

CODEPENDENCE

ESSAYS ON LAW, POLICY AND PSYCHIATRY
PETER FRITZ WALTER

CODEPENDENCE

Coping with Addiction, Sadism and Abuse

EIGHT DYNAMIC PATTERNS OF LIVING

Base Elements of True Civilization

EMOTIONAL FLOW

A Holistic Approach to Healing Sadism

LOVE OR LAWS?

When Law Punishes Life

MINOTAUR UNVEILED

A Historical Assessment of Adult-Child Sexual Interaction

NATURAL ORDER

Thesis, Antithesis and Synthesis in Human Evolution

PEDOPHILIA REVISITED

The Making of a Crime for Justifying Lacking Social Policy

THE COMMERCIAL EXPLOITATION OF ABUSE

A Study on Social Policy

THE LEGAL SPLIT IN CHILD PROTECTION

Overcoming the Double Standard

THE ROOTS OF VIOLENCE

Why Humans Are Not by Nature Violent

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COPING WITH ADDICTION, SADISM AND ABUSE

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He then took courses in psychology at the University of Geneva and interviewed a number of psychotherapists in Lausanne and Geneva, Switzerland. His interest was intensified through a hypnotherapy with an Ericksonian American hypnotherapist in Lausanne. This led him to the recovery and healing of his inner child.

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All of Pierre's books are hand-crafted and self-published, designed by the author. Pierre publishes via his Delaware company, Sirius-C Media Galaxy LLC, and under the imprints of IPUBLICA and SCM (Sirius-C Media).

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CONTENTS

INTRODUCTION	9
A Common Etiology	
CHAPTER ONE	24
What is Substance Abuse?	
CHAPTER TWO	33
Coping with Addiction	
MIND	35
BODY	36
EMOTIONS	39
SPIRIT	45
CHAPTER THREE	49
Coping with Sadism	
FLOW	56
INTELLIGENCE	57
DUALITY	61
INTERACTIVITY	62
EQUILIBRIUM	65
CHAPTER FOUR	70
Coping with Abuse	
ACCEPTANCE	77
REALIZING YOUR LOVE	80
FACING YOUR NOW	85
MAKING A VALUE DECISION	89

CODEPENDENCE

TAKING ACTION	93
AFFIRMING YOUR IDENTITY	102
BIBLIOGRAPHY	107
Contextual Bibliography	
PERSONAL NOTES	178

INTRODUCTION

A Common Etiology

Addiction, sadism and abuse are all power traps. I call them *traps* because when you are suffering from addiction, from being sadistic or abusive, you are trapped.

Why are you trapped? You are trapped because you are in bondage, you are not free, you have fallen prey of an obsession, or what in popular psychology is called a *complex*. The main complex to be dealt with is *codependence*; it is one of the major issues to be solved in therapy today.

Abuse is always *power abuse*! There is no other abuse; all what is usually called abuse, like sexual abuse, physical abuse or emotional abuse is *power abuse*. It's to be defined as abusing one's power over another and thereby doing harm to that other person, child or adult. Power abuse is a confusion about lim-

CODEPENDENCE

its. When we disrespect the limits of another person's body, by interfering in that body, by penetrating one of its orifices without consent, for example, we are treating that other body like our own body; hence we are confused about the limits of our body.

This is what essentially characterizes codependence; it is a confusion about limits. I am talking here only about *parent-child codependence* within the modern nuclear family, which I synonymously term *co-fusion, secondary fusion* or *pseudofusion*.

Codependence is something like a pathological fixation upon a certain person; it is a dependency problem that manifests in the parent-child relation typically for the first time after the critical mother-infant symbiosis, and thus as a general rule after the first eighteen months of the baby.

What is generally very little known is the fact that even before that time, mother and child are interacting in a *subtle communication about limits* which reveals to what extent the mother is able and willing to grant to the infant autonomy, or not. This early dialogue, that is most of the time non-verbal, has been found to deeply condition people for their later relational behavior patterns.

INTRODUCTION

This is more true in the mother-son relation than it is in the father-daughter relation simply because the 'matrix-giver' has more power of the child, be it boy or girl, than the 'sperm-giver.' This evaluation of the primal scene has been established first by Sigmund Freud and later by *Transactional Analysis (TA)*, and it is not as such a matter of cultural conditioning, or compliance to either matriarchy or patriarchy.

Causative factors that have been revealed in research are:

- ▶ mother did not really want the child;
- ▶ mother is professionally over-engaged, lacking time for the infant;
- ▶ lack of healthy physical interaction between parents and child;
- ▶ overly strong career focus of parents, leaving child to babysitters;
- ▶ insufficient eye contact in the mother-infant relation;
- ▶ insufficient or no breast feeding;
- ▶ insufficient tactile stimulation of the baby (tactile deprivation);

CODEPENDENCE

- ▶ shame-based identity of the mother and resulting rejection behavior:
 - when baby shows erotic behavior, and mother turns away regard;
 - when baby touches their genitals, and mother takes their hands off;
 - when baby seeks closeness with mother, she puts baby to sleep;
 - when mother holds baby away from her body, to avoid touch;
 - when mother constantly has 'no time' for intimacy with baby;

- ▶ father left family during pregnancy, after birth or not long thereafter;

- ▶ father, while still part of the family, is as good as never present;

- ▶ father refuses to take over any role in childcare;

- ▶ father is abusive toward mother and/or the child, etc.

In other words, codependence can be described as a *compensation reaction of entangled organisms* that tries to heal a split that was caused by a lack of early intimacy, and thus an insufficient caretaking or lack of nutrient behavior from the side of the mother, during the first eighteen months of the infant. The en-

INTRODUCTION

tanglement paradoxically comes about through a lack of physical closeness, and of communication, and through a general tactile deprivation of the child, and also through non-physical elements such as parents' thoughts constantly focused on money and status or children generally relegated to receiving affection from secondary caretakers, babysitters, house teachers, and the like.

The entanglement specifically comes about through the fact of lacking autonomy of the child, and of lacking exposure to experiences and a social life outside of the family.

This has been shown with abundant evidence by the long-term research of James W. Prescott, Ashley Montagu, Michel Odent, Frederick Leboyer and others.

The problem of codependence is for obvious reasons much more stringent in the individualistic and separative white Western culture, and by extrapolation in the modern global culture, than in highly sociable 'open' societies such as African, South American or Asian cultures. Yet in these cultures today we face the problem in the middle and upper classes as well because they have adopted Western values and

CODEPENDENCE

a lifestyle that imitates most of the alienated Western behavior models, thereby shunning their own perennial wisdom, that most of their elders still are knowledgeable about.

Now, let me deepen a particularly important aspect in this research context. It is the *relationship between eroticism and codependence*. There are many myths, especially in the highly Puritanical Anglo-Saxon culture that distort and tear down natural eroticism, and these distorted popular views actually *foster and purport codependence* instead of helping to avoid it.

For example, contrary to popular belief, the rampant parent-child codependence we are facing in postmodern culture is not created through too much physical interaction and shared affection and tenderness, but the result of lacking touch!

It has often been believed that a boy will develop a codependent relationship with his mother when he is 'too close' to her, or when he sleeps with his mother in the same bed. *This is not true*. My research shows that the problem manifests more often and with more explosive consequences in the mother-son relation than in the father-daughter relation.

INTRODUCTION

However, the causes of mother-son codependence are often depicted in an overly simplified or even distorted manner.

To begin with, it is *not* through shared pleasure, affection, tenderness, and touch that codependence comes about; it is not through mother and son, or father and daughter, sleeping together, taking baths together, sharing nudity, and touching each other, and it is not through their sharing a naturally sensual and erotic attraction for each other. *If these elements were causative factors in the etiology of codependence, any abundantly sensual mothering or fathering would lead to entrapping children in pseudo-incestuous relations.* But this is not the case. If a mother is fully erotically present for her boy-child, without being incestuous, and embraces him sensually while giving him at the same time the necessary amount of autonomy according to his age and abilities, the boy will easily master the *Oedipus Complex* and develop his fully functional heterosexuality that he then will project upon peer girls of his age, or approximately of his age. The same is true in the father-daughter relation with regard to the girl child's mastering the *Elec-*

CODEPENDENCE

tra Complex and projecting her sexual feelings upon peers boys.

There are many false signals in today's popular culture and vulgarized psychological publications. These false signals lead to parents' becoming more and more insecure as to the role physical affection and tenderness plays in parenting. In fact, parents are more or less constantly bombarded today with ambiguous messages that result in many parents retreating physically from their children, thereby leaving them alone in atrocious feelings of abandonment, loneliness, deprivation and despair.

As a result of 1960s and 70s American pediatrics, which fostered a physical separation between parents and child, while in the meantime this approach has been identified as a fundamental error, many of today's parents have never had an affectionate childhood themselves and became dysfunctional parents of the next generation.

A long-term bestseller on the list of socially approved child-torture is the American parenting manual by Dr. Benjamin Spock that is still today a leading guide for many parents—to the detriment of their children.

INTRODUCTION

In the contrary, it is through the absence of the father together with a *shame-based identification process in the mother-son relation* that the most rampant and most destructive form of codependence is brought about in our society. The reason for the more dramatic constellation in the mother-son relation has to do with the greater psychic fragility of the human male in general, and with the simple fact that it is the mother who is the matrix, not the father. If you want to add one more problem complex here, it is the codependent mother-daughter relation.

By contrast, father-child care in our culture is seldom codependent simply because the father is most of the time absent, while this absence is well one the causative factors in mother-son codependence.

Another important insight about mother-child codependence is that it deprives the child, typically the boy, of the time and care needed for developing his true intelligence. Men who grow up entangled with their mothers are caught in a net of stiffening responsibilities, or obligations, or what is felt as such, which impedes them from really thinking of themselves, and minding their own business.

CODEPENDENCE

The result is that they hardly think their projects through to the end, taking time and rest for vision-building, constantly harassed by their picky and demanding mothers, threatened with love denial or even financial starving in case they disobey and begin to live their own lives.

In this sense, the son bears the cross, so to speak, for the sins committed by his mother, and it is really a capital sin to suffocate a young man's vital energies and intelligence by *throwing one's weight around as a mother* and not minding his psychic fragility as a man. In this sense, many women in our society need to be educated what right motherhood is about, and even more so, what *wrong* motherhood looks like.

