

EMOTIONAL FLOW

ESSAYS ON LAW, POLICY AND PSYCHIATRY
PETER FRITZ WALTER

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EMOTIONAL FLOW

A HOLISTIC APPROACH TO HEALING SADISM

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Public Domain Edition

Essays on Law, Policy and Psychiatry, Vol. 3

Set in Palatino

Designed by Peter Fritz Walter

Publishing Categories
Self-Help / Emotions

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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.

After a second career as a corporate trainer and personal coach, Pierre retired in 2004 as a full-time writer, philosopher and consultant.

His nonfiction books emphasize a systemic, holistic, cross-cultural and interdisciplinary perspective, while his fiction works and short stories focus upon education, philosophy, perennial wisdom, and the poetic formulation of an integrative worldview.

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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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INTRODUCTION

WHAT ARE EMOTIONS?

What are emotions? To answer this somewhat intricate question, let us look what emotions *do*. The answer is that emotions *heal*. And you may ask what it is that they heal? And I say *emotions heal sadism*.

So we are not yet really in the light, as we don't really know what sadism is. We have heard of it; some people think that sadomasochism is normal, and others say it's a perversion, and others still say that it all depends, for example on the *age of the partners*. But that doesn't really help us to get to know what sadism *is*. I propose to have a functional regard on sadism, and on emotions.

First of all, ours is an intrinsically sadistic society. Second, our task is, individually and collectively, to help our emotions get to *flow* again and thereby heal our individual and cultural sadism.

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You may think it's obvious that sadism is a pathology where emotions are stuck or absent. But in our culture this truth is veiled because the *bioenergetic nature* of emotions is generally ignored.

Hence, it is generally not known what *emotional flow* means and what it does, functionally, in our organism. More than twenty years of research on emotions resulted in my discovery that emotions today still are considered by modern science and psychology as static elements of cognition.

The problem here is that their *energy nature* is generally denied or overlooked in scientific literature.

The truth is that emotions *flow* and that *flow* is what most characterizes the nature of emotions, which is why I speak of *emotional flow*. I would go as far as saying that flow is inherent in emotions in the sense that when the flow is obstructed, the emotion *explodes*, and its polarity is reversed to the opposite.

This change of polarity means that the bioenergetic charge contained in the emotion changes from plus to minus; this in turn leads in most cases to the emotion becoming abrasive, chaotic and destructive, and thereby harmful.

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While natural unobstructed emotions never are harmful, even when they are hot and virulent, such as anger, rage, hate or feelings of revenge, these hot emotions are not destructive per se, but healthy as long as they *flow*. As long as they flow, emotions are temporary and constantly change and cycle. In other words, emotions recycle themselves. This is why it's so important to be *conscious* of emotions because consciousness enhances emotional flow.

Consciousness itself is fluid, which is why it enhances flow. In addition, emotions are *relational* in the sense that they are not isolated in nature, but always to be found within relationships, not forcibly relationships between the beholder of the emotion and somebody else, but prior to such outside communication, *they serve cognitive and communicative functions* inside of the person: emotions, when they are vivid and fluid, open communication links between our *inner selves*. In this function, emotions are to be considered not as 'elements of cognition,' as it's often wrongly stated in psychological literature, but as *patterns* of cognition.

While elements are situational, static and material, patterns are relational, dynamic and immaterial or *en-*

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ergetic. As this is so, emotions cannot be properly understood using the phraseology of mainstream Western science for it deliberately ignores the fact that life is coded in *patterns*.

Without understanding the *energy pattern*, it is impossible to grasp the nature and functionality of emotions. This is so because *emotions are energy*, and not thought or elements of the cognitive process, as modern science still postulates.

Life is energy. It is as simple as that. Historically, in our past, knowledge about life was forbidden and left to alchemists who risked persecution and death if pursuing the only real science that existed at that time: *alchemy*. Yet even during our so-called scientific era of humanity, the basic knowledge taboo continues to persist and the dominators only changed camps. What formerly was the privilege of Church officials, was handed over to scientists.

