empty, cold energy wars. It has nothing, absolutely nothing to do with exchange and communication. You can leave this level at any time by returning to yourself or your partner: "How are you, how do you feel?" Or "I feel ...". Ask/communicate until your partner manages to establish their own honest sharing.

## *3. There is just nothing that I can communicate, I don't feel anything.*

As mentioned above, it's not about having something special, feeling or being in order to be able to communicate it. Then the mind interferes, which thinks you have to be different first, but it's about you, how you are in the here & now. It can go so far as to say: "At the moment I have the feeling that I don't exist" or "I don't know how to communicate" or "I'm just distanced".

## *4. We keep getting tangled up in arguments and separation*

The process is very profound. Sooner or later it touches the most fundamental levels of our nervous system. If we have had unfavourable experiences in childhood with relationships and contact, this will become apparent. So when old trauma material comes up, it can be seen, for example, by getting into a violent argument, freezing or withdrawal. First of all, it is important that it is generally good when these layers are touched! It means that your connection is already so stable that these impressions can even occur. If you do not manage to communicate these feelings in direct dialogue, then do the following: Generate more distance if you exchange ideas honestly: For example, by spreading further apart or that you only do it over the phone or email for the time being or that everyone who is getting involved cuddles up in a thick blanket. All of this has the purpose of creating security for your nervous systems through more distance. More distance can also be achieved by slowing down the interaction. So before you answer something, take a mandatory pause of a few seconds. If everything doesn't work, then scream out together in one direction, hit the pillow and sofa, etc. together, and act out this energy in a non-destructive way. When you have done this a few times, you will find that you don't need it anymore and then you can start the process of honest sharing.

## 5.8 Communicating thoughts

For an unobstructed flow of energy, all 3 main levels must ultimately be communicated: Body sensations, feelings and thoughts. The sharing of thoughts only comes at the end of the path, when you have learned to share all feelings and body states. The reason: Because the identification with the world of thought in our society is so strong that we can easily get lost in it. A couple of specific examples:

Unfavourable: "It's your fault."

Conductive: "I just think it was your fault."

"There are thoughts that it was your fault."

Unfavourable: "It's much better if we do it this way and that."

Conductive: "There is just the thought that we could do it this way and that."

The difference is that in one case the thought content is communicated as the truth and in the other case the thoughts themselves are communicated as something external that both can look at. The latter gradually leads to the misidentification of thoughts and thus to freedom from all three levels of appearance: body, soul and spirit. We are neither the body, nor the feelings, nor the thoughts, but what perceives and experiences all three levels: Pure consciousness.

## 5.9 Energy flows

So far I have described how the exchange takes place on all material levels, like content, tangible, namable: thoughts, feelings and body sensations. The requirement for what is coming now is that one can fully exchange ideas on these levels, that nothing essential is held back from the partner. So everything is said and resolved, all taboos and secrets communicated. And if that is the case, then you already experience a high degree of joy, fulfilment, love and connectedness. The healing of early childhood experiences has taken place.

But it can go further, much further ... So far, the exchange has taken place through sounds, spoken words. However, these are only carriers for what it is actually about: Words transport energy, subtle energy. Life is really a flow of energy.

The work I have described so far is in a way still quite long-winded, indirect and slow. At this point, however, you can turn on the turbo. This will dramatically accelerate development.

Instead of the physical levels, it is now about the direct subtle flow of energy between you. Bring your heads closer together and, at least initially, do not move. Now everyone concentrates on their stomach area, chest area and forehead and you exchange what you feel there. Since this changes and moves relatively quickly, it is good to remain in a continuous exchange without significant breaks. You might notice that in some places it feels tight, heavy, firm and drawn together and in other places it feels wide, open, flowing, joyful :-) :-). It is now a matter of simply telling each other where you can feel an energy blockage. When we talk about it together, things get moving. Talking is just a tool to focus, to pinpoint energy there together and then the energy blockage can dissolve by itself.

In an even further stage you can then move on to no longer speak at all but only feel together where it is currently building up. Immediately feel there together until it is resolved, then the next blockage, etc. until the unhindered horizontal flow of energy between you is possible. This is the most intimate form of communication and sharing and completely dissolves the experience of separation. At the moment when all obstacles between you have overcome, the energy can emerge vertically through the spine and up out of the head without restrictions and you both dip into infinity, where there is no longer any separation.

This is the easy, natural way to get home.

## 5.10 Energy war vs. communication

What is the difference between energy suction/energy war and honest communication? The difference can first be seen in the effect on both people after the encounter. In the energy war there is a loser and a winner. The loser feels empty and drawn down. The winner feels puffed up and energised. However, in both cases there are only seemingly winners and losers because in reality both have lost. You both missed the precious opportunity to actually communicate. Even the apparent winner was not fed either, only what he represents gained energy! When real sharing happens, the energy increases in both, there are only winners and both are really nourished.

A war for energy is always a battle for attention. So instead of telling something about yourself, you try to attract the attention of the other person. Both are fundamentally different. The attention is not drawn to an honest communication but always to something external, e.g. how bad are you, or how great I am, or empty stories, etc. Instead of communicating how I feel, I present myself as something and ask the other to perceive this. I am identified with the condition and have no distance to it. *Energy sucking is always an emergency program.* It is a desperate attempt to find a solution to the relationship constellation of early childhood: For example, if someone received almost no attention, or a pseudo-attention that was about outward appearance, when it was never about the needs and dislikes of the child. Today it repeats itself in that the person struggles against these pattern and again focuses on external appearance. Although there are now other people who could fulfil his real needs, but meanwhile he himself no longer perceives his needs. Unfortunately, the whole thing also has an invisible, energetic reality. In this sense, the forcing of attention can also take place without any external process and can only be recognised by a clairvoyant/medium. But everyone can feel it.

Instead, honest mutual communication always leads to charging and the simultaneous calming and revitalisation of both people!

How can you distinguish energy suction from real communication? Very simple: energy sucking always means that someone is representing something and wants you to direct your attention there. Honest communication, on the other hand, always means that someone is communicating something and their attention is with them and their listener at the same time. So the difference is easy: *Either you see a show or you hear the other person opening up about what is going on.*

## **5.11 To Love together: parents & children**

Parents or other caregivers enjoy the advantage of free "training". Children have not yet been lost in the external factual level. They are deeply connected to themselves and life, albeit unconsciously. Children are like spiritual teachers, they destroy our mental identifications, patterns, protective mechanisms, in short: they destroy our ego. And you can really indulge, which doesn't mean treating the children like spiritual teachers. But you can let "yourself dissolve" in the safe framework that you give the children. I know of no gentler, more loving and more radical "treatment" than that of children. In any case, everything that has not been resolved comes to light. Children activate old topics so that we, the adults, can heal and then finally the whole unit is in peace again. Everything unresolved inside you colours the energy field of a family and children feel it and they cannot bear it. Therefore, if the parents cannot do this themselves the children do everything to regulate their parents, even if they have to completely bend and deny themselves as a result. To prevent this from happening, only one thing is crucial here, the honest exchange on deep emotional levels. Children are not satisfied with less.

If you have children and a family, do not see your family as something external from you, but try to recognise them as your own internal parts that are visible on the outside. You are your family, your partner. When the communication and exchange has reached a certain level, you will clearly see that this is indeed the case. It is a mystery.

## **5.12 A New Earth**

Humanity is not highly developed or advanced, but completely lost track. We try to solve the problems through technology, power, war and thinking. From my point of view, this is not primarily due to the mentally ill executives of this world but mainly to the amount of passive people.

All of what I describe in this book not only leads to the transformation of individual people, couples and communities, but also leads to people becoming conscious of their full strength, power and creative abilities.

Those who have retained their autonomy and have integrated needs from early childhood are free people who have woken up in all their strength and responsibility. Such people can no longer be manipulated and led astray. It is a silent revolution with no struggle and no war. All people who are at this point can move in self-regulating groups without power structures. Leaders are no longer needed, the roles within the group arise naturally based on the respective skills. Influencing by the mass media is no longer possible.

Only when the the misery in the people has been reduced to such an extent that everyone in a group is aware of everyone else, i.e. a collective consciousness arises, can all group members be nourished and the war is over. As long as this has not happened, people fight desperately for attention and energy, keeping the thought that there is apparently not enough of it.

However, if everyone always perceives everyone else and receives undisturbed attention one by one, everything will be healed and the group energy increases. Both movements are self-reinforcing: When people fight, the energy goes down, which leads to even more struggle and suffering, which reinforces the impression of having to fight even more for affection. If we manage to stop fighting but communicate, then the energy rises and peace arises, the suffering is over.

The happiness that arises from such a free flow of energy is so enormous, even in the smallest units such as partnerships, that most people can hardly imagine it. Those who can exchange everything in their partnership no longer live on earth, the free flow of life and love has lifted both to heaven. And so it actually feels like you have overcome the boundaries of earth and any feeling of separation is gone. *This has nothing to do with being in love.* Being-in-love is explosive, restless, exciting. What I am talking about here is silent, wide and eternal.

As long as there are still people who want to play war, they have to be identified, isolated and the community protected from them by depriving them of all energy and room for manoeuvre. At the moment it's the other way round: Those who want to play war are in power, get any amount of money, get all the energy and attention in the mass media that they control themselves. But how do you identify people who want war instead of peace?

1. They are unable to enter into an emotional exchange, they cannot be reached.
2. They cannot talk about their real human needs.
3. They are not willing to go into details and get to the bottom of things.
4. They always distract from themselves, the focus is on others in a negative way.
5. They do not create anything helpful or positive, they cannot give freely.

In order to identify such people and to prevent them from having access to positions of power, mechanisms are needed to make their inner workings visible. Every honest and peace-loving person is able to show their needs and dislikes and to enter into a dialogue about them. This is something that is not possible for destructive people. Hence two suggestions to prevent the public from being deceived:

1. Have pictures painted. What should not be shown cannot remain hidden.
2. In all dialogues between two people in public, both should hold hands, i.e. touch each other physically and look each other in the eye while speaking. This makes it virtually impossible to lie undetected or hide behind a facade.
3. Body sensations, feelings and thoughts must be exchanged before each factual dialogue. Only then can a dialogue about external things begin.

Society as a whole can and must establish such a new culture of dialogue so that what makes peace possible, namely the honest exchange of one's own feelings, can reach the public sphere. Only when this honest exchange becomes “mainstream”, so to speak, do we have a chance for peace, before this lasting peace will hardly be possible.



## **5.13 A Notes about the media**

Anyone who starts to come to their senses and has woken up from mass hypnosis automatically becomes a channel, a medium. The access to deeper, higher, further levels in yourself is no longer blocked and thus you can bring something new to this earth. By media, I don't mean people who transmit messages from invisible beings, but rather those who want to establish something from their deepest interior here on earth.

It takes a lot of courage, because you show yourself to a world that has become completely crazy and sick. There will be a lot of attacks but also a lot of recognition and support. If you have the courage to show your truth, to live and to anchor it here on earth, then I would like to give you a few more tips:

1. Forget all thoughts about yourself like money, fame, recognition, etc.
2. Create decentralised structures that have no single point of failure: Make your work independent of places, people, circumstances and thus indestructible.
3. Create self-replicating structures and templates so that everything multiplies without your constant supply of energy.
4. Work past people's egos instead of wasting your energy fighting with it.