The French child psychoanalyst and therapist Françoise Dolto has analyzed this problem in the mother-son relation, in her book *Psychoanalysis and Pediatrics*, and she writes:

There are boys who stay lovingly fixated upon their mothers; their behavior is characterized by the fact that they do not attempt to 'seduce' any other woman. If the father is alive, the two men are constantly disputing, for the fact that the boy does not detach himself from his mother and searches out other love and sex objects proves that the boy has

INTRODUCTION

not liquidated—in a friendship of equality with his father—his pre-oedipal homosexuality. He will therefore prepare for getting ‘in trouble’ with his father through his difficult and provocative behavior.

—See Françoise Dolto, *Psychanalyse et Pédiatrie* (1971), p. 88 (Translation mine).

When the father has left and the boy ‘dedicates himself’ to his mother, this behavior can be accompanied by real social sublimations, which are associated with the activities derived from the repression of genital and procreative sexuality, but this boy cannot behave sexually and affectively like an adult. He suffers from inferiority feelings toward men that he unconsciously identifies with his father; he can also be a hyper-genital who is always avid to get new sex partners toward whom he will never build real attachment, but he will show impotent in relations with any woman he really loves, because this is associated in his unconscious with the tabooed incestuous object. (Id.)

This is how the superego of the boy becomes very early rigid (...); the reason for this is the necessity to repress the heterosexual desire in the ‘maternal sphere.’ (Id., p. 89)

The messages those boys and young men typically are bombarded with are: ‘You are egoistic,’ ‘Think a little of your mother also,’ ‘I’m always sitting at home,

CODEPENDENCE

can't you make time and show me around a little?,' 'You should have a bit more gratitude for your mother,' and so on and so forth.

When the boy is eventually on the right track and really develops a genuine interest in something, mother will have enough reasons to tell him that he's inadequate for it: 'Why do you spend so much time for this, it leads you nowhere,' 'Others have done that before you, so where's the sense of it?,' 'You have grandiose ideas, stay a little bit on the floor and take care of your old mother,' 'Why don't you follow my advice, you are just stubborn.'

Much evil in the world done by men has its roots here, in a stiffening mother-son relation that deprives boys for years of their vital energies, blocking their *emotional flow* to a point of self-forgetfulness. This is, then, the reason why these men one day explode, so to speak, for thinking of themselves *for one time*, and do something horrible, to a woman, a little girl, or an elder. *And who goes to jail is always the boy, then a man, and not his mother!* And that, in my humble opinion, should be changed. Women are to be made responsible for being abusive as mothers, not only men, as fathers!

INTRODUCTION

Women always claim to not being given enough responsibility under patriarchy, but most women are bluntly oblivious regarding their abusive attitudes toward their sons in our society—and even veil them behind feminism or what I came to call a ‘victim attitude.’ They always cry for abuse when it’s about them, but never when it’s about the boys they drive into madness, suicide, homosexuality, child rape or even murder.

I do not deny the responsibility of the man, of course, for we cash in the karmic boomerang anyway, irrespective of what drove us to that point of doing harm to others, and I do not say they are not responsible. What I am saying is that both educational attitudes and criminal punishment have to be reformed as a result of the insights we got through research on emotional abuse because it is a major trigger of violent crime in our society. Instead of tightening the laws on and on, what needs to be done is social, *psychological and educational prevention of codependence*, as a matter of public sanity! Unfortunately, the clinical and psychotherapeutic practice does still not consider parent-child codependence as the most important pathology in our modern society, but bothers

CODEPENDENCE

way too much about marriage relations, and the husband-spouse codependence, and that is why it comes up in marriage counseling and family therapy.

But the root problem is not here but in the the way men and women have spent their childhoods, and related to their parents. What many mental health practitioners overlook is that the problem does never originate in the partner relation but in the earlier parent-child relations that both partners went through and that they project upon their partner. We all project our parent of the opposite sex upon our spouse or husband, only that there are two essentially different ways of doing that:

- ▶ a conscious way based on the letting-go of the parent (mourning);
- ▶ an unconscious way based on entanglement, confusion and hate-love.

In the Freudian terminology of the *Oedipus Complex*, the first alternative corresponds to what Freud called a liquidated Oedipus and the second corresponds to what Freud called an unresolved Oedipus.

To summarize, when we see that addiction, sadism and abuse share a common root problem, we are

INTRODUCTION

more effective as facilitators in localizing and helping to solve personal difficulties related to each of these etiologies. When we see that a power distortion in the form of lacking identity, blocked *emotional flow*, or an insufficiently built ego is at the root of these disturbances, then we have found a recipe for healing that is consistent and effective.

Mainstream psychology only reluctantly admits the commonality of these disturbances, and this reluctance is related to Western society's long-term denial of integrating the knowledge about the bioenergy, the subtle or bioplasmatic energy, or human energy field. When we see that emotions are but flowing vital energy, then, in a situation where *emotional flow* is blocked, we know it's a problem related to a person's lack of streaming in their bioenergetic flow cycle. When we further see that this blockage of the energy flow is at the root of both substance abuse and sexual sadism, then we are closer to drafting a healing concept for all these biogenetic disturbances.

This is more or less the approach I have taken for finding solutions to these problems, which I am going to present in the following pages.

CHAPTER ONE

What is Substance Abuse?

Substance abuse is a problem that ultimately is related to obstacles in the *process of individuation*. More precisely, addiction is in my view a symptom in a pathology that has hardly anything to do with physiological causes, but that indicates a blockage or obstruction in the individuation process.

As a result of this insight, my focus when helping addicted persons is not the drug, but the web of problems that cause many of us to crave for altering their consciousness. The reason for addiction most often is to flee a reality that one finds more or less insupportable.

This desire is not pathological; in a society that basically has lost its humanity long ago, it's no wonder that intelligent and sensitive people want to shift their reality and find ways to drop out. This desire is rather

WHAT IS SUBSTANCE ABUSE?

a sign of psychic health. Or the other way around, and as Krishnamurti put it, it's not a sign of psychic health to be well adjusted to a profoundly sick society.

This shift of focus right at the onset of the therapy makes for the difference of this form of treatment in comparison to a multitude of drug treatments presently out there. Treating a drug with drugs is as effective as fighting war with war. And yet that's exactly what is done in most conventional drug addiction treatments. It shows the fundamental weakness of modern Western medicine, that is, the *mechanistic approach* that treats symptoms without even remotely understanding the underlying cause.

When I started my research on codependence years ago, I was wondering in the first place why I myself never had a problem with addiction. One reason may be that from childhood I had a *strong and undisturbed relationship with pleasure*. I remember sexual activeness back until age three and from my mother's amused remarks I was born with a strong erection and was being sexual right from the moment of birth.

In addition, I grew up in a permissive environment regarding alcoholic beverage, while alcohol consumption never represented a problem in my life. It was

CODEPENDENCE

perhaps through this permissiveness of both my parents and their intelligent advice that I could learn from early age to consume wine in ways that did not damage my health and wellbeing. And it was only wine that I liked, not beer and never any stronger alcohols. I actually was a wine drinker from school times, which was not an exception in our region, which is one of Germany's famous wine-growing regions.

And it was as early as in high school that I began to reason on more critical lines, many of which I am still reasoning on today. I thought to myself that it was amazing how easily I had learnt to manage pleasure, while I saw in the lives of my school mates that they hardly questioned any of the established views—and the view that pleasure is important was anathema at that time, and in that repressive environment. I actually put up the slogan 'only smart people are sexual, stupid ones not.' I had very early in life understood that an undisturbed pleasure function and absence of guilt is the basis of high intelligence, and later high achievement.

From observing my inner movements, the ways that my emotions and fears affected my decisions, and from observing others, I began, already in high

WHAT IS SUBSTANCE ABUSE?

school, to build a kind of work hypothesis that reads as follows: 'It is most probably not the alcohol, the drug or cigarette themselves where the problem lies with, but the *inner need* we experience to consume them, and overconsume them until our health is gravely damaged. What, then, makes us so badly need and eventually abuse of these things? What is it that creates this need? Which is the lack that we try to compensate with consuming mind-altering drugs?'

My first intuitive answer to this question was that we need drugs for pleasure reasons, because it's pleasure that is lacking in the lives of most of us. I scrutinized the lives of people who are addicted to hard drugs, and found they all have in common that they lack out on a satisfying and fulfilling sex life. While most of them would not admit it, they have a rather limited view of sexuality and generally, of love, often associating sex with 'aggressiveness' or judging sex as something 'animal-like' or 'brute.' And when you have such a starting point in your feeling level about sexuality, you can never, excuse me, have a fulfilling sex life!

That's impossible because conscious behavior and unconscious internalization of that behavior clash, and

CODEPENDENCE

are so divergent that they fragment the person. And as we cannot live without sex, apart from some rare species called yogis or saints, we have no choice here but to work on getting our conscious behavior and our unconscious internalization of it in alliance. That means, in short, getting the negative thought-forms about sex out of our unconscious; these thought-forms were built during childhood and youth, and are almost always the result of a life-denying and body-hostile education.

And then I found that, in addition, most of the people addicted to hard drugs are emotionally inhibited; they never really express their emotions. Thus they have a blockage on both the explosion level and the feeling level, so to speak.

When we deny our body to experience natural pleasure, we educate our body to crave for *unnatural* pleasure. That's how it goes. It's a very simple logic yet most people are so stuck in their accumulated rationalizations and beliefs that they just don't see this natural truth. And this was probably the other reason why I did not fall in the drug-trap. I have had early sex and let neither the system nor anybody repress my strong emotionality. Despite the fact that in boarding

WHAT IS SUBSTANCE ABUSE?

school I had a comrade who smoked joints in the evening and offered me some, I could not find a taste in it. If I had, I perhaps would have got stuck with it, for my school time was as miserable as that of any other kid. I could resist *substance dependency* because I had found my unique pleasure in real love and sexual fulfillment with a good friend of my age that lasted from our ages ten to eighteen all the way through our time in the boarding, and that was very fulfilling.

Interestingly enough, my intimate friend, too, had no taste for drugs despite the fact that he liked smoking a joint once in a while, but he, like me, never got addicted to anything. We were curious about how we were different in living our love so openly, despite negative experiences that our long-term intimacy caused with others in the home. So in our daily talks we often approached these questions and also observed others, peer boys, and ourselves.

Generally, we agreed that our sexual happiness compensated for a lot of strain that others went through during these years of hardship that is the lot of most young people in this idiotic culture. Three of my school comrades killed themselves when they

CODEPENDENCE

were around the age to enter university. All three of them committed suicide for the same reason: an unhappy love affair with a girl who refused to have sex. All three of them were sexual virgins!