Paracelsus, Franz Anton Mesmer and Wilhelm Reich, three outstanding researchers, healers and pioneers of holistic science, had to suffer disdain and persecution throughout their lifetimes, most of all by their own professional colleagues. Yet they are among

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the few who understood in the West what life really is made of.

With the discovery of the *Essene* scriptures in the 1920s by Dr. Edmond Bordeaux-Szekely and their worldwide propagation, many of those who were formerly believing in organized religion began to rediscover their true religious identity, and the original *knowledge about life* that was once the tabooed fruit of the tree of knowledge, was found to be an intrinsic part of perennial philosophy.

What was most taboo in this strangely *reductionist* science of the West was the energy, not kinetic energy in the sense of conventional science, which is a quantitative term, but the very energy that animates all living, the *life force* or bioplasmatic energy field.

Such a unified field cannot be quantified because it is subtle and underlying, yet in all non-Western science traditions, this basic field of life, or creator principle, was and is recognized and scientifically explored.

Between *Feng Shui*, which is the Eastern science of the bioenergy, *Essene* teachings, similar traditions in Egypt, India and Persia, and their Western corre-

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lates in alternative healing traditions, there is no fundamental difference.

Paracelsus, Goethe, Mesmer, Reich, Hahnemann and other scientists who originated from the perennial holistic science tradition all were systemic and holistic thinkers and described the inter-connectedness, inter-relatedness, and inherent communication in all organic matter. To find teachings separated that are in reality the same comes from a worldview that is *residual, fragmented, schizoid and separative*, and that sees life as a strange conglomerate of unrelated things.

In reality, life is an *integrated whole* that is conscious, organic and budding of aliveness, vibrant and pure, and in which all the parts are connected and functional. Perennial science, and also modern holistic science paradigms start from the premise that life can only be understood once we view it not as static and physical, but as dynamic and energetic. The same I found to be true for emotions.

This can easily be exemplified by looking at the intrinsic quality of flowing water. Water was always considered by Oriental sciences as a source of healthy *ch'i* energy. This law of energetic flow in the living or-

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ganism, and its corollary, when the energy becomes obstructed, is equally true for emotions.

Freely flowing emotions are healthy and foster growth; they are like flowing water, stocking up and enhancing vital energy, and they change quickly, as water changes its form according to its container. By the same token, emotions turn stagnant when the vital energies *retrograde*, that is when emotions are denied, rejected and blocked, thereby obstructing their free flow, typically by repressing particular emotions. What then happens is that their healthy vital energy becomes unhealthy, and violent.

This was shown by Wilhelm Reich's desert work, which experimentally demonstrated that emotions affected by negative orgone can be retransformed into healthy positive emotions by biogenic body work. Or, to say it in Feng Shui terms, *sha* energy, which is the negative counterpart of *ch'i*, can be retransformed into positive *ch'i* by using a *remedy*.

There are basic patterns of living prior to Feng Shui. They represent overarching patterns that equally apply for Chinese medicine and astrology. Actually, if you really look at it you see that *Feng Shui* which liter-

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ally means 'wind and water' is but the outcome of a very attentive observation of nature.

Holistic sciences are systemic, not mechanical, and see relationships between things and events that are seemingly unrelated. For example, *Feng Shui* teaches how to interact with nature and our environment in a way to positively influence destiny.

—See Peter Fritz Walter, *Basics of Feng Shui: The Art and Science of Sensing the Energies*, *Scholarly Articles*, Vol. 11 (2015/2017).

By observing landscapes and measuring *ch'i* in different landscape formations, this age-old Chinese science has discovered that we can influence the flow of *ch'i* by arranging the relationship of objects in a certain way, be it inside or outside the house, be it in a company or in its surrounding landscape. However, if we start from a basically *static paradigm* that reigned since about Aristotle in the West, we would indeed find it doubtful to act upon the invisible by triggering changes in the visible, or in other terms, to act upon the inside by touching the outside.