We need many, small and, above all, independent islands, where people practice being connected in love and where they gain routine in moving and shaping this field. This is the transition from separation and fear to love and freedom. Such islands are the basis of independent, no longer manipulable people. These fields of consciousness have to be created purposefully and consciously, so that being in them becomes normal again: We can compare it to a dance group where you take on new members and they can gradually dance along. However, the dance we are talking about is beyond space and time, beyond form and appearance, beyond movement and silence. We float into that which has always existed between all living beings and will always exist. It's nothing new, just a memory. We are carried by it. It's so infinitely beautiful ...

*What you hate about your partner is actually the fulfilment of your deepest needs (which you have suppressed) and exactly what wants to heal you!*

## **6. Dealing with anger and hatred**

It may well be that in the course of the process you find that there is such immense anger and hatred within you that it is not enough to convey it verbally. Anyone who has experienced attachment trauma or development trauma has always captured a raging anger in their body. With the increasing closeness to the partner, sooner or later these feelings inevitably come to the fore and are projected onto the partner. In principle, this is good, as already said. The point is to deal with it in such a way that this anger finds a non-destructive channel to the outside world. In practical terms, this means that if you feel boiling anger and hatred of your partner that are so strong that you can no longer communicate it in a distant manner, then go alone to a (seminar) room where you are undisturbed, nobody can hear you and let off steam! Go crazy, hit a pillow or sofa, scream as loud as you can and finally give the whole thing an expression with body movements and voice! They are energies that you have been holding back from early childhood. Do this until you feel relief. Important: Do it consciously, always be fully aware of what you are doing! Anger and hate is your life energy, it's not about getting it away, but allowing it to be there!

If you do not have such circumstances, e.g. because you are traveling, then simply take a towel and "strangle" it by first rolling it up and then wringing it out with all your might like a rag. Clench your teeth in the process.

Do this over and over for weeks until all feelings of shame and guilt have disappeared, until it has become completely normal.

Once you've got used to really freaking out, screaming and acting out your anger, those feelings don't come anymore. This also changes your charisma, so it may well be that you get less attacked because your potential to defend yourself can be felt. Acting out may be necessary when anger and hatred are completely blocked. Only when it is possible to act out then step by step one can switch to simply communicating this anger. At some point you realise that you no longer have to act it out and it is enough to communicate because it is finally heard and seen, for example by your partner. Under every anger there are deep needs that were not met in childhood, these can finally come to the surface and be communicated.

However, if you are acting out as a reflex protection, then see if you might use it to avoid helplessness or sadness ...

For many spiritual seekers, especially from Buddhist circles and from the Advaita scene, the attempt of love and forgiveness is a destructive reenactment of childhood, as their true inner motivation are denied and spiritually "plastered up". Instead their sacred path is with their anger, hatred and the need for real contact and sexuality. Only when anger and hate are allowed to be there can it turn back into love, what it once was. Depression, hate, love, it's all the same, it's the same energy. Love and forgiveness cannot be made from the head as a Buddhist concept, they are side effects of a regulated autonomic nervous system (body!).

*What you hate about your partner is actually the fulfilment of your deepest needs (which you have suppressed) and exactly what wants to heal you!*

## **7. Attachment trauma and spirituality**

This chapter represents a bridge between the spiritual developments of the Far East and the modern research results of the neurosciences of the West. Even the deepest knowledge of the West about the functioning of the autonomic nervous system and its interactions with the psyche cannot finally overcome suffering. The mystical, the mysterious, the transcendent is missing, what goes beyond the mind and beyond all realisations and incarnations. On the other hand, it is not enough to just refer to the here and now in the sense of Zen, Tao, Advaita, Tantra, Dzogchen, etc. This ignores the fact that awareness or the witness consciousness, at least at the beginning of the path, depends on the body being relaxed and thus certain brain regions being active. However, due to early injuries (trauma), this cannot usually be controlled deliberately. Many spiritual seekers who are actually looking for connection with people get lost here. So we need both. If we bring West and East together in this sense, a highly potent field arises which is able to transform suffering in a very short time.

### **7.1 How trauma can affect personal experience**

The more we suffered in childhood, the more we feel like we are a failure and we may think that nobody can help us. You feel strange among people, different, separated. Something is missing, but you don't know what it is. Since you don't understand your own situation, you can't really resolve it and help yourself. Instead, one finds oneself in great helplessness and loneliness. Aside from short-term relief, nothing seems to make a fundamental change. Even spiritual experiences, no matter how powerful they are, cannot bring healing on this level. Possibly the inner need is so great that one searches for redemption practically continuously, but does not understand the whole thing at all.

As described in the previous chapters, there are basically only two variants of physiological trauma states: One is under constant internal stress. With the other, it feels as if you have given up inside, are no longer there and no longer have any drive. As soon as you have been informed about this situation, namely that very many people feel the same way, that it is the natural protective mechanism of the body and nervous system in which you find yourself, how trauma works, then everything is put into perspective. This understanding provides immediate relief and is the beginning of the reorientation.

So far you have felt like not normal, not belonging, but now you can see that the current experience is nothing more than the normal protective mechanisms of the body and that there are ways to dissolve them together with the partner. This means that the once blocked energy and creative ability are available again.

With inner peace you return to your life and to people. You experience the closeness and connection that you may have always longed for.

This path leads through the continuous refinement of the inner, physical perception and through new, positive experiences of communication and being in connection with other people.

## **7.2 Trauma patients in Satsang**

I myself have looked for healing from emotional suffering in Satsang and spirituality for almost 10 years, unsuccessfully. I had transcendent experiences and ecstasies there, for which I am very grateful. Nevertheless, the whole thing did not help me to resolve my suffering. Much of my life has been a state of misery that I had no control over. After every meditation retreat, it only took a few days for hell to take over again.

At some point I found a naturopath who offered art therapy and trauma therapy. After only one year, the core problems of my life and the associated suffering were understood and largely resolved. The moment I heard about the terms *developmental trauma and attachment trauma*, I knew immediately that it was! Finally the nameless suffering had a name. The problem was known, largely researched, and there was a way back to life.

So I found the solution with someone who wasn't interested in spirituality at all. Not a single session was explicitly about this topic; it was always about the physical effects of trauma and, above all, relationships. This was exactly the opposite of what I heard in Satsang. There you usually find out “that nobody is there”, “that you just need to feel it” or “that relationship is an illusion”.

The problem, however, was that the basis in my external life and in my nervous system was not even there due to traumatic childhood experiences. You can only

integrate feelings if you have, so to speak, an "island" from which you can do this. However, if I have been stuck in loneliness and lack of ties since early childhood, for example, and therefore don't know anything else at all! How and from where should I then be able to integrate and heal this traumatic pattern ?! That cannot work with "just feel". A drowning person cannot look at the ocean.

First the autonomic nervous system has to be calmed down and at the same time a relationship base has to be created in which one experiences the opposite. The whole system learns that there is another way. There are ways and means to learn to carefully free the nervous system from its trauma state. Only then can I face such overwhelming childhood experiences again and integrate them. And depending on the extent, this is only possible with a suitable therapist or healer who knows and understands these things. Anyone who has confided in a spiritual teacher who has never heard of attachment disorder, the Polyvagal theory and the physiological basis of traumatisation need not be surprised if the whole thing ends in disaster! I speak from my own painful experience.

So I lived in dissociation and depression almost continuously. A state of inner freeze, complete emotional numbness, drifting away. You feel stressed and numb at the same time.

First, my therapist explained to me about this condition, what it means, where it came from, that it is a "normal" mechanism for dealing with overwhelming experiences. The nervous system goes into a freeze to remain viable and primarily uses brain areas that arose very early in evolution. Trauma, whether physical or psychological, is always a matter for the *body* and its nervous system: So that was the first important step, understanding your own situation, your own condition. I understood why I could hardly remember anything, why I didn't really notice anything, nothing was interesting, was constantly afraid, etc. This understanding was helpful and stabilising. Until then, I believed that this was a state that was unique to me.

Gradually I became aware that my nervous system was "stuck" in childhood experiences. In the course of the year, the therapy took me into my current lifetime and with this stabilisation, the experiences in my childhood could then be gradually classified, instead of repeatedly (unconsciously) experiencing them as current and real. The whole thing was neither particularly strenuous, nor difficult, nor cathartic.

At this point the question always comes up, yes, how exactly did the therapist do that? You can say simplified, she helped me to realise that contact with other people (today) is no longer life-threatening. She explained what I had, what it was called (developmental/attachment trauma), so I could sort myself in. So she provided context for my situation. And she helped me deal with the inner inferno of fear and numbness and transforming it (self-regulation). Of course, it is not possible to explain in a few sentences how the therapeutic procedure works in detail, please see the references at the end of the book.

After this development and healing had taken place, meditation now also succeeds much more easily, because the mind no longer has to race to maintain the separation of feelings.

When I observe the visitors in Satsang and meditation groups, I have the feeling that there are many developmentally traumatised people there. They are looking for redemption and help in spirituality. However, they may not find it there precisely because Satsang and meditation are about something else. The spiritual methods aim at transcending the personality and one's own life. They point to what is beyond our thoughts, feelings and body. There is nothing wrong with that, only how can someone who experiences great suffering and is in unconscious struggles for survival from early childhood be able to look there?

The tendency is to initially choose a path that does not dissolve one's own pattern but cements it even further.

I can only recommend to anyone who feels stuck in spirituality and not getting anywhere, to definitely look into the topic of trauma therapy. This is especially true for people with attachment disorders. For them, Satsang, meditation and spirituality can become a dead end.

*Those who are not able to relate and, for example, use withdrawal as a protective mechanism out of fear of closeness and dependency, may be additionally encouraged in the spiritual scene instead of going into contact and thus overcoming the old mechanism. However, this requires a therapeutic framework that is suitable for this. I claim that there is no end to suffering as long as one has not become capable of relationship.*

Of course, in rare cases it can happen that someone awakens and is completely free from the identification with the mind structures. This sometimes happens when a person's nervous system collapses and gives up. The relaxation that comes from this process can open the door, absolutely. However, the natural, easier way is to do this through more and more security in the form of deep relationships. Thus, the opening can come not as a result of collapse and abandonment but through security, peace and relaxation. Enlightenment is nothing more than the result of complete relaxation. Most of the time, a breakdown leads to a hospital stay rather than to awakening.

I am probably not enlightened, but I have my life back and the shadow of my childhood has much less power over me. On this basis, I can now engage in meditation in a relaxed manner and integrate more and more feelings. Thus, there is no longer a split between everyday life and spirituality, as the suffering in everyday life has been largely dissolved. The need for enlightenment to escape suffering also disappears.

But even complete awakening, deep realisation and enlightenment do not mean that the trauma imprinting disappear! Just as a broken leg does not disappear through enlightenment. I *personally* know enlightened people who are active as Satsang teachers and at the same time use trauma therapy for themselves on a large scale.