Scientifically speaking, the origin of the drug problem lies with one or the other form of pleasure deprivation. Let us get a little deeper into that. Why do we need pleasure? We need pleasure because of physiological reasons, and still more because of bioenergetic reasons.

Pleasurable feelings are *vibrations*; it's a fact that our body must constantly vibrate in order to maintain homeostasis and vitality! This is particularly true for sexual pleasure.

—See Peter Fritz Walter, *The Energy Nature of Human Emotions and Sexual Attraction: A Systemic Analysis of Emotional Identity in the Process of the Human Sexual Response* (2015/2017).

Sexuality basically is a bioelectric process that is characterized by a *dialectic alternation of charge and discharge*; thus, it is an energy metabolism. And the circulation of the bioenergy in our organism is absolutely vital for health and old age. The fact that there

WHAT IS SUBSTANCE ABUSE?

are yogis and saints who can live without sexuality does not disprove this fact. It only shows that there are ways to maintain and even strengthen the energy metabolism in our organism without engaging in sexual activity in the strict sense. These people have simply learnt to directly impact upon the flow of the bioenergy in the organism.

For most of us, to learn one of these esoteric techniques would require years of assiduous study and discipline. The direct approach therefore is to follow nature and do what it asks us for, and that is simply to have sex when we want to have sex. As it is said in Zen 'When you are hungry, eat, when you are tired, sleep.' This wistful statement implies that self-regulation is one of the best ways to live in accordance with nature and maintain good health until old age. Self-regulation, in turn, means that you *don't repress your sexual urges* but find ways to live them socially and constructively.

In addition, pleasure has another important function. It can compensate for a great deal of frustration and feelings of powerlessness that go along with strict or authoritarian education.

CHAPTER TWO

Coping with Addiction

Another element in the etiology of addiction is lack of emotional stimulation. The problem is that in our patriarchal culture, especially for boys, the general paradigm requires feelings to be seen as inappropriate, flimsy or associated with 'good guy' behavior. The macho culture represses feelings especially in men, which is one of the best ways to make men more vulnerable than women in many ways. The cancer, aids and heart disease statistics prove it, where men are invariably worse affected than women.

The root of the problem, if we look carefully at it, does not lie with drugs but with our lacking emotional maturity, our need for symbiosis, which results from tactile deprivation in early childhood. However, we are here now and it is not of much avail to deplore our miserable childhoods or endlessly blame our parents

CODEPENDENCE

and teachers. It may be comforting to do it once in a while but in the long run it will not bring us any further.

What helps in the long run is to catch up with your missed individuation and gain some form of stable autonomy, with one word, to construe an inner structure that we were denied to build as children.

Without doing this work, addiction cannot be healed. Certain palliatives may be given that last for a certain time. But long-term healing is only possible once we treat the root of the problem: our *lacking individuation* and accordingly, our *lacking identity!* This means in clear text that we have to build our ego. The work that is needed, if it is to be effective, has to encompass:

- ▶ Mind
- ▶ Body
- ▶ Emotions
- ▶ Spirit

These are our essential work areas. Working on these four basic parts will ensure a process of integra-

tion that eventually will lead to wholeness and thus complete mental, psychic and physical health.

MIND

You can use visualization and affirmative prayers to change your inner script and to gradually build a positive mindset. In addition, you should work on *building vision*. Vision means to envision goals and intentions, and to project them into the future. You do this by drafting a *Personal Vision Statement (PVS)*.

—See Peter Fritz Walter, *Walter's Leadership Guide: Why Good Leadership Starts with Self-Leadership*, Chapter Four (2015).

It is absolutely essential that you train your mind through new learning challenges, especially through *learning how to learn*, the know-how of fast and effective learning. This also means that you begin to rely upon your intuition, which is your true intelligence, and that you empower yourself in trusting your infinite potential!

CODEPENDENCE

When you do this, you will soon become aware of your negative self-talk; this awareness will lead you to gradually implementing a new and positive self-talk.

Learn to disregard all people who make you down, and those who are enchained by moralistic concepts of living or use brutality as measures of discipline, however they name or justify those measures. By learning to trust yourself, you learn trusting others.

BODY

You should be *conscious* of what you eat! To get there, practicing some form of diet is useful. Try to control especially your gluten and carbohydrate ingestion. As a compensatory effect, the deprivation of a drug that gave you pleasure may have you look for other oral pleasure sensations such as sugar. That means you drive out the Devil with Beelzebub, so to speak. To replace good high-quality wine with sodas rammed with sugar, food conservatives and chemicals under the header of 'getting away from alcohol' is one of the *absolutely nonsensical propagandistic commonplaces* that today pervade the media. Our big headlines in the news are most often not inspired

COPING WITH ADDICTION

by health reasons but there are hard financial interests that make those headlines repeating their messages over and over.

In France a scientific research was conducted back in 2004 that led to the result that wine has many positive health benefits. Of course, you may object that in France, in contrast to the United States, the wine producers are perhaps as powerful as the soft drink industry and that that was the reason behind the 'positive benefits' of wine.

Yes, this may well be so, but that is exactly why I say that you must use your own discretion and follow your own body instead of directing your life along the lines of media gossip.

Controlling your diet cannot be done with discipline alone because you cannot force the body without some negative feedback either in your body itself or in your emotions. You have to address dietary needs in your daily visualizations and work with *positive affirmations*. It is the mind that forms the body so any problem in the body, any adaptation process, can only come from the mind if it is to be effective. On the other hand, try to find a kind of food that pleases your

CODEPENDENCE

senses but that, at the same time, is healthy, such as, for example Chinese, Vietnamese or Japanese food.

Avoid junk food and the habit of eating when you are busy with something. Always eat *consciously*, being fully present of *what you eat* and *how you eat* at any moment *when you eat*. Avoid over-eating. These two rules together with quality food are sufficient to avoid obesity of any kind—except you suffer from extreme emotional hangups.

Do some pleasurable work with your body, such as sex that is fulfilling, also emotionally, and exercises that fill your cells with oxygen and help your organism divest of depleted cells. Among the best exercises I know for this purpose are Qigong breathing exercises. But the most important is that you *love your body!* You can express this love by regularly caring for your body, by keeping it healthy, functional and strong, and also by take care of your outward appearance, how you come over to others. Buy the clothes you like and only those you like, not those that are fashionable or that others recommend to you.

Try to become every day more conscious of your *inner voices* and intuitions. Listening to yourself is very important if you are to build more trust and more

honesty toward yourself. Be always gentle with yourself and your body will be gentle toward you and learn every new lesson with diligence.

EMOTIONS

First of all, forget any distinction between 'good' and 'bad' emotions. *All our emotions are good, and all have a right of existence, period!* However, the hot emotions such as anger, fear or jealousy eat up a lot of bioenergy, which makes that, if you are angry or jealous or fearful often, you will be constantly low in energy. If you want to build your energy potential high so that you may achieve higher, you have to avoid as much as possible the hot emotions like anger, fear, hatred or jealousy. This does not mean that you should become cold or careless. There is a world of difference between people who are cold by character or because they are careless people, and people who are *genuinely caring but wise enough to keep a healthy balance in their emotions*. The magic word is *balance*, not control. Control does not work on emotions, nor does repression. The societies that have the highest rates of violent crime such as the United

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States are the cultures which repress emotions the strongest and where education and social morals constantly stress the need to control emotions.

If we control our emotions, we are robots because there will be no more spontaneity. Have a look, for example, at Asian culture, the Chinese or Japanese, or Indonesian cultures, and you will notice that they are more tolerant towards emotions; but you will also notice that their education stresses more than ours the need to keep a healthy balance in our emotional life.

If you see that you are constantly fighting with a particular person, or if you see there are power struggles going on within a group of people you frequent, leave them and get a distance! Many people who suffer from addictions are caught in power struggles without finding by themselves a way out of the dilemma.

There is however always a way, it is the archaic *flight-or-fight* response. If you do not want to fight, you must take a distance. You must go, end the relationship, and say your ultimate *no* to it. People trapped in alcohol or drug abuse often are simply unable to say this decisive *no*, thus unable to making the

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right choices at moments they need to. They may never have learnt it in their younger years simply because they did not have the inner space to act. They had to re-act because in their younger years they were constantly trapped by their parents or other caretakers. It is the flight response perverted into a pseudo-flight that results. I escape into my dream world because life is too hard for me and I am not hard enough to knock those down who abuse of my goodness!

No, you do not need to knock them down; you can listen to *yourself* instead of listening to them, and get to live your own life, based on your own choices and decisions! The next step then, when you are in peace with yourself, is to work on your power problems. Power struggles cannot arise if you are feeling strong and powerful. It needs always two for love—and for fight. If you are feeling okay about yourself and you have resolved your power problems, nobody can ever get you out of your continuum.

This means you will not let others get you in discussions, disputes or fights of whatever kind. To gain mastership of your autonomy, you need to work constantly and patiently on building your soul power and,

CODEPENDENCE

as a result, your social power. There are basically four steps on this way:

- ▶ *Get your power back*
'Empower yourself'
- ▶ *Give power to others*
'Empower others'
- ▶ *Communicate powerfully*
'See the power in communicating'
- ▶ *Build powerful teams*
'See the power in associating'

—See Peter Fritz Walter, *Walter's Career Guide: Why Getting a Job is Not Enough* (2015).

You will not build successful relationships if you begin at the wrong end and engage in social groupings before having done your home work. However, that is what most people do, rushing into participating in social groupings in the hope that through togetherness they'd feel more powerful; they think group life will help them forget about the *ugly little man* or the *ugly little woman* inside of themselves. When they are with the group, they feel strong and good while miserable and poor when alone. But that

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is a trap! That is not empowerment, but an *illusion*, and a very dangerous vintage of it!

As long as you are not a true individual, and thus an undivided unit, as long as you have not built your own self, you cannot build really interdependent relationships. You will try to either get into some form of dependency or symbiosis with them ('I need you') or try to dominate them ('I get you'). It means the power struggle is right from the start programmed into your very relationship with the group.

The right way to begin, therefore, is to begin with yourself. *Get your power back!* Become complete and whole again, an individual. If power has been denied to you during your childhood and youth—which happened to most of us, there is no way other than working on that problem. If you refuse to do this work, the need for power that has been repressed will drive you from your unconscious desires and can cause obsessions, emotional, psychic and sexual fixations, alcohol or drug addictions, neurotic anxieties and habits, sexual dysfunctions or perverse sexuality, or else even psychotic disorders.

Why do we need power?