A closer look at the principles underlying blessing ceremonies for new houses, for example in Bali, reveals an energy-based concept of life that, similar to

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Feng Shui, assumes that we can purify and transform energies so as to trigger multiple blessings. It is interesting to note that even in the West, before the Church exerted its absolute and tyrannical control of knowledge, forbidding what it called alchemistic research, scientists and astrologers in the West had an understanding of what at the time was called the *ether*.

These alchemists knew about the forces of nature in as much as their colleagues in the East. Paracelsus' large collection of healing remedies and knowledge of *plants' intrinsic vital energies* is deeply rooted in the popular wisdom of the Pagan Germanic culture. We can follow it through until Goethe whose scientific writings were profoundly influenced by that same animistic worldview.

In the following chapters I shall discuss the scientific and psychological grasp of emotions, and how they were understood and explained by *perennial science*, and by Eastern science and philosophy; the next step will logically be to ask how to handle our emotions, and how we can heal pathologies that are created by the mishandling of emotions.

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I will also show how violence, in the various forms that we encounter in modern society, can be paradigmatically explained and understood by using a bioenergetic, functional and dynamic and not a *static and moralistic* grasp of emotions.

CHAPTER ONE

SCIENCE AND EMOTIONS

INTRODUCTION

In this essay we are going to understand that emotions were never truly identified and understood in the Western world because of the general denial to recognize that *life is energy*; recent attention emotions seem to get at some universities is after all necessary, as mainstream science has to catch up with a body of knowledge it so far has persistently ignored and rejected.

The astounding research that Dr. Wilhelm Reich (1897-1957), almost single-handedly, conducted on this important subject, is never even mentioned by mainstream scientists; this ignorance is not based upon rational evaluation. It is probably based upon no evaluation at all, as Reich was rejected in some proven cases by people who have never even read a

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single one of his numerous books. Yet it would be a possible venue to bring in the lost tree of knowledge and integrate a functional and energy-based view of emotions into cognitive psychology and psychoanalysis.

The few researchers who have shown the truth have been shunned and persecuted throughout their lifetimes and their revelations and important findings have not found the acclaim and the interest they truly deserve.

The *emotional plague*, and its foremost tool, *moralism*, is growing instead of decreasing; thus the chance of Western culture growing into an emotionally more balanced and conscious culture has largely been annihilated by the recent upsurge of restorative and fascist forms of government that try to repress scientific and cultural achievements that have been made mostly during the 20th century in matters of holistic research in what emotions are and why we need lively emotions for living peacefully and constructively.

Because of the almost total misevaluation of emotions and the role they play in the healthy unarmored human and animal organism, sexuality has never been

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truly understood; the Freudian dogma that assumes all our sexual emotions being unconscious drives is simply wrong, a myth as so many of his highly acclaimed and slavishly followed theories.

Sex research needs to restart from scratch to see where the truth is in matters of sexual attraction; putting the myths aside, we then clearly see that at the start of every sexual attraction there was an emotional attraction at first; sexual attraction follows emotional attraction, and *not vice versa* as most sexologists believe.

When I say emotions impinge upon our sexual attractions, I do *not* imply this in a mechanistic sense, such as when you experience joy or anger, you react sexually upon it. Not at all. What I am saying is that *emotions are cosmic energy streams* and as such are *consciousness carriers*. In their quality as consciousness carriers, then, emotions make the link between our awareness process and our sexual attractions.

Contrary to mainstream sexology I am saying that all sexual attraction, when it's not repressed and denied, is conscious in the sense that it can easily be controlled. It's only in neurotic or psychotic disorders that sexuality becomes compulsive, especially in sex-

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ual sadism. In the normal case, the natural functional link between emotions and sexual energy streamings makes that we are aware of our sexual processes and thus do not need laws and draconian punishments for controlling them. This is something that really was never understood in the whole of Western scientific history, which is why our whole criminal law system is based upon ignorance, and is *totally ineffective* as far as both passion crime and sexual crime is concerned. Hence, there are political, legal and social policy considerations flowing out from my reevaluation of emotions in the setting of Western culture.