Spirituality aims at the absolute truth, yes. There is nothing against it, I am a Satsang-goer myself. But perhaps one has to work additionally with trauma therapy. So far I have only experienced in very rare individual cases that a Satsang teacher has advised someone to additionally do a trauma therapy. I think this is a pity, because from my point of view it would shorten the path of suffering for many people. The solution must be sought at the level where the suffering is. If I have a burst pipe in the basement, I don't go to sweeps the chimney.

Finally, I would like to point out that even conventional psychotherapeutic methods such as psychoanalysis, talk therapy and behavioural therapy do not get to the core of the problem and can hardly be helpful for many traumatised people. In my case, behavioural therapy had even done harm because symptoms were shifted and masked.

It often happens that I find trauma symptoms and spiritual approaches at the same time. Most of the time these levels cannot be distinguished by the affected person and this leads to great confusion. In this case, it is especially important to carefully



separate the levels and to proceed in a correspondingly differentiated manner. For example, what is called high sensitivity can also be fed by both levels.

None of this would be necessary if...

1. Spiritual teachers study the subject of trauma and the neurophysiological effects and to be trained accordingly to recognise affected people. Required reading for this group of people would be "The Polyvagal Theory and the Search for Security" by Stephen Porges.

2. Medical doctors and psychologists to open up to the spiritual dimension. Required reading for this professional group would be "Collision with Infinity" by Suzanne Segal.

3. Seekers and affected people feel their own responsibility and do their own research to become clear about their situation, instead of blindly handing over the responsibility to spiritual teachers or psychiatric institutions. Required reading here would be "Healing Developmental Trauma" by Laurence Heller and Aline LaPierre.

I suggest: The spiritual dimension opens automatically as soon as the nervous system has been fundamentally calmed and we can engage in relationships. It does not work the other way around: Trying to open the gates to spirituality "with force" in order to redeem suffering through trauma. Unfortunately, this is what many try to do and what is the implicit message of many spiritual teachers.

Once again, I have nothing against spirituality, nor against psychotherapy and psychiatry. I like to highlight where traumatised people can find suitable help.

It would be nice if one day all doctors, healers, therapists and spiritual teachers would work together.

### 7.3 Satsang from the perspective of trauma therapy

Attachment trauma cannot be dissolved by being in it. In this article I would like to clear up a problem in the Satsang and Advaita scene, in the hope that those affected will recognise what is being "done" to them. It is about the keyword regulation, which is one of the central topics in trauma healing.

As I have often pointed out, people with severe developmental/attachment trauma are attracted to the Advaita scene. So people go there who are struggling for survival and urgently need a secure attachment in order to heal their lost child parts. Such people urgently need external regulation and resource activation, just as babies and small children need external regulation.

But what often happens is that the teacher comes with the absolute level and mercilessly throws them back on themselves and drops them. As I can see and do not expect otherwise, this is hard to cope, the affected person is complete helpless and over-flooded, without support. It is ultimately re-traumatisation and absolutely counterproductive. Since the affected are not aware of what they are looking for and need, they go there again and again in their desperation and "plead" again and again for relationship and are dropped again and again.... sometimes to the point of complete breakdown.

Translated, the teacher says nothing more than "regulate yourself" and "relationship with me is not in it, I am the Absolute, you are the Absolute". This is exactly the opposite of what such people need, leads to dependence and is a disaster for the unseen child parts. Or would you tell a completely lost, screaming toddler "forget your parents, they are just empty forms, just feel what is"?!

Traumatised people have a physically(!) different nervous system than non-traumatised people. Brain areas have different sizes, are linked differently and have a different level of activation, etc. People with developmental trauma have a nervous system that has developed on the basis of constant life threat.

In Satsang it is said "Don't make a big deal out of it".

This statement can have detrimental consequences for certain people. For the healing of trauma exactly the opposite is necessary. The beginning of trauma healing is

the classification of your experiences as history! And as a coherent, complete story in time and space, instead of vagabond fragments of experiences in the implicit (unconscious) memory.

One could also express it in this way: Suffering is over only when the neocortex has filed away the fragmented parts of experience into a coherent story in time and space. This means a physiological(!) change in brain and nervous system. Only now has the Autonomic Nervous System realises that the danger is over. Only now has the autonomic nervous system arrived back in the here and now. Before, it lived literally uninterrupted in the traumatic situation. Even if the mind has realised that it is over, it is of no use as long as the rest of the nervous system does not believe it!

So instead of coming with absolute statements, it needs an age- and situation-appropriate way of dealing with the lost part in order to be able to grow and heal.

Some Satsang visitors realise only after years that they do not find a healing and an adequate counterpart for these parts there, that the relationship to a traveling teacher is not a secure bond. What I see repetitively is that at this point there is a breakdown, hospitalisation or suicidal thoughts, which is completely understandable for me and cannot be otherwise. But unfortunately, even then, the affected people don't realise that something is fundamentally wrong here and that they need something else. And many Satsang teachers don't see it either, they insist that it is possible to bring everyone directly to the highest level. And this is a misconception, this step is only possible from a certain level of coherence, organisation and security in the nervous system. The right thing would be to say to such people, "Please do trauma therapy first."

## 7.4 The many thoughts ...

... are the problem, or they are not?

When I listen to the enlightened ones, some of whom are known all over the world, they say, "*Stay here, be mindful, be in the moment, don't follow the thoughts, be still*" They say that the mind with its racing thoughts is the problem and we only need to come back to this moment again and again, leave the mind aside.

Why is that so hard? Why doesn't it really work? And then only for so few? Why does the mind race and carry us away so often? Why do we identify with the content of thoughts and feelings instead of just staying in the moment and being enlightened? When the mind is still the energy flows into the central channel, it's all very simple isn't it?

I think that many spiritual teachers do not really understand the situation of today's people with our "normal" state of mind.

Everything has a cause and therefore a restless mind cannot exist without a cause. There must be a reason for racing thoughts and the identification with it.

The cause, the real "problem" is not the many thoughts or that the energy is bound in the thoughts. But the real problem at the foundation is a dysregulated nervous system and as a *result* a restless mind. It is a high level of excitement in the autonomic or even central nervous system. This is the root cause of a mind that never settles down. The restlessness of mind has a physical basis. And this physical basis is a trauma-induced endless loop of overexcitement, which just cannot be resolved by itself. It requires special measures and a profound understanding of the neurophysiological processes. The body cannot free itself from this alone.

The mind has to race as a protection against overwhelming, unprocessed impressions and it is the neocortex's attempt to find a solution for the high excitement in the deeper layers of the nervous system.

So how does this dysregulation occur? The answer is through trauma and ultimately that are most of us. It's not just about a single shock trauma, we are actually

a developmentally traumatised society. And it's not always the obviously bad things that it happens, it can be as simple as emotional neglect in childhood. Once we realise that we are a collectively attachment traumatised society that only holds itself together with excessive self-medication (alcohol, cocoa, tobacco, caffeine, theine, meat, sugar) and non-stop thinking or doing, that would be the beginning of change. My view of the world today is that everything we see on the outside is a desperate attempt to regulate our nervous systems. I actually see it that way, because if we were calm inside, the world would be calm and peaceful too. We try to discharge ourselves in order to finally experience deep relaxation and we race and race and race, internally and externally.

Let us return to the instructions of the Satsang teachers.... The instruction let the mind become calm, don't identify with it or meditate. All are ultimately top-down approach. The attempt to influence the autonomic and central nervous system through external processes. This only succeeds temporarily, if at all, during the exercise, during meditation. Afterwards, the trauma arousal loop continues unaffected, restoring the high arousal and subsequently the many thoughts.

What is needed is primarily a bottom-up approach. This is where all modern trauma therapy starts. It works *directly* on the regulation and discharge of the nervous system and as a result the whole organism, including the mind, comes to a rest. This does not happen when I intervene from the outside, e.g. through meditation or massage.

In this respect it is not surprising if someone meditates for years or even decades and the mind is still racing. Meditation is not trauma healing. However, the latter is what I believe most people need as a priority.

With the regulation of the nervous system, spiritual experiences come by themselves, as an automatic after-effect. This is my personal experience, on my own and I see it with my clients too. Those who have a deeply relaxed nervous system no longer seek. They experience peace, often even ecstasy. Stillness in the mind is our natural state!

Even widely known Satsang teachers (some may have decades of experience with introspection and misidentification) unfortunately insist on their simple instruction to just be here, to just feel, no matter what disastrous consequences this has for their

students. These range from years of the agonising search with little or no relief to admission to a psychiatric ward.

I get to hear stories like this from victims on a regular basis, they are not isolated cases. When someone wants help, the first thing I do is always to educate them about the relationships described above. Many who come to me have had years of conventional psychotherapy and spiritual methods and have experienced little or no relief.

Only on the physical basis of a calmed autonomic nervous system, the so-called Social Engagement System (SES) becomes active again and only then can I work with someone on a higher level such as feelings, relationship patterns and beliefs. And then additionally the way is open for meditation. Meditation only starts when the mind is still, then it starts at all. And the mind can only become still when the body can relax. The body can only relax when the nervous system classifies the environment as safe. For the nervous system, safe means primarily long-term, deep, honest relationships and being part of a community.

Perhaps someone will now have the idea "yes, but consciousness itself (witness consciousness, pure awareness, meditation) is independent of body and mind, it doesn't need the brain regions mentioned above, or even a body". My opinion on this is that it is not or hardly possible to get from a traumatised state to life in pure consciousness (from identification with contents and objects to waking up in emptiness and formlessness). And even if this should succeed, the suffering in the body is not thereby abolished! In this respect, a very simple question is sufficient for orientation: "Are you suffering or not? If you are not, there is no problem, but if you are, I recommend that you work on the level where the suffering actually is, instead of trying to escape the whole thing by changing levels. Trauma appears to be a psychological problem, but it is about the body. No one would think of saying to an injured person, "Feel into it" or "Just be with it".

Spirituality and trauma healing must finally come together in the form of properly trained spiritual teachers and medical personnel who have deeper experience with meditation. I am confident that this will happen, because today with global communication, nothing that doesn't work can last.

## 7.5 Checking psychotherapists

In this chapter I would like to give you a few simple questions with which you can quickly assess psychotherapists (and spiritual teachers) professionally and personally. Because, if you are looking for professional help, it is essential that you do not just go blindly somewhere in your need, but actively and consciously check whether someone can help you at all. This depends on the following factors:

- You feel reasonably safe, comfortable and seen in the therapist's presence
- The therapist meets you as a person, not from a role
- He or she has own experience with deep inner processes
- The therapist can talk to you about everything, there are no defensive reactions (attack, distancing or spiritualisation)
- He or she has many years of meditation experience
- The necessary trauma expertise and appropriate training are available
- The therapist stays up-to-date, which means that he or she also transforms through the therapy

You can ask the following questions to find out about all this. It is the bare minimum and any slightest hesitation, uncertainty or even denial means that you better keep searching:

1. Why are you doing psychotherapy?
2. How detailed is your knowledge of Polyvagal Theory?
3. What are you doing in case of emotion overload, flashback, freeze or dissociation?
4. Do you live secure attachments yourself?
5. What is for you the core of all suffering?
6. What does healing mean to you?
7. Can you rest in yourself alone and in contact?
8. Do you have experience with subtle levels

## 7.6 Recognition for your achievement

What you have managed to do is an unimaginable achievement, to survive the attachment patterns of your parents in such a lost society as ours. It is important that you realise that you are a hero, a heroine. It is indeed so! And healing requires heroism once again, even more than that, because the hero that has emerged and allowed you to survive must now also be transcended! An almost superhuman feat, but one that entails a dramatic development of consciousness that is hardly possible for "normal" people. Someone who has gone through this hell is clearly recognisable in terms of strength, authenticity, love, sensitivity, depth and clarity.