CODEPENDENCE

Here we are back at our initial question, and I may repeat and summarize it again what we found earlier in this manual. We need power and energy to build our life as our own original creation. Many people live lives as if they were articles bought in second hand shops. They live lives that are not their own. They live the lives of millions of other people, lives that are conditioned through standardized educational norms, standardized food, standardized media input, standardized conventions, standardized wishes and dreams, standardized religious celebrations, standardized cultural to-do's and not-to-do's. They are robots, not men and women. They are not humans after all—because they are *not human*.

A more subtle reason why people take drugs is indeed the dehumanization of modern society, the seeming lack of human input through sensitiveness and care for others. Once you are off from it, you have to be very careful not to get affected by the vices of this society that, just because you have found a healthier way to cope with life, is not going to change for you. You will confront the same odd problems and adversities that you encountered originally when you were searching for a way out.

SPIRIT

You strengthen your spirit by developing a fundamental vision about your future life and *hold this vision!* It is visions that most powerfully aid our self-development. The Bible says 'Where there is no vision, the people perish.' Your vision is the choice of something that really deeply excites you, something you want to realize or become. When this happens, just stay with it and by no means push or rationalize it away. Don't say things like 'I can't do that because...' or 'I won't have the financial means to realize that...' or else 'They won't accept me because...' or even 'That's something not in for me.' Instead of pushing it away, accept it as an inner message, an important and serious message that you want to consider carefully.

Then make a list of the reasons why you can do it and why you think you cannot do it. Take a white page and divide it vertically in two parts. On top of the left column you write, 'I can,' on top of the right column you write, 'I can't.' Now enumerate all what comes to mind why you either can or cannot do this thing. After completing this list, don't do anything for three days and see what happens. It means that you watch the feedback you get from the universe, the feedback

CODEPENDENCE

that you get through your inner voices, people you meet, your dreams, books you find, conversations you have, omens and so on. You can better deal with life if you learn to decode the omens that are our daily synchronistic encounters with destiny. Life does not proceed logically, in the sense that it uses a Cartesian logic. Beware, the logic of life is higher and more complex than our human logic! It is *infinite intelligence*, and its logic is a *metalogic* or holographic logic; however our unconditioned human intelligence can easily be tuned to receiving the messages coming from this universal intelligence.

As I have pointed out earlier, prayer or some other kind of spiritual ceremonial on an individual basis is useful for both dissolving conditioning and making us receptive for the higher vibrations in our nature. If this sounds odd to you, please be reminded that perceiving the deeper sense of one's life is even more important to humans than their natural and important striving for pleasure. Becoming whole and being truly in peace with the world and ourselves is not possible if we neglect this spiritual longing that is so deeply rooted within our nature.

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You may want to find out first about different spiritual practices so as to choose the one that most appeals to you. For me, since many years, it is *Taoism* and the Taoist rituals of establishing a sacred space in our living area, to practice the art of directions and design such as *Feng Shui*, and to do body work, and else to consider peace and harmonious balance as the highest values for my individual life and my contributions to society or the whole of humanity.

CHAPTER THREE

Coping with Sadism

We deal with sexual sadism in dealing with its root problem, that is a distortion or *blockage of the emotional flow*. What is emotional flow, and what are emotions?

Emotions are *streaming bioenergy, bioelectric currents*; by being energy-related, emotions are also *information fields*, and they are intelligent. Emotions are functional and purposeful. They are not random, but follow an order. The order they follow can be visualized as a dynamic kaleidoscope.

Emotions are not, as psychologists still believe, part of thought. The emotional body was known to parapsychologists, psychics and aura healers since times immemorial; it is part of our ethereal or luminous body, a shining fluid shell that surrounds our physical body, a few inches away, transparent and in-

CODEPENDENCE

visible. Humans, for the psychic, are eggs; the form of the ethereal body is egg-like and wobbling, always in dynamic exchange with the environment, a dynamic synapse for osmotic exchange between the energies that surround us and those that are contained in our individuated shell.

Understanding the energetic and flowing nature of our emotions challenges us for learning about life. The most essential characteristic of energy is that it flows, that it moves, that it cycles. Its movement is circular, and not linear, spiraled, and not one-dimensional. The DNA is a spiral but not one that extends on one dimension but that climbs at every cycle one step higher in evolution. The DNA is a very good metaphor for life as a whole, and also for our emotions. Our emotions cycle, they are not linear, and they are not static, but dynamic. Their predominant characteristic is *change*. To repeat it, I express this truth by speaking of the *kaleidoscope of emotions*. When blocking one emotion, you block them all.

Let me explain more in detail why this is so. The most typical about emotions is that one emotion, after a culmination point occurs, changes into another; as a whole they form a *dynamic kaleidoscope*. Once

COPING WITH SADISM

we understand the *bioenergetic nature* of emotions and the fact that they constantly cycle, we will become aware that it is unhealthy to keep stuck in one emotion and impede it from changing; we will then also see that it is dysfunctional to suppress one emotion or, even worse, to interchange one emotion for another by repressing the one we find too queer by another that we find more acceptable.

Let us have a closer look at the etymological roots of these words: *emotions*, and *expression*. When I write 'e-motion,' and 'ex-pression,' I get closer to the truth because language is often significant. An 'e-motion' is a movement out of something and into something else. An 'ex-pression' describes the fact of pressing, squeezing something out.

Dr. Wilhelm Reich, as perhaps the first Western physician, saw the linguistic truth as well as the energy truth of emotions. He spoke, at that time still writing in German, of *Ausdrucksbewegung*, a movement of pressing or squeezing something out. What is it that is squeezed out and from where? It's bioenergy, and it's squeezed out, or, to use a better term, irradiated from the cell plasma into the aura and from there into the whole of the universe. We are light bulbs in fact.

CODEPENDENCE

The essential characteristic of e-motion thus is that it is but the continuous movement of the cell plasma itself. Pleasure-inducing sensations cause an *e-motion of the protoplasm* originating from the nucleus and emanating toward the periphery while painful sensations or fear rather cause a contraction of the system, and thus a movement of the sensation from the periphery toward the nucleus.

Reich concludes that as a result of expansion and contraction movements in the plasma responding to the nature of the incoming stimulus, we can talk about two basic emotions: *lust*, which is expansive, streaming from the nucleus toward the periphery, and *fear*, which is contractive, returning from the periphery to the nucleus.

We can as well put it in simpler terms and conclude that emotions are how we perceive the natural flow of the vital energy in our organism. Anger or sexual desire are centrifugal forces from the cell nucleus toward the periphery of the cell, and beyond—we can say that they have a bioelectrical function of *discharge*. Vice versa, the emotions that are centripetal such as fear, contract the system and thus *charge* the system bioelectrically.

COPING WITH SADISM

It is only because modern science is blind to the bioenergy function within the organism that it is not able to measure, and was not able to develop devices to measure the bioelectric charges and discharges that emotions trigger within our cell protoplasm.

This very movement of the bioenergy, either expansive or contractive, in the cell plasma according to the outflow or inflow of bioelectric currents in the form of emotions is exactly what makes the living and the difference to non-living matter. This is not just a word game, for *language describes organ sensations*. Our body movements reflect our inner bioplasmatic movements in a stunning manner. What is conveyed here is not a singular phenomenon, but a whole *Gestalt*, a sort of holistic total expression of our being, an information that cannot be given by verbal language alone. We can thus observe a bipolar directional movement of our vital energy, manifesting as *expression and impression*.

Expression is the bioenergetic flow from the nucleus to the periphery of the cell, and accordingly from the innermost of the body toward the energetic ethereal energy reservoir of the aura. We talk about the expression of our emotions. We affirm that emo-

CODEPENDENCE

tions need to be expressed. *Impression* is the flow of the bioenergy from the cell's periphery toward the nucleus, and accordingly from the aura into the cellular protoplasm. We talk about impressions when we talk about vivid emotional, sensational or pictorial experiences, the impression a sunset made upon us, the impression that a film left on our memory, or the impression we had of a certain person.

After this functional explanation of emotions, it may be more easily understood why the moralizing distinction of emotions in 'good and bad,' as part of traditional patriarchal education, has done almost irreparable damage to psychosomatic wholeness and as a result fragmented us into split personalities that function in a schizoid manner.

Let me demonstrate this fact by an example; let us look at *rage*, the quintessentially bad emotion within a civilization that builds on the repression of emotions. In our culture, rage is considered as per se dangerous; people who experience temper tantrums once in a while, be it children or adults, are considered as imbalanced and maladjusted to society. The truth is that they are *better adjusted* than those who repress their rage. Wilhelm Reich once said that why

COPING WITH SADISM

we have so many wars, violence and genocide in the world is not because we are too emotional, but because we are *too little emotional!*

Guess who is more likely to die from a coronary or a cancer, those who express their anger or those who suppress their anger? The answer is obvious, it is those who suppress their anger.

Alternative cancer therapy focuses on liberating pent-up emotions in an alternative setting where, instead of just looking at the specific cancerous tumor, the *whole life story of the patient* is subject of the therapy. Cancer, truly, is a problem of *cellular communication*, much as all of our emotional problems. It was established by alternative cancer therapists such as Carl and Stephanie Simonton that cancer cells, contrary to common myths, are not strong and powerful, but weak and confused and do not attack healthy plasma but just overproduce because they contain wrong genetic information. Whereas normal cells communicate effectively with their environment to determine their optimal size and rate of reproduction, the communication and self-organization of malignant cells are impaired. As a consequence they grow larger than healthy cells and reproduce recklessly. Cancer

CODEPENDENCE

thus can be said to represent an emotional disturbance, just that, and not an incurable fate that needs bullet medicine and expensive chemotherapy. This emotional disturbance is probably brought about by a lack of inner communication on an emotional level, earlier in life. As I said earlier on, emotions are information fields, and by suppressing certain emotions, *we distort the information flow in our organism*, and therefore do not need to wonder why later our organism suffers from a malfunction or produces a tumor.

In fact, the same principles that are valid for energetic and systemic processes in the cosmos, nature and our organism are valid for emotions. Here they are: *Flow, Intelligence, Duality, Interactivity and Equilibrium*.

FLOW

Our emotions are in constant flow, just as our blood. If you obstruct the blood flow, the blood will coagulate and lose many of its naturally positive characteristics. When blood coagulates inside the blood vessels, we die very shortly thereafter from heart insufficiency. This fact suffices to make us understand how

important the flow character is for all of the substances that our body is composed of. The same is true for our emotions.

INTELLIGENCE

The Tao is within us, not outside. It is within all. It cannot be seen or heard, yet it is omnipresent. In our modern science language we would speak of the universal intelligence that is creating, sustaining and animating life and all-that-is. It is the caring providence that heals us when we are wounded. It is the anticipating knowledge that keeps somebody away from entering a boat that later on was going to sink – because the person got some strange feeling shortly before going on that trip.