—Peter Fritz Walter, *The Energy Nature of Human Emotions and Sexual Attraction: A Systematic Analysis of Emotional Identity in the Process of the Human Sexual Response* (2014/2017).

Perennial science, especially in China, knew that emotions are *nothing but flowing ch'i*, which is why Chinese medicine can so effectively regulate emotional disorders. As the root cause of many physical diseases are emotional disorders, which are energetic misbalances that somatize, Chinese medicine can cure many more diseases than Western medicine can cure. This is among other reasons why in Asia, sexuality is much better understood than in the West, and

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doesn't encounter the fear that surrounds sexual matters in the Western world. This fear is largely the fear of the unknown, fear created by ignorance and superstition, as the nature of sexuality can't be understood in a society that is completely mechanistic in its understanding of the psychosomatic unity. This is only now gradually changing for the better, but we are still far from the understanding Chinese science has about emotions and sexuality, and their interaction.

Chinese medicine can explain how emotions turn pathological, while Western science and psychology completely tap in the dark here, with the result that sadism is not understood by Western science and psychiatry, and which is why there is no prevention practiced or recommended to hinder sexual and non-sexual sadism from unfolding.

Schizophrenia is a *good test forum* for seeing the validity of what I am saying. Not for nothing schizophrenia was never curable with Western psychiatry, until Wilhelm Reich used techniques very similar to Chinese medicine, and could cure it, probably for the first time in Western psychiatric history. This is because Reich understood that schizophrenia simply is an energy misbalance, an obstruction of the emotion-

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al flow, and is cured once the emotional flow is again intact.

All our cognition, our perception and also the information processing in our brain is dependent upon our emotional flow. When the emotional flow is obstructed, the perception process works upside-down in a sense to create delusions, because the clarity of perception is veiled.

That is why the *functional understanding of emotions* is paramount for the correct *cognitive evaluation* of both physical and mental illness. Functional emotional flow is the foundation for psychosomatic health, it's as simple as that.

THE MYOPIC VIEW

It has often been said that emotions were difficult to grasp by modern research. Under a mechanistic science paradigm, this is inevitable as it has no measuring devices for what is in a *flow condition*. And emotions, if there is one main characteristic that we can be sure of, are in a state of flow, and not like static objects that can be easily observed.

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Science, since about the times of the Industrial Revolution, suffers from a schizoid split between mind and matter, while non-Western scientific traditions recognize that nature cannot be put in either-or concepts that dissect life as early medical science dissected cadavers. This rigid scientific dualism is one of the reasons why Western science remains ignorant to this day about the true nature of our emotions, and *especially about the fact how emotions impact upon our sexual attractions.*

The reason for the split is the lack in Western science of a unifying energy concept as it existed for millennia in the Chinese science tradition as *ch'i*, and in the Indian science tradition as *prana*. For example, with the wistful Chinese science tradition, the perennial science of Feng Shui has formulated the laws pertaining to the cosmic energy. While some rather singular heretics have affirmed a similar science concept in the West, official science has rejected their amazing research with stereotype arguments that clearly were and are consequences of the materialistic worldview.

My research on this subject extends over the last twenty years, and I considered not only perennial Asian science traditions, but also the heretical West-

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ern holistic science tradition as well as recent discoveries in quantum physics, cellular biology, and cell resonance research.

In addition, I have considered spiritual traditions and the teaching of the various religions in matters of consciousness, and I clearly found a unifying theory for the cosmic life energy to be existent as a *perennial science concept*, that however suffers from the lack of a unified terminology. My task was thus to come up with this terminology and formulate it rigorously from A to Z, or rather from E to Emonics.