## 7.7 FLOATING

At this point I would like to give a little insight into my therapeutic work. FLOATING is the name of a method that was developed by myself. It is a complex technique that can be used to regulate groups as a whole. Ultimately, it increases energy in a very short time and at the same time resolves individual relationship conflicts. I have divided FLOATING into three sections: Expressing Anger and Hate, Giving Space to Needs and Desires and finally Group Regulation.

In essence, it is about first fully expressing the kept anger from childhood without restraint and in a protected and caring setting. This alone usually leads to a profound change in self-perception and body awareness.

On the basis of this newly gained stability and strength, in the second section we open up to the needs and longings in *relation* to other participants: What do I want from whom, to whom do I want to move closer?

In the last section, we directly *address* what has not been resolved in relation to other participants. Those who wish to do so can end their main conflict, which manifests itself again and again in every group. We do this by expressing our feelings and communicating them to the participant concerned. The other person who is affected can then tell us what feelings this triggers in him or her.



Next, we communicate what we project into the other participant as *motivation*, i.e. why we think he behaves the way he does or why he has these feelings towards us. We then ask the person if this is true and let them tell us how it really is.

This leads to an exchange about inner states instead of acting out. This dissolves the feeling of separation. My task here is to ensure that the participants do not fall back into conflict, distancing or numbness, but rather really meet each other.

FLOATING belongs exclusively in the hands of experienced therapists and is not meant for experimentation. Here we meet our inner demons on the outside without artificial protection by externalising as in family constellations. We open up again to our deepest vulnerability and this has to be accompanied accordingly. It is a highly efficient, transgenerational work although we only work in the here and now with physically present people. Everything that has been passed on to the next generation is always something from the emotional life in the relationship context that the previous generation could not talk about! This passing on is stopped by FLOATING and the ballast is transformed back into what it originally was: love and compassion.

Usually such an encounter ends with many hugs and exchanges, like after a very long journey when one has found old friends again.

I will probably describe FLOATING in more detail in one of the next volumes. A corresponding training for therapists is also planned or already available at the time you are reading this.



## 8. A forgotten mystery

From childhood we are raised to worship success. Not closeness, not listening, not caring, not being together, but being successful. But not just successful, you are supposed to be better than your classmates and your colleagues. Success comes before happiness. At school, no one is interested in what your wishes, needs or desires are and how you feel. You are supposed to function and memorise the empty mental content, then produce it again on command (classwork) like a machine. This is how we become separated from each other.

Is it really so nice to be successful? What has all this success brought you so far? Any kind of fulfilment or just short-term relief? What is there that is uplifting in success that really lasts? Is the inner stress gone forever? Hardly, a self-image has been stabilised and we then experience this process as relief.

What you have been told about success is a lie. Your parents lied to you, the school, the universities, the media, all want to tell you that you live in a world of competitors and have to fight for your life by being better than your peers. The whole thing is called capitalism and the market economy. And we have been brought up to serve this system, at the cost of our lives, at the cost of our health. We serve money, that is the focus of most people, money and fear of not having money.

Do you really want to live in such a world of fear, envy, self-promotion and competition? This world does not exist on the outside, it only exists in our heads because it has been programmed there. The world we see on the outside is the inner world of people. But the truth is - what we *really* need is available in abundance: Nature, togetherness, freedom...

You were told as a child that  $1 + 1$  equals 2. And you believed it because you were open, a pure being, innocent. So you took in everything that was given to you, no matter whether it was poisonous or beneficial. Is  $1 + 1$  really 2 ? Is the whole only the sum of its parts? Is a relationship nothing more than the existence of 2 people?

We have allowed ourselves to be led astray, into the abyss of suffering. These words you just listed are an invitation to return home. That home is what lies between things, between people. When we take the focus away from I and you, and put the attention on the connection between us, something changes profoundly.

What happens when you are in contact with a human being, and you both relax into that connection...? does this closeness make you uneasy, does it create a fear of losing you? Or do you feel an urge to do something now? Then look: Is someone really getting lost in the process?

If you have the feeling that something is lost, then I ask you about the best and greatest moments of your life. Were you really gone then? I would argue you weren't gone, you just experienced yourself differently, expanded, limitless, whole and fulfilled.

The more disconnected we feel, the greater the suffering. If you feel separate, it means you have put yourself as a single being very much in the focus of your thinking. This may have had developmental psychological reasons and may have been necessary as a child, but as an adult it creates suffering.

Maybe you want to try a new way. As a pure thought experiment, imagine this: Just for a short time, I put someone else at the centre of my thinking. I concentrate on this person and imagine that he has come into this world just like me, that he suffers from illness, separation, old age just like me and that he will go through death just like me. How is this person, how does he feel, what are his wishes, dreams and longings, what does he need? These thoughts alone already bring about a change in us. Something becomes lighter, brighter and wider.

The vibration increases even more when you go over to doing something for the other person. But this doing must be absolutely pure, it must not be contaminated by the smallest ulterior motive of yourself. Only then does it work, only then can you float into that which lies beyond me and you. Otherwise you are secretly back with yourself as an individual and experience separation.

And if you want to go even further home, look for a person in your life who is strongly connected to you and at the same time causes or has caused you great suffering. This can be a parent, your current life partner(!), business partner, ... Then approach this person, talk to them and do something especially for them to help, to give a joy, to make life easier and more beautiful, completely putting your story aside. This will feel like you are cheating yourself. But the fact is that in doing so you are only dissolving your ego and experiencing something much much further.

A variation of this is that you take a broader view of a person who is causing or has caused you great suffering. Imagine that you have been connected for many lifetimes and have caused each other great suffering over long periods of time. In this life you are the victim, but in previous incarnations you have also been in the perpetrator role. You want to end this cycle and come into peace. Now, instead of being on the same level in the argument, you simply react *as if the other person is correct*.

However, if you are one of those people whose pattern is to constantly help and take care of others, see if this is really you with them, or maybe it is just a mechanism to make you feel good about yourself. If it is, the invitation would be to become aware of what the people around you *really* need. This is completely different from unconsciously providing and making them dependent, or constantly giving them what you hope for yourself.

Let's create something new, a new focus, a society in which conscious togetherness is at the centre and is promoted from all sides.

We humans are giving ourselves as a whole a new chance to be there for each other. It will be bumpy for a while, but then we will become more and more accustomed to this beauty and leave the old world, as we know it today, behind forever.

\*Love \*

## **9. Transformation through reading**

Happy relationships are only the beginning. From there it goes further into transpersonal spaces of consciousness: letting go of all inner and outer manifestations. A stable connection to the earth and to people, an anchoring through a meaningful profession in society is the prerequisite for meditation and transcendence. Meditation is complete relaxation of body and mind. Here begins the realm that can only be experienced, but not really described or explained. Nevertheless, I try to create at least a bridge in the mind....

### **9.1 The mirror of the mind**

Everything you perceive is you. You can only perceive yourself, because everything appears in your mind. All sensations, thoughts and feelings concerning this form called book are also projections of you. So you constantly experience only yourself in everything you encounter. And so I would like to invite you to take a closer look at what is happening in you. What do you think about me, the author, about the book? All what comes are statements about yourself, everything! So you can study and experience yourself around the clock. And if you don't like something about it, then change your \*attitude\* towards things and especially towards people. All experience ultimately revolves around the context of relationship, so it's always about the deep mostly barely conscious basic beliefs about how people are, what contact with the world is like and how it feels. This means that if you want to change something on the outside, if you want the world, the people to deal with you differently, no problem :-)) You have it in your own hands. First of all, change your attitude.

As soon as a person appears, no matter in what situation, what does jump automatically into your head? It is the deep imprints from early childhood experiences. Relationship and experience templates jump in. And when you suffer, it simply means that these templates are negatively coloured. Now is the opportunity to update the nervous system, where \*You\* today as an adult are completely free to decide(!) what basic attitude you want to take. As soon as it is clear that practically any form of connection and exchange is always better than isolation and loneliness, then something can already change. Every person offers you infinite possibilities to experience yourself in connection.

Let that be the first thing that comes into action, automatically, as soon as a person appears \*immediately\* take a positive attitude, no matter what that person is like. Every person rejoices like you, suffers like you, in birth, illness, old age, loss and death. Invite yourself to adopt a positive attitude towards people and the suffering of separation and isolation begins to dissolve. If you practise this a little, magical things will happen.

My own experience is that we cannot really see what appears. We can't really see who is there in front of us, their whole history, what they have experienced, what our encounters were like in previous lives, what has brought us together now, why they are now as they appear. All this is not visible to ordinary mortals, like me.

In the end, we may realise that we are not separate at all, but One, which meets itself in many bodies.

## **9.2 Overcoming Enlightenment**

If you are enlightened, you probably don't need this text. If you are not enlightened, "*enlightenment*" is just a thought, just an idea. It is not an experience of you, you don't know it. If you don't know it, if you don't have any experience of it, then why is this word so significant? Maybe because it promises something, or at least you project it into it, into the future. When I am enlightened, then... I'm saved. What you project into it is a state where suffering is no longer there. So let's hold on to what enlightenment is: a word, a sound, a thought that you associate with "*when achieved, then no more suffering*". That means, you don't actually want to become enlightened, you want your suffering to stop.

So it is a movement in the mind that you believe is an exit (from the prison of suffering). There are many other movements of the mind that are also labelled as exits, these include socially accepted ideas such as: Home, family, children, money, psychotherapy, recognition. But also spiritual ideas like: Accumulating positive karma, finding soul mates, pineal gland cleansing, Merkaba activation, ordering from the universe, finding your planet of origin, Kundalini awakening, vegan diet, etc. When you are through with all this, have actually experienced it or have failed at it, then the last idea left in your mind that suggests an exit is self-destruction, in extreme cases suicide.

At the end of such a path, the hope of "no more suffering" is then projected onto the time after the suicide, which, as we now know, is also a fallacy (see near-death experiences or reports by old meditation masters). Thus we have 3 categories of mental projection surfaces for a suffering-free future: social, spiritual and self-destruction.

This text is about the most insidious and difficult obstacle on the path to enlightenment, namely the idea of enlightenment and awakening itself. But in fact we are going to leave the mind altogether behind here. So don't be surprised if you get confused, irritated or disoriented while reading. This can happen, they are signs that the mind is losing its power.