This intelligence is equally present in our emotions. Emotions have their own intelligence. They act and interact with each other intelligently. In recent years the idea of *emotional intelligence* has entered not only our talk shows but scientific publications on the highest level.

Once we understand that our emotions are intelligent, we will be less inclined to suppress or belittle

CODEPENDENCE

them. And we may really want to listen to them as in many cases when emotions get out of hand, they give us a signal, and these signals are generally important for our personal evolution. As we will see further down, it is not inherent in emotions that they unleash in all directions, but only if we handle them wrongly.

Nature has setup our emotional processes in a way that they interact with each other intelligently so as to enrich our lives. If we trust our emotional intelligence, the intrinsic intelligence that is inherent in all our emotions, we are generally more intelligent. With other words, a person will score better in an IQ test if their emotions are non-obstructed and lively than a control person with lesser or blocked emotions. While this was not seen by most scientists still about two decades ago, this insight is now influencing the way IQ tests are drafted. It is logical that an IQ test that only tests linear or logical intelligence will not be able to adequately describe a person's emotional intelligence because this intelligence is non-linear and holistic. It is a *higher logic* or a *systems logic*, an inductive logic also, and not a mechanistic and deductive logic.

COPING WITH SADISM

People who believe in so-called 'logical reality' are deeply mistaken in that they take the part for the whole. For them, anything that is not to be detected by our five senses does not exist. As a result, they tend to dominate any conversation with left-brain arguments that partly or totally miss the point. In their life, they adhere to a highly reductionist pragmatism that excludes any holistic reality and distills their reductionist beliefs in an arrogant dominator doctrine that is backed up by Darwinism and mainstream science. Emotions, for them, are human weaknesses or just '*junk*', and they are here on the same line of reasoning as biotechnologists who declare unused parts of our DNA as junk.

In the contrary, it is true that emotional intelligence enhances linear logical intelligence, instead of interfering negatively with it. Let me give an example. Einstein's intelligence, while he was certainly a brilliant logical thinker, was predominantly *emotional intelligence*. Einstein, in daily life, wasn't a dry scientist or bureaucrat, but in the contrary a quite eccentric person with many interests, a very good musician (violinist), a charming talker and a man with a high level of fantasy and a childlike behavior.

CODEPENDENCE

Einstein came over as an artist or a daydreamer, if not as a street peddler. Very few would have guessed that he was the greatest mathematician and physicist of the twentieth century and one of the greatest scientists of all times. This is so because Einstein trusted his emotions, the emotional nature of his intelligence and in the universal intelligence in all living.

Once we begin to understand the *basic functionality* of our emotions, and their inherent intelligence, we will perhaps stop brushing them off or belittling them as something that only regards children and females.

Many men, in fact, have much more of a problem with their emotions than women and children, because of their *patriarchal mindset*. The best way to block your true intelligence is by blocking your emotions or by denying their very existence. What then happens, namely, is that they begin to live their own life and will control you without you being conscious of it. And this causes many problems in life, in health and in relationships.

DUALITY

Our emotions, like all in life, are reigned by the *duality principle*, they ebb up and they flow down, they increase and they decrease, and eventually they go through a culmination point and then change. Let me demonstrate this with an example. When you are enraged, your rage will increase until it reaches the culmination point. What happens when rage reaches this point?

The astonishing thing is that you will not experience lesser rage then, but no rage at all. Your rage will change into another emotion, for example joy, or it will completely cease with no other emotion overtaking: you are at peace.

Why is that so? This is so because our emotions are interconnected in what I call a *kaleidoscopic succession*. A kaleidoscope is a device where the prism is split off by a lens into its basic spectral colors. These devices that many of us know from childhood, were designed like little photographic cameras or glasses and you could look at any object using the kaleidoscope as a filter. You would then see life in many different colorful shades.

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This metaphor fits our emotions very well, as they are as it were the basic spectral colors of the light beam of life which is like a *bundled beam of white light*. Every emotion, by the frequency of the spectral color that it adds on to the beam of the bioenergy, completes the white beam. As you know from optics, the light can only be white if the spectrum is complete. And so it is with our emotions. Your vital energies are only complete and strong, if all your emotions are active and contribute their *specific bioelectric frequencies* to the *main frequency of the bioenergy beam* that flows through your organism.

When you block one of the emotions, its frequency range is lacking or becomes distorted. As a result, your white beam of vital energy will not be really white and thus will be weakened. That is why the duality of our emotions is so important and must be functional if emotions are to flow healthily.

INTERACTIVITY

Our emotions are *interactive* in two ways: they interact with each other and they interact with the envi-

COPING WITH SADISM

ronment, with other people's emotions and even with surrounding natural energies such as the weather.

Yes, our emotions influence the weather! This is not a superstition but one of the insights of perennial science that Reich's *orgone research* has corroborated. Vice versa, the macrocosmic energies contained in the earth atmosphere, and even solar spots influence our emotions. There is nothing really separated in nature. All of us know the disastrous influence negative people can have over even a mass audience. Hitler, when he declared his doctrine of 'total war', was frenetically applauded by thousands of people, while the speech and many other similar speeches that led him to that point of victory were filled with emotions, and very little or highly distorted intellectual content. Hitler intuitively knew that emotions can be induced in others, be they positive-constructive or negative-destructive.

Many however are misguided using this example for declaring emotions themselves as destructive, which is a childish error: if I spoil a pizza by putting too much salt in it, this does not mean that pizza is per se bad food. By the same token, positively inspired politicians use uplifting emotional content for

CODEPENDENCE

convincing the masses of their good intentions and decided attitude. Well-known examples are John F. Kennedy, Martin Luther King Jr. Mahatma Gandhi or Nelson Mandela.

When we look at interactivity between our emotions, we can observe that this interactivity has two main characteristics. The first characteristic is that emotions are *generally exclusive* in that they come up in a pure manner and very seldom mixed. When I am enraged, I am not joyful. When I am bathing in joy, I am not exploding of anger.

Have you ever seen somebody who was furious and joyful at the same time? The second characteristic is that emotions are *replacing each other*. When rage has reached its culmination point, it vanishes to either peace, with no other emotion coming up, or joy.

It is important to be *conscious of this interactive play of emotions* because it indicates that we should not violently interfere in emotions or block them, because doing so will prolong an emotion and really can trigger destructive effects. When I am enraged and try to not be enraged, this very effort to suppress my anger will at the end boost it up and can make it uncontrollable.

EQUILIBRIUM

Emotions naturally are in an equilibrium. None of them dominates the scene. Have you ever seen somebody *always* joyful or *always* enraged? This would not only be unnatural and artificial but virtually impossible to bring about. The only thing we can be sure of in life is that it *changes*. The same is true for our emotions for they are a vital expression of life.

The reason why many people, especially in our Western culture, are emotionally unbalanced has its cause in the fact that they subscribe to a moralistic life paradigm that makes them *judge* emotions, trying to suppress those that they judge 'bad' and at the same time trying to bring about emotions they judge 'good'. This moralistic and judgmental attitude toward emotions is highly destructive. It makes for all kinds of inner and outer strife and war. It makes for destruction worldwide and is at the root of all evil. This is so because interfering in the natural flow of our emotions destroys the natural equilibrium between them and thus *inhibits emotional flow*. As a result, because of their moralistic belief system, these people are at pains to understand the biogenic truths that I am pointing out in this manual, and they thereby

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block their own healing power. That is why they are very prone to sadism, and may even develop some or the other fatal disease, such as cancer, that is the result of the constant and pathological obstruction of their biosystem.

On the other hand, it goes without saying that those who are *open and receptive to their emotional and bioenergetic flow*, have good chances to heal their sadistic affliction. This is so because they are body-conscious, and their organ sensations are still intact. When you are aligned with your body, you feel the bioenergetic streams as agreeably warm and 'happy' currents flowing through you, and when the emotional flow is obstructed, you feel that through a sensation of cold, and a general 'deadness' of your body; you may experience 'icy hand and feet', or some limbs may feel 'cut off' from the whole of your body. Sadism typically is related to several of the following systems:

- ▶ obsessive habits such as frequent hand-washing;
- ▶ constantly sweaty hands and feet, even in the cold;
- ▶ frequent diarrhea;

COPING WITH SADISM

- ▶ icy feet or hands, or both, even in hot summer;
- ▶ frequent outbursts, often for ridiculous reasons;
- ▶ strong resentment;
- ▶ sensation of pleasure when humiliating another;
- ▶ making often fun of other people's misfortunes;
- ▶ use of alcohol as a justifier for violent attacks;
- ▶ racial or ethnic prejudice, etc.

The healing of sadism, then, must proceed through *relaxation*, first of all, because all these symptoms betray a *high level of emotional stress*. Stress cannot be dealt with by putting more stress, but in the contrary by reducing stress. When you frequently get into a rage or throw a tantrum, this simply means that you are dealing with life, and people, in a way that is stressful and therefore harms you. It's because you do not really handle your emotions; you are rather handled by them. Handling your emotions starts with relaxing yourself, so that your bioenergy gets back to normal, and begins to flow in its natural balance.

CODEPENDENCE

The problem is that you are not consciously stressed when you suffer from sadism. It all seems to be 'normal' when you have these urges that you can hardly talk about; you do most of the time not realize that it's simply *stress* you are suffering from. When you build awareness of your stress level, when this whole process of dealing with life becomes part of attention to detail, then you begin to relax even in situations where formerly you reacted in a chaotic and emotionally charged manner.

Then, as a result, this inner peace that is going to become your new inner dynamics, is going to impact also upon your sexual behavior. With one word, your urges will take less diabolic dimensions and are more easily lived in a partnership, without driving your partner out of the door.

When you keep the above scheme in mind, and are aware of the kaleidoscopic nature of emotions, you are ready to let your body practice its natural self-regulation. By not interfering in your emotions, by not blocking one or the other of them that you find is not desirable, you help your body establish the normal flow condition in your emotions, and healing will follow with natural ease. So you see you don't actually

COPING WITH SADISM

need to do something, in the contrary, you have to stop doing so much, and thinking so much, and worrying so much, and sit back and enjoy!

Your body will do the necessary work of readjustment, without further interference needed. You can also formulate it in the old Chinese way and say that sadism is cured by *non-action*, rather than by action.