WHAT EMOTIONS REALLY ARE

Human emotions are not what Western science assumes, or rather projects upon them. They are not part of thinking, while they are well *elements of the cognitive process and thus serve cognition*, and very importantly so because they contain *cosmic intelligence* at a much higher level than mere thought or thinking. They are what we used formerly to call the *mind*.

Now, under the new science paradigm that is being forged under the pulpit of quantum physics, even-

tually scientists agree that the brain and the mind are not synonymous. In fact, latest consciousness research considers the brain as something like an *interface* for the mind, and that assumes that, therefore, the mind is the larger notion, and bears an essential connectedness with the whole of the universe and creation. This holistic view of the brain-mind replaces the former view that saw mind and brain as separated and that gave an undue importance and exclusiveness to the human brain in explaining cognition. Typically, this scientific residue paradigm was unable to explain *extrasensorial perception (ESP)*, *multisensorial perception (MSP)* and generally, *psychic phenomena*.

Now, what Emonics says it that what so nebulously was called the mind could be described by the formula $e \geq \text{emotions}$. This means that e , while it is the larger picture, is contained, without a rest, in our emotions. In clear text, our emotions are directly sparked by divine energy and thus by divine consciousness.

The further message is that not only is e contained in emotions, but that every individual bears a unique cosmic identity code which is a vibrational code, a unique vibrational ID tag that is scannable; paranormals and generally highly sensitive humans can rec-

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ognize this cosmic energy code as an *emotional identity code*.

As I have myself this sensitivity since childhood, I clearly recognize persons in dreams by this vibrational code. For example, it often occurs that I dream of a specific person that I know well, a friend or relative but then forget the dream. Yet after waking up, I experience a clear consciousness hint that lets me intuit that I had a dream about somebody I know well. Thus, what I receive first, is not the dream, but something like a red flag that guides me toward recovering the dream. I only need to sit down and focus, not upon the dream but merely upon that vibration that emanated from the person in the dream.

And typically, doing this for a little moment, I remember the person and the whole of the dream.

The hanger is invariably that *vibrational code* that I intuitively grasp as something like a cosmic identifier that distinguishes that specific person from any other person.

The practical consequences of a unified field theory regarding the cosmic energy are gigantic! To name

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only a few of the more immediate results that this science paradigm would trigger:

- ▶ A direct impact of consciousness upon time;
- ▶ A direct impact of consciousness upon psychic health;
- ▶ Consciousness-travel back in time and forward in time;
- ▶ Space ships that fly way above the speed of the light;
- ▶ Full dominion for handling psychosomatic disease;
- ▶ Full dominion over emotional and sexual conditioning;
- ▶ Intelligent and smooth handling of sexual paraphilias;
- ▶ Consciousness-based, not morality-based education;
- ▶ A deeper understanding of love as an Emonics key;
- ▶ and many more.

HOW EMOTIONS BECOME PATHOLOGICAL

In fact, generations back in time Chinese wisdom and science were already knowledgeable about the true roots of life and the fundamental metarational connectedness and cyclic nature of all living. Chinese Medicine always saw emotions as directly related to the flow of the bioenergy.

Traditional Chinese medicine emphasizes the relationship between diseases and emotions. Seven emotional factors are recognized: joy, anger, melancholy, worry, grief, fear, and fright. They are the main pathogenic factors of endogenous diseases.

These seven pathogenic emotions are physiological reflections of the human state of mind or are induced by environmental factors. Under normal conditions, these physiological phenomena will not cause disease. Only when emotions get out of balance, losing their kaleidoscopic nature by one emotion dominating another, then they may induce long-standing changes that result in diseases. Pathogenic emotional factors are considered capable of disturbing the functional activities of *ch'i*, the bioenergetic flow.

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Traditional Chinese medicine considers that the normal or abnormal function of an unrestrained and free flowing *ch'i* is directly related to emotional activities, and that the mental state is not only dominated by the heart but also the liver. When *ch'i* activities are normal, the body enjoys a harmonious circulation of *ch'i* and blood, an easy mind and happy emotions. If there is a dysfunction in the free flow of *ch'i*, it will directly affect the individual's emotional state.