As long as you are preoccupied with the hopes about the future, your focus is on the world of thoughts. However, we do not suffer from our thoughts, but from stress in the body, created and maintained by the autonomic nervous system without our conscious control. These deep levels colour upwards (bottom-up) our perception, thoughts, self-images and feeling. It is what we would never question, what is experienced as the felt, absolute truth of ourselves. It is something constant, something fixed, it is what is experienced as a permanent deep basic feeling of myself and to which we give the label "I".

In this document I would like to offer you a real way out. Not that it necessarily leads to enlightenment, but that it leads to a happy, fulfilled and largely suffering-free life. Writing this text allows me as the author to create a stream of thoughts in your mind. This happens as you read the book, like right now. So now, as I am typing the text, I am writing into your mind what is forming in my mind without my intervention. And if you want and trust this process and me a little, it is possible for me to influence you and your nervous system through this transfer.

If you want to benefit most from these words it is necessary that you give up some of the protection from the outer world and the protection from the inner world. I am on your side. I want nothing more than to support you, to transfer to you everything that I have accumulated in my life that is valuable and helpful. This also happens between the lines, like now, as a feeling, I am speaking directly to you at this moment, even if there seems to be time between typing and your reading.

So when we are travelling together into the depths of our nervous systems, see how it feels. Whether what I say threatens you in any way or relaxes you. This can be from the way it is worded or in the way the book is presented. How do you feel while you are reading this now, when you feel that someone is there, even if it is only a connection through words. But this connection is there, otherwise you wouldn't be reading the text. How is it when you let yourself sink a little into this feeling while reading that someone is there now accompanying you in this text, who is completely there and guides your mind a little, who knows and has experience with inner spaces and neurophysiology and meditation and therapy. Now imagine that the one from whom these words are forming in your mind right now also has some compassion or even an open heart for you. In consciousness everything is possible and so now as I type this text, in this one moment, I have before my eyes and before my heart all the people who will read the book. So it is possible to build a bridge of connection that transcends time and space.

Maybe something relaxes, and the body can relax when it has the feeling of security. The body feels security when it feels connected to other people. Hence, once again the emphasis on connection, that as an author I address all the suffering, desperate and searching people directly and channel all the energy I can into these words.

In this respect one could speak of a magical act, my presence reaches yours, even through these printed words. In this moment, which is only consciousness, we meet.

First, up to here... See if you would like to continue your journey or if you would rather take a break.

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Contact is the most important thing for our nervous systems. All we want is contact and connection, to be able to relax into it. We open up to someone, start a communication and when we notice that this person is safe, not aggressive or frozen and it feels good with this person, then we relax into this connection. Through this relaxation, the body can give up some of its high alertness to detect possible danger. Instead, it then begins with regeneration and healing processes in the body.



Neurophysiologically, this means that the ventral branch of the parasympathetic nervous system is active. But this state does not always have to be associated with immobilisation as in cuddling, breastfeeding or meditating, it can also occur with mobilisation, i.e. mobilisation without fear such as dancing, playing, singing :-). The must have is always eye contact with the people who are participating. Through eye contact we signal to each other that we have peaceful intentions and that we can approach each other without danger. From this approach without danger, i.e. directing the focus on another person, without defensive circuits in the nervous system that are geared towards defence, i.e. approaching each other in a relaxed state leads to the experience of compassion and, if it lasts longer, to love. Compassion and love are by-products of a peaceful approach, you can't make them.

Being peaceful is a neurophysiological state of the body, of the autonomic nervous system, and not something you can wilfully achieve through the mind!

When we connect, we feel so good, so fulfilled, so much in the body and with people, that a strong feeling of being whole and whole arises. In this state, the world is perfectly fine, there is no suffering. So there is no more pressure for enlightenment to dissolve suffering.

How does it feel when you read this?

If we go a little further on the path beyond thoughts, beyond the idea of enlightenment, we leave all these obstacles behind of the mind and come to what is really at stake if we want to dissolve suffering: The Body. Hence the repeated request to perceive the Body. Do you also feel the body when you read? Or are you now cut off from the perception of your body and only perceive the thoughts that are formed in your mind by the text. If that is the case, then I invite you to perceive your body again, so that you don't lose it. Maybe take a few deep breaths and simply notice it. What do you feel and how? How does this body feel? Does it feel tight and tense or relaxed and wide?

If you experience tension, pay attention to the feeling of your belly. Is there something contracted or at the shoulders? Tension of large muscles always means that the body wants to protect itself from danger, i.e. from injury. It believes that danger is imminent and that it must prepare itself for it. But what is the danger when you read this document?

Consciously check several times whether you are safe where you are now. Is there a danger to your physical survival, to your body?

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If you come to the conclusion that you are safe, then you could risk letting go a little and relaxing the body. I am still here, so you are not alone. And then look again if something bad happens when you let go now. Is something happening or is it rather quiet around you?

The aim is to help your body realise that there is no more danger here and that you are safe. The mind knows this of course, but the deep layers of the brain and nervous system carry old imprints from childhood that colour your entire perception as an adult. In fact, most people still live through the first 3 years of life without realising it. And if the first 3 years of life were shaped by painful patterns of relationships with parents, which is practically the norm in this sick society we live in, then we suffer as adults. And the more destructive the experiences with the parents from that time were, the more we suffer. But the suffering is fed from deep layers of the nervous system, from implicit memory, so we can't attribute it to the old time in childhood. Instead we say: I have anxiety, panic attacks, depression, meaninglessness, allergies, relationship problem, etc.

The reason is the high neuroplasticity of the brain in these early years. The brain forms and develops depending on experience! If the child is exposed to permanent suffering by unloving parents during this time, it *becomes* this suffering. It does not feel as if it is experiencing suffering, but as if it *is itself* the suffering!

All this ultimately means that an experience of separation is permanently physically laid down deep in the nervous system. And the earlier this happens, the more it becomes an apparent reality later on. Apparent because it is laid down as a reality in the nervous system as a deep pattern, but later as an adult it no longer has a counterpart on the outside. On the body level, this imprint is constantly maintained, among other things through unconscious muscle tension of the psoas muscle and the striated abdominal muscles.

All this has made sense in evolution. The body does not make nonsense, it always chooses the best. All what we call suffering or disease are adaptations!

What you are looking for is regulation of the autonomic nervous system, through connection with other people. For what you are looking for, for what every mammal is looking for, it needs their same species. It can't do it alone. That's the neurophysiological reality, we can't be happy alone, even though we're told that over and over again. It's a lie with disastrous consequences for people with severe attachment/developmental trauma. The mammalian species evolved through cooperation, not war or isolation. Relaxed connection with others *is* the cure and opens the door to spirituality. Conversely, to use spirituality to resolve the suffering caused by a dysregulated nervous system and its consequences such as loneliness is an aberration!

For only when the autonomic nervous system is calmed can the mind also become calm. It doesn't work the other way round, otherwise all the self-help literature and the writings of enlightened people would have changed and healed your life long ago.

The way you can directly dissolve your suffering and transform everything.

1. listen to people and share yourself with them: Tell them how you feel!
2. return to the body: e.g. with dancing, yoga, singing or sports!

### **9.3 The Bridge Chapter**

This is not really a text but rather a tool. It will have its maximum effect if you engage with it fully and read it in one piece, from beginning to end, with as few interruptions as possible. If you flip through it and only randomly read short parts, it won't work. Reading this chapter is a magical process. Also, don't skip pages, all that detracts from the full effect. There is a certain danger associated with reading, because this chapter does not convey any content, any knowledge or feelings, but it uses the process of reading itself to create a bridge beyond thought. It is not about understanding this chapter, please don't do that, don't try to understand it, it is not to be understood, but rather let it *sink in*!

It is nice that you have started to read this chapter. I am happy that we are starting a journey together. Because by reading, you allow me to let thoughts that have

formed in my mind while writing the text arise in your mind as well. And the space in which all thoughts arise and pass away again is what it perceives. It only appears on the surface that we have a separate individual mind, an individual consciousness. But the canvas on which your thoughts appear is the same canvas on which my thoughts appear. Our experience may be different, but the space, the consciousness in which all this appears. What perceives all is the same, is one. In this respect, a bridge is created through reading, for both of us, into the space beyond where we are unseparated, where everything is fulfilled and whole.

This chapter is not about content, it is about something quite different, namely that a connection actually arises. It is not so much to transfer knowledge, nor to create certain states or feelings, but solely to realise that there is no separation at all, neither between you, the text, me, your or my consciousness....

In order for this to happen, I invite you to first check how it feels, these words, what I am writing, the layout of the whole book, how does it affect you? Does it create a little relaxation, an opening or more of a tightening? It's about testing whether there is a sense of danger for you in reading, or whether you can trust this process that is happening. How does it feel, now, these words? How does it make you feel?

When you feel that it is reasonably safe, then you can relax more and more into this reading that you are doing now. And this relaxed reading means that it is also possible to let go of your own mind a little and instead give these words more and more space. Of course, always knowing that you can always disconnect and remove yourself from this stream of words, should it turn out in the course of time that it doesn't feel good for you after all. So it's a bit of a risk, giving up control, security and turning distance into opening, letting something in and more connection.

Maybe you're also wondering how I'm doing, right now, writing this? The crazy thing is that I have no idea at all what the next sentence or word is going to be, it's coming out of nowhere right now, on its own. My mind is quiet, my hands are typing and I'm watching just like you. Neither have I made a plan for this chapter, nor projected anything else about it into the future. It is also questionable at this moment whether these lines will ever reach the public, whether all this will do anything positive at all, whether the readers are willing to give up their own minds for the time of reading. For only in this way can these words use the space that has become empty to give rise to movements within it, but which do not nourish the spirit itself at all, but

which are in fact empty in themselves. So we have the chance to use this text as a joint meditation. We both watch and let these words flow through our minds, me writing now and you reading.

Now we are already relatively strongly connected, I feel the connection to you as a reader now that I am writing this. Of course, that sounds completely crazy, but I know that you can also feel it after these few paragraphs. All this is possible, time and space don't matter, we move beyond them. Beyond time and space we can always meet, regardless of circumstances or conditions. And these words should help you to remember a little bit deeper. All this is already there, but the moving spirit creates such a distraction that we are no longer aware of it, of this connection between people that is always and everywhere there and, by the way, cannot be disturbed or even destroyed. But what is possible and what is done is to distract people so massively that they lose sight of it. So here we begin a kind of journey home into the interconnectedness that has always been there and will always be there.

In a state of fear we are furthest away from that, but maybe your state is quite different at the moment, more calm, open and curious? I sincerely hope that you do not experience these words as a threat, but as a gentle invitation to feel towards something that has no name, about which nothing can really be said and which cannot be reached. It is what you have been all along, yes, you are. You cannot do anything to exist, you exist without your doing. Once you become aware that you exist and that no effort is necessary. This existing out of itself, what if you were to feel this more closely? Let yourself fall into the perception of existence...