What is sadism other than overreaction? To put an end to overreaction, you simply relax, and all will get back to normal. But it needs time. When you have been a sexual sadist all your life, it needs more time than with a youngster who just experiences the first hot waves of diabolic lust, combined with a certain need for violence when being sexual. But the healing concept is not different for young people or adults, for children or for parents.

Relaxation is the key, and when I say relaxation I mean not only relaxing the body, but also relaxing the mind, relaxing the psychic energy, the worry pattern, so to speak. Then, gradually, the emotional flow will increase when mental, psychic and physical tissues are back to their normal elasticity, and with the increase of bioenergetic streaming, the sadism pattern will lose its dominance.

CHAPTER FOUR

Coping with Abuse

When you are physically, emotionally or sexually abusive in your overall behavior, then the reason is that your power is not integrated, that it is scattered, causing you frequent or even ongoing depressions.

Let me first clarify that true soul power never is abusive. This is exactly where it differs from worldly powers. Worldly power is easily abused because it's not based on spiritual awareness, and attention to detail. By contrast, soul power is always integrated in your soul reality, and embedded in your spiritual unity and uniqueness. When you recognize your being abusive in one or the other way, you know that your power is *not* soul power because soul power can't be abusive.

I will present to you *six steps* here for changing your inner power. You are actually going to change

COPING WITH ABUSE

your self-image. This is an awareness process you can master without going through a whole therapy for healing your childhood hangups. All negative conditioning that originally led to your abusive behavior will be dissolved by your own vital energy flow, the flow of your emotional energy, directed by your consciousness. I see this as a 6-Step Process:

- ▶ 1) Acceptance;
- ▶ 2) Realizing Your Love;
- ▶ 3) Facing Your Now;
- ▶ 4) Making a Value Decision;
- ▶ 5) Taking Action;
- ▶ 6) Affirming Your Identity

Human behavior cannot be rammed into people; only on the basis of acceptance, human behavior can be changed on a long-term basis. Without seeing *what is*, you cannot progress, and will eternally be stuck in your moralistic split that makes you deny the very reality of your suffering and its cause. As long as you stay with the inner dichotomy, the schizophrenic split of life in *should be behavior* and *real behavior*,

CODEPENDENCE

you will be torn up in guilt and fear, and change will be blocked.

As paradoxical as it sounds, what is needed before change can come about is that you see the value in immorality or non-morality, and by the same token, the destructiveness of all and every morality! Liberated from the burden of moralistic trash in your mind and soul, you are able to look at yourself through the *magic mirror of your own mind*, and without beautifying anything you see there. That means you *face yourself* with all your pain, your suffering, your affliction, perverse needs and desires, your need for violence, your fear of free flow and accordingly, how you block the self-regulatory processes of your organism, which is ultimately the reason that you *perpetuate* the very problem or hangup that stands in the way of your evolution.

So you are going to look at yourself really through the mirror of your own consciousness; the miracle is that the pattern will change through this very regard, once you put your full emotional flow into this internal focus, into this introspection of your inner landscape, facing your shadow without wavering.

COPING WITH ABUSE

Only on the basis of freedom true growth is thinkable and as long as you deny this freedom, which implies the option to choosing evil, you will not be able to choose anything and remain a slave of your inner complexes and the fatality of your conditioning. Only if you are able to consciously choose evil because you are free of the total falseness of so-called morality, you will be able to choose good!

Your inner shadow or demon, the very incarnation of the retrograde vital flow, will only collaborate in your healing and let you free *if you let him free in the first place*, and stop judging and condemning him with your shallow good-bad judgments that have absolutely no value and no validity in real life.

If you have the courage to initiate the first decisive step, the energy will go with you and you will see that every next sprocket in the process of your liberation will be easier than the previous one. When you can get to a point to view your affliction as a state of *bondage*, you will get a feel what I mean by liberation, and you will see that this is a *process*, not just a magic stroke that will change you from devil to angel. *You are not a devil and you will not become an angel.* Both devils and angels are inferior to human beings,

CODEPENDENCE

because they cannot choose. They are destined to be either devils or angels, to either do bad or good, while the genius of the human being is the capacity to be both, and much more.

To initiate this process, we look at *what is* and *not at what should be*. If we see what is, we can as a result see why it is as it is. By contrast, if we ask what should be, we build an ideal that is different from the reality we are in, and we split ourselves in two: an *observer* and a *dreamer*. The observer sees what is, the dreamer longs for what should be. The first is a realist, the second an ideologist.

We will see ourselves in conflict soon since every decision we take will look different if we see it either from the realist's side or from the ideologist's side. This is the basic schizoid split most people suffer from who are reared in a fundamentally moralistic or idealistic educational paradigm. They can never be sure what really they hold true since they are, so to say, caught in 'two truths.' And that is why they generally speak with two tongues. They tend to argue like 'Man is bad but God wants us to be good' or 'People are rude by nature but if they are Communist they turn to be caring people' or 'People are uneducated and bad

but our great Theosophy renders them enlightened and good.'

All this is pure schizophrenia and shows the basic split humanity is suffering from since the moralistic worldview prevails. To become whole requires us to acknowledge this split and to face our sadistic drives and desires, our need to compensate for all the hurt we ourselves have suffered in early childhood. It requires us to face our inner wounds and become vulnerable again for *feeling-with*, for compassion, and thus develop *empathy*.

The next step, then, is to become aware where our need for violence is rooted in. When we observe pleasure, we see that its repression more or less automatically creates violence. *Violence is a negative pleasure function in the sense that it comes about when pleasure is repressed.* Our infantile need for body pleasure has been repressed to a large extent. Most of us, in childhood and youth, have been denied to engage in autoerotic play, and even more so have been denied free sexual relations with other children or adults. Instead, we perceived sexuality as *the big taboo* and the activity that is most dangerous to engage in while our bodies strongly asked for sex. Soci-

CODEPENDENCE

ety made us believe that sexuality is bad while violence is good and thus conditioned us from childhood to accept violence as a poor *ersatz* for the lost paradise of body pleasure. In fact, society stole us our bodies during childhood, depriving us of the intrinsic feeling to own them, namely by having the autonomy *to use them*.

The distortion of perception that goes along with thwarting natural emotions in early childhood is the *key* for understanding why humans can be bought into denying themselves the most basic of fulfillment there is in life, *love*.

And it is because we ourselves were deprived in the first place of the freedom to develop our *full emotionality* in childhood that we deny it to our children and instead instill in them fear, suspicion and violence.

If we looked at things with an innocent eye and without any moralistic paradigm, we would naturally perceive that children are emotionally much more balanced than we other adults are. Naturally raised children are not only not sadistic, they are also, what counts even more, *sexually not sadistic* and thus

achieve sexual fulfillment without threat and without violence.

ACCEPTANCE

The first important step you must take for the realization of emotional reflow and the dissolution of your abuse pattern is acceptance of your love and desire, and a clear decision to *not* repress it.

Repression does not lead anywhere, except to *more* repression. It is a way of going around a problem, not a way of solving it. Whatever your emotional and randomly sexual longings are, stay behind them and do not deny them. Instead, try to get away from all and every label that you see society attaches to your particular attraction and try to see the real beauty of your love!

Only *you* can be your advocate, once you are ready for it, once you have stopped being your own judge. Judging yourself is the worst you can do. It serves nobody. Instead, try to be every day a little more tolerant with yourself, a little more permissive, a little more understanding. When you stop considering your own attractions, and those of others, as an afflic-

CODEPENDENCE

tion, and begin to see everybody's emotional predilections as a gift, as a blessing, then you start out to see the uniqueness in yourself and other humans – instead of seeing the standards imposed by an ignorant society.

Giving up repression also means to inquire into the messages we receive through dreams, from the unconscious realm. We do not always understand those messages, and perhaps not all dreams are messages. Dreams are certainly also destined to help us digest events, to overcome deep hurt and thus to favor inner healing as well as preparing and fostering change.

The beneficial effects of your regularly monitoring your dreams do not require you to understand their meaning. It is enough noting your dreams in a booklet, every morning, right after waking up, and from time to time reading through this booklet. Consider it as a collection of personal stories, dream stories, and read them with delight once in a while.

Even though you may consider some of them appalling because of frightening animals appearing, strange things happening or violence becoming staged, they represent an *accurate reflection of your*

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inner thoughts, your inner reality, at a precise point in time and space, and as such have to be taken serious.

Dreams are creative productions of our mind, and the language they speak forms part of our own symbolic language. Furthermore, dreams tell us at times things that we would never admit to ourselves or that we always ignored. They reveal a part of our truth. By integrating the messages of our dreams, our thinking becomes more holistic, more true, and our actions will be more authentic. You will also see that dreams reveal to you how secure or insecure you are with regard to your love choices. Do you accept your love? Or do you fight it? Do you try to go around it or cover it up? Do you distract yourself in order not to think about it?

All these questions are reflected upon in your dreams, and the answers you get from them may be confused or clear. When you are confused, your dreams will show confusion; when your choices are clear, you will have clear and straightforward dreams.

You may wonder why you should get feedback from your dreams? I do not say that you cannot do without it, but it surely is one important tool for self-knowledge. It is a tool among others. If you do not

CODEPENDENCE

feel like exploring your dream world, you do not have to! But it is certainly true that you can advance faster in the realization of your goals when you really know what you want.

Life is responsive. It guides us, it helps us to acquire self-knowledge, and this, as I said, not only through dreams but also in daily life. But this feedback depends also on our clarity of mind, or more precisely put, on the *clarity of our wishes*. If your desires are confused and mixed with guilt and shame, there is a chance that you will find this very confusion in your mind reflected in the outside world, and you will build confusion into your relationships, which is the deeper meaning behind triangular relations. If you are not sure what you want and should want, you will get both, but in a way that is problematic.

REALIZING YOUR LOVE

You can begin authoring your life and thereby gaining clarity about your love choices, your emotional predilections. I would like to stress at this point that one possible etiology of sadism are *repressed homoerotic wishes* that, instead of being joyfully admitted

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and embraced, became charged with fear and disgust. When as a man I want to punish women by acting out sadistically on females, what my behavior expresses is anger, and not love; then I reject women rather than embracing them. This anger may be a result of my unconscious homoerotic desires, and it may dissolve once I give green light for engaging in a same sex adventure.

What I am saying is that homoerotic wishes are a natural add-on to our sexual completeness, without for that reason rendering us 'a homosexual' or 'a lesbian.' These emotional predilections for partners of the same sex are most of the time transitory, and mark certain phases or periods in our lives. They are for most people not a fixated sexual condition, in the sense of being either-or choices. It may be like in the *yin-yang* formula. In the black circle that represents *yin* energy, there is a small white circle that stands for the growing part of *yang* within the overwhelming part of *yin*. This small white *yang* circle will thus grow until it is as large as the black *yin* circle, while the latter will diminish to a smaller size and reside in the large white *yang* circle.

CODEPENDENCE

Thus what we have here is not a static idea, but a *living dynamic movement*, a steady transformation. *Yin* plus a little *yang* inside transforms into *yang* plus a little *yin* inside and back again. What this means, translated into less abstract terms, is that *every man once in a while becomes woman and every woman once in a while becomes man*. As a man, you are composed not only of male but also of female characteristics; you are actually *a mix of male and female ingredients*. In your individual emotional identity code is contained also an information to what extent you are *yang* and to what extent you are *yin*. You can look it up using astrology or numerology. For example in my astrological chart I saw with some surprise that my own mix, while I am a man, is composed of 55% *yin* and 45% *yang*, which means that in terms of my unique emotional ID tag, I am predominantly *yin* or female.

Thus, at the start of your finding out about yourself, and inquiring in the roots of your sadistic desires, you should check in which way you may be locked into rejecting certain sexual fantasies and experiences. You just have to inquire using your fantasy, and letting your imagination grow wild; then, see what

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happens in the little films that you make up in your mind.

I have never repressed my bisexuality. I know that sexual arousal for a partner of equal gender and age can come about. It comes about not spontaneously in many cases, that is true, but as a possible result of deep affection and the voluntary giving-up of any idea of machismo, domination, control and moralistic righteousness.

It can come about when two men or women share a deep friendship. It may come about. Or it may not. I am speaking about an option. I do not say that all people should have sex with their friends. We are not talking here about what we ought to do, but what we possibly wish to do and can do if we wish it and as long as we wish it. I am talking about affection and sexual options. I am saying that it is silly to exclude per se any possibility of sex with a same sex partner.

Nature has not written anywhere that we should go to bed only with partners of the other sex. On the other hand, it would be silly to force ourselves to any fashionable concept of *bisexuality* if we really can't make sense of the idea. What I am saying is that you should check out where you possibly and uncon-

CODEPENDENCE

sciously have violated your own nature somewhere, somehow, in the past, perhaps when as a youngster obeying to conditioning rules, or by conditioning yourself to what seemed to be 'acceptable behavior'. Put away this self-imposed restriction and liberate yourself from the energetic constriction that goes along with it. There is no acceptable behavior, period! When you start from here, you will namely realize more options for attaining emotional and sexual wholeness than you thought. And when you start to think on these lines, on lines of pleasure, namely, your sadism will automatically go down the river, for sadism is anti-pleasure; sadism is a form of distorted thinking on the lines of coercion!

Sadism acts out like society does, like the law does, like most of our governments and most of our religions do. Sadism is conditioned behavior. Pleasure-seeking, on the other hand, is natural behavior. Again, to be very clear, you should *not* force any change in behavior, you should not apply a paradigm to your life that you find unfit for yourself. But you may inquire how you might be blocked or have been conditioned into something that is not your total be-

ing, your original being; then you stay with the question.

You simply stay with that question without searching an answer. The answer will come when you have forgotten about the question.

FACING YOUR NOW

It is important for progressing to first see where we are! You cannot start from point zero, you always have done some part of the way before. Thus you should see where you are *now* and what the way is you already have done. Only by facing your present situation, by assessing your present state of being, you can make a true evolution. It is essential that you face your present situation, even though it might be very depressing to look at it. Your present situation is the outcome of your past thoughts! So don't be surprised if it looks negative, shabby, ugly and hopeless.

Just acknowledge that your previous thought patterns were negative, and that it is thus logical that your present situation is reflecting this negative pattern. And you will see that this very insight already gives you relief!

CODEPENDENCE

Facing your situation does not mean that you should be fatalistic and focus upon the negative points in your life. It only means to face *what is!*

If you see what your present situation is, you can peacefully acknowledge that you have been on the wrong track before and you can correct the thought patterns, and the emotional patterns, that were producing negative results. It's like an entrepreneur who assesses his present state of affairs, who has suffered losses and now gets to find out the exact reasons for those losses, so that he can learn from his mistake and correct his previous action, and do it better in the future.

Sometimes you need a distance to your present struggles. You might be in an emotionally strained situation where it's difficult for you to keep a cool head, and you might want to do some sort of relaxation or meditation or just become quiet inside in order to focus on your energy.

Avoid distractions, cinema or television since this surely does not favor introspection but will blur your inner visions! First of all, believe in yourself and the truth of your inner world. Your inner images, what you see or feel when you are relaxed and centered, those

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ideas that come up and that may seem crazy to you are part of your innermost truth. Thus, they are important messages from your inner world, and can guide you toward a better, more complete reality, a reality in which you realize your love constructively, without needing to coerce somebody into being a passive dummy for your abreaction.

Facing your situation also means to see yourself for a moment from the *vantage point of an observer*, somebody who is impartial, who does not take sides, who does not judge, but who has empathy for you. You have this observer in yourself and need only activate it in order to profit from the insights it can deliver. But for this to happen you need to be fully relaxed. This inner observer is most of the time dysfunctional because of a dominant inner critic. The inner critic is the instance in you that judges yourself, that always knows better, that is haughty and arrogant and that tells you something like: 'You're a little piece of shit, so why do you actually bother to improve yourself? You can never do anything valuable, so better you act out like mad or just kill yourself right away!'

It is fatal to listen to the voice of the inner critic, and the fact that you do might be the main reason

CODEPENDENCE

why you cannot manage your life properly and run amok almost all the time. I believe that indeed the main reason why passion crimes are committed is that the inner critic is too strong and doesn't allow these individuals to *admit their vulnerability*, and does therefore not allow them to realize their desire in any natural and social way.

To break the cycle of sexual violence is possible if you allow yourself sexual pleasure in a natural, shared and sociable way, by making friends, following basic social rules to gather with others, and by gradually building trust and long-lasting relationships. Love, and whatever it is you need sexually, works out fine with building social relations, and through experiencing sexual love on a mutually consenting basis.

If you try to get it for money, by seeking relations with prostitutes, you may get the sexual part fulfilled, but hardly ever the emotional part, and the social part, which is why those love experiences are most of the time not fulfilling on all levels, and they may be short-lived and haphazard. Real fulfillment comes from longer-lasting and mutually chosen relations, and this quite independently of the age of the partners.

If you love children, the same principles apply. If you cannot directly bond with children, that is, with those who are free to decide about their own destiny, such as street children, there is no other way than bonding with their parents, and searching out those who are open-minded and permissive enough to possibly allow their child to have an adult mate. If you brush such options off as 'impossible' or 'impossible in our times,' or 'impossible in my culture,' then of course, you block yourself and your love. Nothing is impossible in love.

MAKING A VALUE DECISION

Sometimes it is necessary to having the courage for opposing society and its nonsensical sex laws in order to live your desire in a constructive way. The important thing is that you comply with cosmic law by restraining from inflicting suffering on another creature. The laws on earth are very volatile and they are often not in accordance with eternal law. They actually vary from country to country and from epoch to epoch. If you consider all the ideological and economic values that go along with our morality code,

CODEPENDENCE

you will become a total conformist! Then you may pride yourself to have bent your inner nature to that point to have perverted yourself totally from what is natural. And then you may not wonder that you become violent as a beast.

If you still struggle with these values, if you allow them to be valid for you, you will be in trouble, you will feel confused, since they do not go along with your inner nature; they rather oppose it. Thus you must make a clear value decision: what are the values that count for you, and which ones do *not* count for you?

You may find yourself in a value conflict. What is a value conflict? A value conflict is a situation where you are not sure which values count for you and are valid for your life, social values or your soul values? In other words, do you give priority to other people's, the majority's or your society's values, or your own values? Typically, your soul values may allow you to do something that social values consider as marginal, asocial or criminal behavior. For example, during the Middle Ages a natural healer might have been successful with his healing approach yet social values considered him as a sorcerer, and thus a social offender. Other exam-

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ple, you may love boys or girls and your soul values do not stand against when you live your love in a peaceful and nonviolent manner, with full agreement of the child and their parents, yet social values still in such a case would consider you as an offender and criminal. What are you going to do to solve this value conflict?

The truth is that *only* your soul values can have an impact on your life, but this is not as obvious as it seems on first sight. Many people actually share the values of others without being aware that these values do not fit or fit only partially their own lives. That means they more or less clone and imitate other peoples' lifestyles without being aware that such behavior deprives them of their own truth – and of their own power! You can enhance your inner clarity by doing the following:

- ▶ imagine what you most would like to do now;
- ▶ get to write down a wish list (list all your wishes);
- ▶ find out what the priority is for you in life.

When you do these explorative activities, your *intuition*, not your intellect will speak. To facilitate this

CODEPENDENCE

process, do away with thinking in opposites. Instead, focus on what you wish to realize. Opposites trap you in that they split you into positive and negative parts, the positive parts affirming our desire, the negative parts denying or contradicting it. When you are split in opposites you are less powerful and your clarity about your goals is veiled by fear and indecisiveness.

When you make the wish list, do not worry; let your gut speak and not your head. That's how your body participates in the process, for your body cannot lie. Your body is always honest.

At first, do not give a priority to your wishes nor any order. Just note them. If you have a page filled with wishes, then you may put an order and prioritize them. Then detect one wish you consider more important than all the others and get clarity why this wish gets on top of your priority list. Then go and write it on top of your new wish list, the prioritized one. This is certainly a challenge, but it is not more a challenge as any of the great challenges we know from the lives of great and famous people.

You will be a hero. A hero is one who is able to realize a unique mission and who works with spiritual power, with soul power, for achieving his purpose. A

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hero is not the fighter for justice and similar myths; those are fake heroes. A hero is simply the fighter for a unique individual mission. A hero is a person who accepts the trial of saying yes to their own desire – whatever it is like. You may still think that you'll end up on the electric chair if you do this. But this is exactly your fundamental error. You will perhaps end up there if you *refuse* the call of your self, but certainly not if you follow this call for realizing yourself in a conscious and deliberate way. For if you do this and use spiritual powers to accomplish your mission while being confident that the universe will provide you with exactly what you need, you will end up being powerful and happy, and you will not infringe eternal laws.

TAKING ACTION

You can't remain eternally stagnant, thinking about options, without putting a decisive step toward realization. You must take action! Evaluate all the options you have. Make an option catalogue.

Then *visualize each of these options*, as if seeing yourself as the actor in a film that plays a version of that option. While you see this film in your mental

CODEPENDENCE

eye, be as relaxed as possible. If you feel fear coming up, stop the session and begin it anew in a moment you are more relaxed and more positive.