Even if new words are always being formed, the content of them is empty, it's not about information but about becoming more and more aware of reading and I of writing. What is it like to become even more aware of what it is like to read this text in this moment? More and more you enter into this moment where reading takes place. It might even start to feel like it's reading on its own, you don't have to make any effort, just let it happen on its own, as if you're not doing it, and become a spectator of it. This allows you to relax even more and to be more aware of what is happening on its own. And you may find that while you are watching the reading, just noticing it happening, your own mind is completely still. Yes you perceive it, these words, but that which perceives this is absolutely still and because the words are completely empty, it is possible for me to fill the mind with them so that it cannot distract itself, but at the same time there is nothing in there for it to grasp or hold on to, because what I am

describing all the time and where I am pointing to is the process of reading itself, here, now, this moment. I invite you to immerse yourself completely in this moment while the mind can relax because it seems to be getting content, so it doesn't need to get restless, we occupy our perception with these words and through that we can observe everything...

The book you are reading is the offer of a safe connection. If you want to, then you can engage more and more with the feeling of being connected through these words. It feels completely different from being alone and having to face the feeling of being alone. But here now you are not alone, not lonely either, here now there is no separation. If you only pay attention to this process of reading when you read and let your mind slowly merge with it, we can both move beyond it. If you feel resistance or reluctance or caution then check again if what is coming from this text is a danger, how does it feel, what is behind the words. These are the words through Gopal, how does it feel, what attitude can be perceived behind it?

You have taken this book in your hand and started to read the words here now. The hope to find something here in the book, be it a realisation, healing or simply entertainment or beauty is exactly what is being sought. The somebody who wants to read the book is exactly the one who he wants to find in it. That something which is looking for something in the book is what it is looking for and you have nothing to do with that, and neither do I, for that matter. Who reads the book and what do you find in it? And who will be happy? If you feel dizzy or irritated then that is a good sign, it means that the mind is slowly losing control and has to take a back seat. In fact, you can only keep reading when you are ready to let go of the mind. So if you feel it's too much, put the book aside and maybe you'll feel like reading more later. The important thing is that you read it all at once, don't pick out a paragraph in the middle, because then it can't work. It is a stream of words and they have to flow through the mind as they are doing right now to create the bridge.

Now we turn back to the one who is perceiving these words here now, who or what is it that is perceiving the flowing through of the words and can watch it? Can you feel the difference between the one who is watching the reading and has nothing to do with it, and actually does nothing, and the one who is actively reading and does that concretely? Perhaps you can swing back and forth in perception between these two instances. What we are doing here is ultimately a meditation with the help of words, we are approaching that which perceives everything. That which perceives everything is

you! Please let go of wanting to understand and just read on, you don't need to understand anything, together we go beyond understanding: that which is perceived cannot be you, because at least for the moment it is apparently still outside of you. If you now look at *both*: that which perceives and everything that appears in perception, it mixes, there is no separation in reality, there is no inside and outside, no perceiver and no perceived, no I and no others, it is all one and the same impersonal consciousness that is aware of itself. As soon as the mind has become calm enough, it appears obvious.

If you are now hesitating or perplexed or disagree, then I suggest an experiment: Increase your reading speed, that's right, you can do that right now, read much faster so that your mind no longer has a chance to disturb or want to understand or interfere with the flow of these words, so that only the words of this text have space in your mind. In fact, I am amazed to find that I myself now write at an increased speed :-) truly amazing. Just keep reading, reading, reading, just don't allow your own thoughts, so these lines have a chance to do something that goes beyond reading. And what is it that goes beyond reading? It is the perception of the reading process and from this "place" where the reading itself is perceived, now at this moment, a great silence emanates, consciousness, perception itself is absolutely still, passive, nothing moves. Perhaps you also realise that there is no "I", because if you read fast enough, this "I" also dissolves, it cannot remain if it does not revolve around your old repetitive familiar thoughts and concepts.

If you still have the feeling that you are there as "I", then you have to read even faster, so that your own thoughts really don't have a chance to rise any more, even faster, even faster, faster, faster, faster.... With this text your mind is completely filled up with something else, provided you read fast enough, and so the "I" can't hold on. This is of course a profound process and can be frightening at first, but only because we are not used to living and reading without "I". Because if you look, nothing bad is actually happening, now, even without "I", you are reading, reading is happening, perception is happening, but there is nobody there anymore : STOP!

Now take a little break, lie down, close your eyes and forget everything you have read. See you soon...

Ok, I understand your irritation but what do you want? Do you really think you can find anything within printed letters on sheets of paper? How is that possible? You can't find anything here, you can't find anything in any book. What you are looking for is yourself, you are looking for yourself, but you are getting tangled up in old thought loops. Since you are not your thoughts, you are stuck there. There is nothing to be found within rotating thoughts. But if you are not the uninterrupted thoughts, and there is nothing to be found in them, then where and who are you?

What you are looking for is connectedness. But what most people experience every day are experiences of separateness. How does that happen? It comes from not honestly sharing ourselves. Only by sharing our thoughts, feelings and bodily sensations can we experience something that is non-separation, and that is very beautiful, warm and fulfilling. Every form of connection delights me and so this is also a huge joy to be connected with all the people who are reading this book, even if it is not comprehensible, but I can feel it now even though at the moment no one but me knows this text. I open myself in the same way and let the words flow through, we do the same thing, only that I have taken on the role of writing, but you can also open yourself to this stream at any time and let such a text write through you yourself, it is complete passivity, I am doing nothing at all right now, the fingers are writing by themselves, my mind is absolutely motionless. I myself am completely amazed by this process as I always want to do everything.

But let's get back to you. It's about you, about your experience of reading itself, not about the content. So how do you experience reading this text at this moment, do you perceive yourself as a separate something or are you already completely merged with the stream of words? If you are still present, then as I said, just read faster, so fast that you dissolve and the perception of everything comes into focus at the same time. This perception - you, what you really are is the same, you are perception in itself, that which perceives everything and thus nothing can be said about it, because everything that can be named would be something perceived again and thus you cannot be this. You can only speak about what we are in metaphors, such as mirrors, pure being, emptiness, love, space, consciousness, mindfulness.

Where I invite you to go is to mindfully follow your reading and gradually shift the focus from reading to mindfulness itself. What is mindfulness? What happens when you focus all your mindfulness on mindfulness itself?



STOP! Nothing more from here on. STOP!

You have now STOP! reached the bridge and can now STOP! stay here at this moment without the help of this text. If your mind becomes active STOP! again and you seem to "lose it" again then STOP! just read the chapter again. STOP! I wish you pure being what you already are and all the STOP! love and fulfilment that comes with it. Love and the fulfilment that is STOP! connected to love.

**STOP !**

## 9.4 Where can I find you?

### *Where can I find you?*

*You will find me in untouched nature.*

*There I speak to you  
through the rustling of the leaves,  
through the singing of the birds,  
through the babbling of the brook.*

*Do you hear me?*

*You are part of my beauty  
that I show you in the light of the sun,  
in the colours of the flowers,  
in the eyes of the animals.*

*Do you see me?*

*I am the beetle that crawls over your arm,  
I am the wind that caresses your face.  
I am the grass that tickles your feet.*

*Do you feel me?*

*In the scent of flowers I reach your heart,  
In the flow of the tide I give you security.  
In the light of the stars you experience my infinity.*

*Do you recognise me?*

*You and I are ONE.*

*Nature's answer to man, received in the Steiger forest near Erfurt*

## 9.5 Learning to meditate

Just be



In this time, countless techniques for yoga and meditation are known. Likewise, there are many teachers, therapists and masters who represent every tradition, ritual and concept imaginable. We have a total oversupply of spirituality and therapy. As long as one does not know the truth about oneself, one is completely lost as a seeker in all the different paths, some of which seem to lead in opposite directions. Where to go, which method or which spiritual direction to follow, which master? ...

This was my personal situation during the last 20 years. I was a very mind-oriented person, so I searched and searched, studied and read books endlessly. I tried to analyse, compare and integrate all the techniques and traditions. I tried to find out which direction was the best, the most direct, the purest and the truest. But it was impossible. One teacher said this, another exactly the opposite. It was maddening. I was completely lost and without direction because I was searching only with my mind.

What I can say today is that it is not possible and there is no reason to compare and integrate all spiritual paths. But what is possible is to *experience* the truth behind all the paths. Once this is done, it becomes clear that all paths lead to the same goal, only the approaches are different.

So what is the truth behind all spiritual directions, paths and methods? It is you! You are searching for yourself. *That which is searching in you is at the same time the goal of the search.* We are already at home, we have never left it. You and your home are actually the same.

Who is looking through your eyes? Who experiences your whole life? There is something in us that has never changed, that is always completely still and immobile.

The background on which all thoughts appear is consciousness, which is perfect peace, limitless and without expansion.

All true spiritual paths and techniques have only one aim: to remind us again of this crystal clear true nature, the awareness, consciousness.

All techniques work on the outer level to bring more harmony and relaxation into life. This can be, for example, a new profession. Having a job that is less agitating but perhaps more meaningful leads to more inner peace. Yoga exercises calm the thoughts, relax the body and increase energy. Basically, all these techniques and paths gradually lead to more peace and relaxation. But that is not the goal at all! It is only the prerequisite and preparation for the actual meditation, which leads beyond all polarities.

Meditation itself is neither a method nor a technique. It is pure BEING, which is what we already are.

Meditation is not doing something. Meditation is the cessation of all activity, inside and out. First you put your body in a comfortable position and remain absolutely motionless. Then you look at the processes taking place inside - thoughts, perceptions, feelings. No exercise, no attempt to change or improve anything or get deeper, nothing, just look. No so-called meditation technique, no concentration on anything, no mantra recitation. One does not try to meditate either! The word meditating is problematic because one might have the feeling that it is about something one could do or achieve. The word "waiting" is perhaps more appropriate, but not waiting for something, but

### **Pure waiting without goal.**

Remaining absolutely still and passive, doing absolutely nothing. And this doing nothing is not something you can do, it is our natural state that requires no effort. You are already. It is the letting go of the mind, the letting go and coming to rest of the thoughts. This happens by itself.

In the beginning the mind will create great restlessness, for example it will try with different ideas, worries, plans to make you do something "important" and stop the meditation. You may suddenly have deep insights, great ideas that you feel you have to implement immediately, or that you have to take care of a problem right away, etc. Feelings come to the fore that you have always pushed aside. You end up going through your own hell, everything wants to be looked at. But that passes, all processes in meditation are not permanent, they come and they go again. It is a purification process, you don't need to intervene, you just let everything happen without fighting against it.

This sitting in stillness is so powerful and potent that nothing negative can hold on for long. Sooner or later the mind will become quieter and eventually stop completely. But this happens on its own, you cannot force it, you have to wait until it happens on its own. Blockages in the chakras become clearly noticeable, perhaps as a cramp in the abdomen or solar plexus. These also gradually dissolve on their own. The point is not to fight against anything that shows up, but to say yes more and more to all these processes.