Do this little game with every option in your catalogue. Then evaluate every single option as to its effectiveness to bring you closer to your desired goal. Finally, decide which option you like most, and why? Ask yourself:

- ▶ What is the action I need to take at first?
- ▶ What are the obstacles? Can they be removed, and how?
- ▶ What are the risks? Can they be kept at stake?
- ▶ What is the ultimate advantage from realizing this option?

If you are clear about every step to take, go out and make it happen. Be always watchful, but trust the goodness of your fate. Don't be overcautious and coward, but do on the other hand not take unnecessary risks. And firmly believe that destiny *helps you realize your love* without hurting other humans. Trust that your love will be realized without hurting those you love and who love you!

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I think that all great people once came upon their own way and set out to live it in a focused and strongly personal manner. Frank Sinatra sings 'My Way' and his life showed that indeed he had unusual powers, on one hand, and an undeniable shadow, on the other. Our shadow is what gives depth to the picture, it is our hidden power, our reservoir of energy that is to be put at good use. Our shadow is our chance to become true individuals and live original lives, without the need to imitate others.

Only by becoming very sensitive, we can *heal the sadistic affliction*. This sensitivity can be built in various ways. Let me suggest a few that I have tried out and that worked:

- ▶ reduce alcohol consumption to a strict minimum;
- ▶ reduce smoking to a strict minimum;
- ▶ reduce eating red meat to a strict minimum;
- ▶ try to live a simple lifestyle and avoid large festivities;
- ▶ avoid to aggrandize yourself in your fantasies.

CODEPENDENCE

Will this society be one day mature enough to face that love is love, and as such not subject of power abuse, and that it is part of the human karma, the total human experience, without being afraid with this or that sexual act? It is to overcome the *manipulation* of all religions, violent state doctrines and power ideologies of all times and to attain freedom. Then only, and not before, will there be *responsible* social mores and rules.

To speak with Krishnamurti, instead of thinking, reasoning and arguing with yourself, you should develop *total attention* so that you can intuitively grasp the whole of the question. This watchful passive alertness, when you are focused inside and upon your longings and desires, is *erotic intelligence*. It reflects the deep truth that our body, and our emotions have their own intrinsic intelligence—that may well differ from the voice of our mind.

Erotic intelligence is a natural outflow of consciousness! However, unfortunately so, emotional and erotic consciousness are underdeveloped in our culture. If we try to understand why society fights sexual paraphilias as the ultimate monstermind software in the human setup, we must see the psychological

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mechanism of *projection*. With other words, we must come to the point to see the fact that society always projects on certain people or groups the content of consciousness that it has blinded out from its official dogma of reality.

What my mind cannot assimilate, it projects upon others, a group, a lifestyle, a condition, or a race. As I hide from myself the fact that I am violent, I will develop and display a real zeal for fighting violence in the world. Instead of tackling the problem where it really is, within myself, I try to solve it on a fantasy stage: the level of 'humanity at large.'

If the many abuse victims that go around making the world save for universal love could see how abusive they are with their own children, they would probably end up totally depressed—but that would be to their best. They would stop that zealous fight that is but a blind man's buff.

Hiding desires brings about dishonesty and myths. One of them is the myth that there was something like *purity*. It's a word to be found in the spiritual literature all over the world. While purity is certainly a quality to be appreciated in any human being, purity as a *virtue* is entirely different of what the mass public

CODEPENDENCE

tends to understand under this word; it does certainly not mean emotional numbness. True purity is virtue that implies truthfulness, honesty and straightforwardness. It is quite the contrary of the false, hypocrite and perversely dishonest attitude to be found in modern society regarding the reality of our emotions and sexual feelings.

The majority's response to their own natural emotions is but repression and oblivion, the classical attitude of the cannot-be-what-must-not-be. They simply are afraid of erotic intelligence, and tend to fight awareness of their emosexual needs. They try to handle their lives not by intelligent understanding of their desires and dreams, but by adapting to strict dogmatic rules. With one word, they are not humans, but robots.

The consequences are communication disabilities and a *general appalling lack of creativeness* in the common man or woman. These are not just minor problems in today's modern consumer cultures, and they are not just random appearances; in fact, these shortcomings make out a great part of the work of psychologists and therapists. Creativity can hardly develop in a climate of suspicion and emotional repres-

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sion. It depends upon qualities like spontaneity, trust, openness, honesty and straightforwardness.

Energetically speaking, this is well explainable by the higher bioplasmatic vibration of truly creative people. People who are not fragmented are charismatic. Their vital energy is felt as inspiring and they easily respond to it by enthusiasm and a generally loving and embracing attitude that is felt as erotic so that you can experience their high bioenergetic charge in their presence. That is all the secret.

Creativity can only develop within a framework of freedom and acceptance, and where bioenergy can freely flow and be exchanged – not in a nightmare of fear and persecution or, worse, public hysteria that is the daily reality in our paranoid culture. Love is unity. Those who argue that love has nothing to do with pleasure, such as K, and that love thus is always platonic, argue on the basis of moralistic dualism, a form of philosophical schizophrenia.

I mention K here as a negative example, and deliberately so, for he was by no means consistent in his approach to love and sex. He contradicted himself blatantly. He was always pretending he was not taking a moralistic approach but then said that love had

CODEPENDENCE

nothing to do with pleasure. If love is really abstract from pleasure, as K says, then we got a schizoid split here when people are mating just for pleasure. Then, we would have to argue that they are not loving each other and just act upon their sensations.

I do not believe that physical love is outside the realm of total love. In the contrary do I think that love also embraces pleasure. K was not clear about sexuality at all; he lived a non-sexual life, which cannot be taken as an example for ordinary people, as most humans are not able to renounce their sexual wishes. And I am asking provocatively, and would have asked K had I had the opportunity to meet him in person: 'Why should humans be able to renounce their sexual wishes?' 'What virtue is there in renouncing desires that are given by nature?'

I would ask the same question to the oldest of sages, *Lao-tzu*. He also affirmed that one had to 'seal the port of desire', and his energy science was completely biased as it considers only *yang* as positive, creative and growth-inducing, but not *yin*. This was the official doctrine of *Taoism*, the oldest religion of humanity. All those religious and philosophical books

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are written by males, and for males, and they are biased in every possible respect.

This is why I think for intelligent and sensitive people of our times, all this has only a very relative value; we are called upon to forge *new social policies and laws for a new society!* We cannot look back because we live in a new and very different evolutionary cycle within the total growth process of humanity. We can take some wisdom from these old teachings, but that's about all. They won't help us that much in meeting the need there is for a different look upon life, love and sex.

— I widely agree here with Riane Eisler's conclusions in her book *Sacred Pleasure: Sex, Myth and the Politics of the Body* (1996).

A person with vivid emotions doesn't experience fatal lifestyle diseases and does equally not need expensive medical treatments since their self-healing capacities are excellent. By the same token, an erotically satisfied person does not develop high interest in consumer goods. Their body is their primary focus when they relax and retreat from public life, and not a *gadget ersatz*, readily fabricated by modern consumer industry. Hence, erotically fulfilled people are

per se heretics in a system that commercially exploits the repression of our primary eroticism!

AFFIRMING YOUR IDENTITY

The third and most important issue at stake behind consumerism is identity. There is personal identity, gender identity, sexual identity, social identity, political identity, ethnic identity and national identity. Any of these identities can only grow in freedom. That is why *child protection*, as all protection, is counter-productive to building identity. The slave is identified as an asset of his or her master, not as a *persona sui generis*. The modern citizen is identified as an asset of the nation state he or she belongs to. The modern citizen is not identified as a person in her own right and spiritual origin that bears a unique cosmic identity tag in form of an energy code that is written right in our vibrational field. That is why consumer citizens do not enjoy social autonomy. The consumer citizen is a creature that lives with a disowned body, a body that is socially controlled and manipulated.

Aristotelian dualism that was taken over by the Church and later by the modern state has allowed to

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dissect body and soul so that the theory became possible that a person may disown her body without disowning her soul. I would go as far as saying that it was this paradigm that triggered ancient and modern holocausts. It was a common argument for missionaries for committing genocide of supposedly non-believing native populations. They alleged that those people did 'not have a soul' and were thus per definition no humans. Hitler used the same rhetoric against the Jews and the gypsies.

This argument is logically impossible if we maintain that body and soul are a unity because then every creature that owns a body *must* own a soul. As a consequence we *must assume* that the modern citizen who lives with a disowned body equally has been deprived of their soul. The question why modern life has no soul finds its answer here. A society of disowned individuals is a group of shadows or an ensemble of ectoplasms, but not a community of soul-beings. Tribal societies are different in their being in unity with their bodies and thus with their souls! That is why their lifestyle is filled with soul, with joy, with significance while modern society's is empty like a dried-out shell.

CODEPENDENCE

The way out of consumerist projections, absurd intellectual assumptions and publicly propagated lies is *understanding*; it comes about through erotic intelligence. It is a result of finding answers *inside*, afar from political conceptions and models. People who have problems with being in touch with their natural emotions should make serious efforts to understand and reintegrate their disowned selves – and the problems will disappear.

The new science paradigm shows us that Darwinian reductionism is built on false premises in that the human is not a machine. Humans are not only physical and sexual beings, but *soul beings* first of all, and thereafter, from a psychosomatic perspective, we are emotional plus sexual, and thus *emosexual* beings. This is simply so, if sexological reductionism agrees or not. Mechanistic sexology does not consider emotional preferences as factors triggering sexual attraction because emotions do not fit their residual Darwinian scheme of 'sexual drives' that has been taken over and reinforced by psychoanalysis and psychological and medical practices that are mainstream today. Mainstream social sciences see emotions only as an add-on to sexuality, as something that can be linked

to sexual behavior, but not something that is genuinely involved in sexual attraction, or that even triggers sexual attraction.

By contrast, my hypothesis is that emotional attraction is the primal attraction and that sexual attraction is random and secondary. I further argue that *sexual attraction follows emotional attraction, and not vice versa*. I am aware that I am contradicting modern sexology in this point and that my hypothesis may sound queer to many psychologists and psychiatric professionals. It's here where my landscape starts and where traditional sexology ends. Despite the contradiction with established science, I believe there is a good chance that my new terminology will be accepted in the future, simply because it is useful—and truthful.

With the transformation we are presently going through, I believe, there is a high probability that the values of intimacy, love and sexuality will be revisited, if not completely revised in a more enlightened society of the future.

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