At some point during the meditation practice there comes a moment when the mind stops completely for a short time, right down to the depths. No thoughts, complete stillness of the mind. In this moment, the realisation of one's own true being, who one really is, flashes beyond thoughts. And then it is clear that there was actually no path that you were walking on, but that it had always been like that, you just didn't notice it because you were distracted by the incessant stream of thoughts. We are consciousness, not the content of consciousness. We are that which perceives body, thoughts, feelings and spiritual experiences. We are beyond all knowledge and experience.

Spiritual experiences also have to be let go. Everything that comes and goes we are not. So this is what meditation is all about: To dare to let go of all mental activities, to feel and be and to look at all inner processes, to accept and fully appreciate, to say yes. But we cannot do this, only watch it happen on its own at some point. In the East, the final stage of this letting go is called Samadhi.

The best time to meditate is between 4:00 and 6:00 in the morning. It is important to meditate every day. Make sure that the upper body is upright and remains absolutely motionless. A chair back is ok, but one should not lean against a wall.

Gradually the time in meditation becomes the most precious time of the whole day and the boundless peace expands over our whole life. The changes that unfold are beyond imagination.

## 9.6 Opening for Love

# Opening for Love

Atisha's Heart Meditation (in Tibetan Tonglen)



For all those who want to get home

This simple exercise opens the heart and **immediately** reconnects us with our compassion, with our love. Feeling our heart and our compassion is thrilling, we feel lifted, safe and healed.

Atisha's heart meditation is a practice from Tibetan Buddhism that has an immediate effect. It does not require years of practice, but the change is noticeable the first time you do it.

Instructions:

- \* **Sit comfortably**
- \* **Breathe in and imagine how you take the suffering of your fellow human beings into your heart.**
- \* **Breathe in and out and imagine how you send all your love and light to your fellow human beings.**

Combine the rhythm of breathing with a visualisation: accepting suffering and misery, sending out light and love. The stronger you visualise this, the stronger the effect.

Always do this exercise with yourself first, breathing your own misery into your heart and sending love to yourself with the exhalation.

Then do it for all beings who are in your space. Then in the house and if you wish for the whole city, only as far as it feels right for you, at least 5 minutes each time. Every being in this world goes through birth, illness, old age and death.

If you do this exercise in a group, it has much more power. You can also try it out and see what happens when you do it outside with people. Wondrous things could happen :-). Let go of any idea of a goal or result.

Maybe you are afraid that something negative or dark will come into you. I once tried this exercise in the middle of the hustle and bustle of a Christmas market as well as at a busy train station. The effect was the opposite, it lifted my energy so that I felt completely protected.



## 9.7 Sex or consciousness

The more we progress on the path of consciousness, love, mindfulness, the more we detach ourselves from inner and outer appearances. It may start with the realisation that the fancy car or the necklace of precious diamonds actually have no meaning any more. It continues with letting go of professional success, of money, and ends with letting go of entire life circumstances, such as constant mobility or a secure home.

The next level is to stop clinging to inner states, thoughts and feelings and to stop constantly trying to create them. We realise that what we are has nothing to do with either external circumstances or internal states. It is becoming more and more apparent that what we call "I" has nothing to do with any of this. And the decision is always either to merge unconsciously with one of these forms, i.e. to be identified, or to let go of it and instead rest in the *perception* of these forms.

But it is also necessary to gradually let go of the identification with suffering circumstances and conditions. Suffering is no longer suffering as soon as we have penetrated it with conscious perception. Happiness and suffering, the polarities, dissolve in awareness.

Gradually, only central aspects remain: identification with the physical body, identification with sexual energy and finally identification with the idea that the world and oneself exist at all.

Transcending sex does not mean suppressing sex. It means moving from merging with sexual energy to awareness of it. So if you are completely taken up with sexual energy, then make yourself aware of that energy, whether you are having sex or not. It is about becoming more and more aware of this desire so that this force can no longer make you unconscious. You may then be surprised to discover that mindfulness and sex at the same time are not possible....

Focusing attention on attention itself

Becoming conscious of your own consciousness

Awareness, not two

## 10. “Local Groups” Project



I would like to decentralise more of my work so that small local groups are formed in each city, whose participants can work together and develop independently of therapists, spiritual teachers and healers. These local groups are a contact point for people who are looking for help, contact and honest communication and feel that a group in which they are heard can be helpful for them. Keyword "group regulation".

There can be several, even many groups per city, the more the better.

The point is to establish a fixed structured group process that leads to the rising of the energy in a group and the nervous systems being able to connect more and more and thus relax. The central starting point for this is authentic, honest communication, i.e. the honest sharing of one's own sensory awareness \*and\* the willingness to listen to the other group members. So everything you have read in this book so far can be practised within such group.

The background is that it makes no sense to attach this healing to individual professional therapists or healers, of whom there are not enough anyway to help everyone. We are biologically equipped to regulate, help and heal each other. After much prayer and meditation, the following group process was put into my mind, which I hereby formulate and pass on. It is a decentralised, autonomous structure that once established cannot be destroyed as it has no central starting point such as a great teacher, authority or financier. It is also self-replicating, as sooner or later every participant can offer such groups themselves.

## Structure of the group process

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1. Each participant can speak undisturbed for 10 minutes (variable depending on the size of the group) about the content of their main topics, i.e. thoughts, emotions and bodily sensations, what moves them in this moment. (If possible, no stories from the past and no thoughts concerning the future). It is important to keep one's own boundaries, e.g. "I don't want to say any more now".

2. All the other participants give their full loving attention to the person who is talking. **The rest of the group listens 100%!** Only with open listening (willingness) does the process work!

3. The group leader makes sure that no one talks in between, that the time is kept and that the attention is always on the person who is speaking. He/she participates in the process as much as the participants and has the same amount of time to share.

\*\*\*

It makes sense to encourage participants straight from the beginning to go beyond their own personal path and offer a group themselves. So think of your guests less as participants and more as future group leaders.

This structure should be especially feasible for people who are not professional facilitators. If you have little or no experience in leading groups, you can still participate: Just start in a small private circle and gain experience, for example start with your partner or a friend, invite someone else after a while, and so on. And when you feel confident you can start to offer it publicly, then I will put you on the map on my website. Or you can find someone among your participants who would like to lead the group. Please do not do anything that is too much for you.

You can design and organise the group as you like, I stay completely out of it, whether you charge money or not, etc. The only condition is that you make sure that the described group process is really followed.

When the nervous systems have calmed down and a group consciousness has developed, the roles of leader/participant fade into the background. The aim should be to form self-regulating groups where there is so much awareness that the roles become less relevant. The more this progresses, the more the group approaches the state of a common meditation, which can happen, for example, as a silent sitting afterwards.

If you are not a doctor or psychotherapist, please also make sure that the legal framework in your country for such offers is respected. This creates inner stability.

You can find the map with all group entries on my website. See attachment. If you would like to have an entry yourself, just send me an email.

The feedback I receive from participants and group leaders is overwhelming. I can only say and report it back to everyone: It works! In the meantime, this structure is spreading outside of Germany and will hopefully soon be available all over the planet.

## 10.1 FAQ Local Groups

**Frequently asked questions about the group process and framework of Local Groups:**

**Q: What can/should I call my group?**

A: For the orientation and safety of interested people and participants, please call the group "Local Group" or "Local Group according to Gopal".

**Q: Why is it so important for you to keeping the structure?**

A: The group process described is meant for people to regulate themselves together, even without a spiritual teacher or therapist, and thus to relax and connect. The structure replaces the teacher or therapist, so to speak, and serves to ensure that the whole process is safe, but also that the mind/ego cannot interfere and prevent a genuine exchange. The structure serves as a support, orientation, help and security to move into new, deeper contact experiences together.

**Q: What should I do if the group leader does not follow the structure?**

A: First of all, please point it out to the group leader, maybe this happens unintentionally. If he deliberately changes the structure and offers it as a "Local Group", then simply send an email to me, I will then remove the entry from the map. The same applies in reverse if someone offers a "Local Group" (entered on the map) but calls it something else, mixes it with other methods or presents it as his own work. A way of proceeding with integrity is if the provider always communicates the link to the source, i.e. states that the whole thing comes from Gopal, names the website and distributes *the leaflet on Local Groups*. This has nothing to do with copyright or my ego, but are basic principles that serve transparency, safety and orientation of the participants! The structure was given to me exactly like this, it is a gift from the spiritual world, and should also be adhered to exactly like this.

**Q: Does it make sense to deepen the topics that were addressed in the group process outside of the actual group process?**

A: It would be best to leave what was said in the group process, i.e. not to discuss it further in the café directly afterwards. One idea would be to dance with music for half an hour afterwards, or to meditate in silence for half an hour or an hour and then go straight home. Maybe put the chat session \*before\* the group process.

**Q: Should you point out to participants if they get too lost in stories instead of telling about their feelings and conditions here/now?**

A: It makes sense if in such a case the group leader points out to get out of the stories again, this does not disturb the process: "What is now? What do you feel now?"

**Q: How often should the groups take place, at what intervals, weekly or only monthly, what is recommended?**

A: I don't think there is a fixed rule, it depends on the participants. I would clarify this with the group individually.

**Q: Do the 10 minutes of speaking time have to be kept in any case?**

A: Let the next person speak if that is what the participant wants. It can be very unpleasant if a group is looking at you "against your feeling", so to speak, but there is no communication. But maybe he or she just wants to sit quietly and enjoy the attention of the group, which is perfectly ok, it's best to ask.

**Q: There is already a local group in my town, can I still offer one?**

A: Yes, of course. The more the merrier, there can be thousands per city. There is no competition, only winners. The smallest group size would be 2 people, this also works, e.g. for couples ;- ) You can also participate in more than one group, or lead more than one, no problem.

**Q: I am interested in exchange, but I don't want to lead the group myself or I don't have a room yet. Should I still register?**

A: Yes, by all means. This way it is visible to everyone that there is someone in your area who would like to form a group. This way, people in your region can already network with you. Someone who wants to lead the group and a suitable space will be found sooner or later.

**Q: I feel empty inside, although I think the others have listened to me.**

A: The feeling of emptiness always means a re-experiencing of early disconnectedness. I would suggest you to see if one of the following factors applies: The rest of the group was not really listening (e.g. distracted by my own thoughts and processes) or I did not notice whether the others were listening to me, e.g. by separating myself from the others while telling the story. It often happens that we can only concentrate on ourselves when we separate first, this can be an aspect of attachment trauma. If this is the case, then you can try to become more and more aware

of the others at the same time as you are telling the story, so that you and the others can be there at the same time. Emptiness tends to indicate separation (the others are gone), flooding tends to indicate being too much with-the-others (I am gone).

**Q: I have registered, but so far no one has contacted me...**

A: It has to do with the energy not flowing, the need is huge(!), please don't feel discouraged.

**Q: Can we also do two or more sharing sessions in a row with a little break in between?**

A: Please *\*not\** do that! Because it leads to the mind getting in the way again and you don't share everything ("I can do it in the second round"). The totality is lost, that would not be in the spirit of this process. There is only this one moment, either you live in it or you don't, you can't distribute, split or postpone anything. If you are confronted with too many "suggestions for improvement" from participants, then refer to my instruction to keep to the structure at all costs.

**Q: Should the group be open to anyone who wants to come spontaneously, or should it be closed with regular participants?**

A: There are no guidelines, you are welcome to offer both options. It may even be that the group wants it to take place in a closed setting so that more trust can be built up and deeper levels can be reached. If you offer both options, it has the advantage that there is the possibility to try it out without obligation and then to change to the closed group if one wants to get more deeply involved.

**Q: What should I do if I don't want someone in my group or no longer want them in my group?**

A: Very important: It is YOUR group ;-) So you are completely free to decide what you want, there is no obligation on my part or legally or otherwise to let anyone join! It should be a pleasure for you and your participants to grow together into awareness. You don't have to give any reasons, e.g. you can respectfully say or write: "I'm sorry but for reasons I don't want to talk about, I don't want you to participate. Please find another support service or ask in another group."

**Q: Should the eyes be open or closed when speaking?**

A: Please keep your eyes open, both when speaking and when listening, so everyone keeps their eyes open as much as possible. It is about being connected with

the people \*outside\*. If someone doesn't want to look directly into the group, they can look at the floor or out of a window, for example.

**Q: Can I also offer such a group virtually via the internet, e.g. by Skype?**

A: I don't want that, at least not in connection with my name or the "Local Groups" project. Nervous systems need physical contact and exchange. This project is supposed to bring us back to contact with real people. Such an exchange absolutely does NOT belong on the internet, but in a protected setting!

**Q: Does it make sense for the group leaders to network with each other via the internet?**

A: No, it doesn't make sense, it even disturbs the whole process. The mind always wants to avoid a real, face-to-face encounter with full communication. Group leaders who want or need virtual networking with other group leaders are proving that they are not communicating crucial things in their group. It is then channelled past the local group via the internet and the energy is not (any longer) available there. This feels good at first because pressure can be temporarily released on a side stage. However, this creates an invisible separation between leaders and participants and reinforces it with every virtual group leader meeting, which no longer has anything to do with my project. Exactly the opposite should happen, namely that the roles fade into the background. But this can only happen if everything that concerns the group is also communicated in the group. Once again: Everything you want to exchange virtually belongs in the local group, that's where you have to communicate it, that's the only way to achieve a transformation!

**Q: What should I do if I spontaneously feel strong hatred or strong sexual desire towards someone in the group, can I also communicate that?**

A: In principle, yes, that's what it's all about, communicating especially the basal, intense, biologically based movements that are always about security or reproduction. It is what is mostly suppressed, denied and hardly ever exchanged, although it concerns the core of our experience. What matters is whether you feel comfortable communicating it. It is not about ignoring your own boundaries. What it does to the person it affects is then his or her business, you don't need to worry or care about that. As long as it is communicated neutrally, i.e. without getting loud, including stories etc., it always leads to more closeness and dissolution of polarities.



**Q: What should I do if participants behave inconsiderately, don't stick to the rules or do something else contrary to the agreement that puts me as the group leader under stress?**

A: You as the group leader have to feel comfortable. Of course, everyone has issues, so there are always things that are activated and want to be shared. However, if things happen that you don't feel comfortable with and that disturb the process as such (e.g. simply getting up and leaving after speaking time) you have to ask the participant to leave and exclude them from the group. This is very important, for you! And there is no problem with that at all, you can invite and exclude whoever you want, it is your group. Of course it makes sense to try to clarify things in dialogue beforehand, or before you allow someone to join the group, make sure they have seen the description and at least the first YouTube video about the local groups.

**Q: What if someone has severe mental disorders?**

A: Do not accept anyone into the group with whom you do not feel safe and comfortable. It is not a therapeutic offer, it is not healing science, it is a self-help group! You are not acting as a psychotherapist, only as an organiser. Nobody can demand any competence from you in this direction. You are a participant yourself and want to use the group for your own issues. You can make an appointment for a preliminary talk before you decide whether or not to join. You can also get a signature stating that a potential participant is basically mentally healthy. And you can exclude anyone from the group at any time without giving a reason.

**Q: Do I have to use the G symbol in any way regarding my group?**

A: The G symbol is just a tool and is meant to help us network so that we can quickly recognise each other. If you don't like it, you don't have to use it. The symbol is basically a condensed book.

**Q: Should the group take place in a neutral room (practice room, seminar room, etc.) or is it also possible in private, e.g. in the living room?**

A: In principle, I have nothing against the group meeting in private rooms. However, for various reasons it is much better to choose a neutral space where no private life takes place. If you want to offer the group in your private home, make sure you can assess the people coming and feel safe and comfortable with them. If in doubt, hold a preliminary meeting outside your private home. Ultimately, you will find out if this works for you or if you would prefer to use a seminar room.

**Q: Can the listeners respond non-verbally to certain messages such as "Your look triggers ... in me", e.g. by smiling to reassure the speaker or to reassure themselves?**

A: Ideally, there should be no interaction, the attention of the group should only be through attention. However, if it happens that the others smile in response, that is not a problem. But care should be taken that no one uses this way permanently to get into an exchange. So instead of reacting with smiles etc. to avoid an unpleasant feeling, it would be better to share this feeling when it is your turn to speak.

**Q: How can I support my participants to offer groups themselves?**

A: A good way is to let them lead the group from time to time so that they can get some experience. This way they learn that it is possible and even fun :-)

**Q: What should I do if a participant deliberately refuses to share and just wants to be there?**

A: The group is meant for learning honest communication, which means really wanting to listen and really sharing as fully as possible. If you don't want one or the other you have to go somewhere else.

**Q: How can we intensify the process?**

A: When you already know each other a bit and are familiar with each other, so that there is more security, you can start to share more and more your feelings, wishes and dislikes in relation to the other participants! This will lead to a drastic intensification of the processes. Furthermore, the real "work" is always done by the listeners. If the listeners are \*uninterruptedly\* paying attention to the speaker and not looking away or thinking about anything else, you will achieve the maximum effect. If it is not possible for someone to look directly at the speaker, it is good to have at least one part of the speaker's body in view, e.g. the feet or upper body. This way at least a little energy can flow. Another tip for the time: Make sure that only the group leader can see the clock/time, because otherwise this activates contrary processes in the nervous system that are not conducive to the process.

## 10.2 The G Symbol



I wanted a symbol by which people can recognise themselves who want peace and have mastered or at least strive for and practise honest exchange as described in this book. This symbol can be used everywhere, as a sticker, as a poster, in shops, on business cards, websites, etc. It is meant to identify all of us who want peace. It is meant to unify and make recognisable all of us who want peace. At some point we will be able to recognise ourselves by our aura or radiance and until then it is useful to have a symbol. It serves to anchor us in the world of what is described in this book. You could also say the G represents the energy of this book in its most concentrated form. The symbol has appeared in my mind and has nothing to do with the name Gopal. It is a symbol of honest exchange. The G symbolises a group, moving in a circle and finally going within. The enclosing circle represents the protection of this development by a higher authority. May it unfold its global effect !

LIGHT \* LOVE \* HEALING \* PEACE \* HAPPINESS

*Gopal*

## 11. Thanks

My special thanks go to all the people from whom I was allowed to learn directly or indirectly:

OSHO, Stephen Porges, Laurence Heller, Peter Levine, David Berceci, Bessel van der Kolk, Bruno Gröning, Suzanne Segal, Tenzin Wangyal Rinpoche,

Hans, Adima, Soham, Horst, Puramaryam, Elisabeth S.-K.,  
Karin W., Manish, João de Deus,  
Ramón, Barbara O.,

Kristina

... and You.



## **12. Appendix**

### **12.1 Recommended reading**

Berceli, D. (2005). Trauma Releasing Exercises (TRE): A revolutionary new method for stress/trauma recovery. North Charleston, SC: BookSurge, LLC

Brennan, B. (2017). Core Light Healing: My Personal Journey and Advanced Healing Concepts for Creating the Life You Long to Live. Hay House

Dana, D. & Porges, S. (2018). The polyvagal theory in therapy. New York, NY: W. W. Norton & Company

Heller, L., LaPierre, A. (2012). Healing Developmental Trauma. Berkeley, CA: North Atlantic Books

Levine, P. (2014). In an Unspoken Voice: How the Body Releases Trauma and Restores Goodness. Berkeley, California: North Atlantic Books

Porges, S. (2017). The Pocket Guide to the Polyvagal Theory: The Transformative Power of Feeling Safe (Norton Series on Interpersonal Neurobiology)

Segal, S. (2009). Collision with the Infinite: A Life Beyond the Personal Self. Rochester, VE: New Age Books

van der Kolk, B. (2015). The Body Keeps the Score; Brain, Mind, and Body in the Healing of Trauma. New York: Penguin Books

Wangyal, T. (2007). Tibetan Sound Healing: Seven Guided Practices to Activate the Power of Sacred Sound Or Guided Practices to Activate the Power of Sacred Sound. Louisville, CO Sounds True, Incorporated

## **12.2 Contact / Internet**

Email Gopal: [gopal@traumaheilung.net](mailto:gopal@traumaheilung.net)

Homepage / Events / DVDs:

<https://www.traumaheilung.net/en/calendar/>

Local Groups Project:

<https://www.traumaheilung.net/en/local-groups/>

Leaflet Local Groups:

<https://www.traumaheilung.net/downloads/en/Local-Groups-printversion.pdf>

<https://www.traumaheilung.net/downloads/en/handout-local-groups.pdf>

You can help shape the next book by sending feedback,  
questions and topic requests.



**Gopal Norbert Klein** is one of the best-known trauma therapists in the spiritual scene. What is special about his work is the fusion of the latest neuroscientific findings from trauma research with spiritual experiences and dimensions. He was himself affected and therefore knows trauma healing deeply from his own experience. For decades, he has studied his own healing path and met many great spiritual teachers. The combination of understanding the nervous system with mindfulness in interpersonal contact makes his work a real transformational firework! In addition, Gopal is a popular speaker at congresses. He works as an author, he hosts seminars and retreats internationally and has a Youtube and

Telegram channel. He is the founder of the FLOATING method for profound regulation of entire groups. His most important project, however, are the "Local Groups". In these, people can develop together without psychotherapists or spiritual teachers. Last but not least, Gopal Norbert Klein is committed to spreading the once secret method of *Tibetan Pulsing*.

# Healing relationships through new experiences in contact

*If enlightenment didn't work out or your relationship is in crisis, this book is for you.* Trauma expertise combined with spiritual dimensions merge into a completely new approach to being happy with your own life and together with your life partner. A practical guide that packs a punch!

Relationship only works without ego, relationship or connection is the death of ego. We embark on a journey into connection, where our perception as a separate individual takes a back seat. This does not mean giving up on ourselves, but rather shifting our centre from "me" or "you" to being connected to others. This life in connection is an exchange on all levels: Language, body, mind and energy flows. The key principle is honest communication.

The book "**Relationship Healing I**" describes the fusion of modern western trauma therapy with the spiritual methods of the Far East. It creates a highly potent transformation field *within you* and gets to the heart of your relationship life in a *practical way*! Applied it leads not only to relative happiness but to the transcendence of all polarities, all levels of being beyond suffering and happiness... Samadhi.