According to Wilhelm Reich, sweet and melting organ sensations are the natural state of a bioenergetically freely flowing organism. The vital energies are in a *continuous flow* and they are enhanced when we love and feel attracted to another organism. The two organisms then begin to vibrate *in unison* which reinforces the bioenergetic streaming in each of the organisms.

Streaming is something that the normal unarmored character can perceive, usually as heat or a nice hot flow circulating from the top of our head until our toes, and back. However, as in our culture from babyhood our body sensations are veiled, repressed and called sinful and bad, the organism's vitality begins to shrink and finally, usually within or after puber-

ty begins to exhibit characteristics of an armored or sadistic character.

The *sadistic character* is the result of a bioenergetic lock that comprises primarily the pelvis region, the upper neck and the region between the eyebrows. In these regions, muscles are particularly crisp and inhibit the free flow of the vital energy.

What happens is that emotions that normally are warm and agreeable are perceived as threatening and anxiety-inducing. Typically, more the person is locked in neurosis, which represents reduced perception, the more the natural organ sensations are perceived as alien to the organism and thus as outside forces. This is particularly pronounced in the extreme case of a total bioenergetic lock that we know as schizophrenia.

Emonics confirms what Michel Odent states in his books, that is *emotions are fully functional modes of perception*, genuine antennas of lucid and aware consciousness.

While this view was heretic under the schizoid Newtonian or Cartesian worldview, it is now gradually becoming the natural ingredient of a truly holistic science paradigm that we are presently formulating un-

der the spell of the rigorous and highly paradoxical science of *quantum physics*.

WHAT MODERN SCIENTISTS SAY

I thus summarize that emotions have never truly been identified and understood in the Western world because of the general denial to recognize that life is energy, and not some mystic godly ejaculation into matter.

It may sound circular, or it even may be a tautological assumption. Well then, be it! That must logically be so within an uroboric and self-reflecting universe where *e* is both the beginning and the end, the me and the you, the all and nothing, creation and destruction, the no-time and the all-time, and all this all at once.

Amit Goswami said it so eloquently, and of course also with much more competence and expertise than I can say it. In his recent book *The Self-Aware Universe* (1995), the well-known quantum physicist writes:

Almost a century ago, a series of experimental discoveries was made in physics that called for a change in our worldview. What started showing up were ... anomalies

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that could not be explained by classical physics. These anomalies opened the door to a revolution in scientific thought. (Id., p. 24)

Because of the almost total misevaluation of emotions and the role they play in the healthy unarmored human and animal organism, *sexuality has never been truly understood*. Hence, the Freudian dogma that assumes all sexual emotions being 'unconscious drives' is simply wrong, a myth as so many of his highly acclaimed and slavishly followed theories.

Sex research needs to be reformed so as to see where the truth is in matters of sexual attraction. Applying a holistic science paradigm to psychology and sexology and putting the myths aside, we then see that at the start of every sexual attraction there was an *emotional attraction* at first; sexual attraction follows emotional attraction, and *not vice versa* as most sexologists believe.

Baron d'Holbach (1723-1789) said that knowledge becomes comprehension *when it swings with emotion*. It has often been asserted that emotions were difficult to grasp by modern research. This may be true, but mainly because of the nature of modern science, and its neurotic split between mind and nature,

whereas in what Riane Eisler called the *partnership worldview*, mind is imbedded in nature in the sense that our mind is part of a larger, more universal mind that inhabits all beings, animated or inanimate. By the same token, almost all non-Western cultures recognize the energy nature of life and living. These are some of the major reasons why Western science remains until today almost ignorant about the true nature of our emotions, and especially how they impact upon our sexual attractions. Fritjof Capra, in *The Turning Point* (1982/1987) notes:

In human biology masculine and feminine characteristics are not neatly separated but occur, in varying proportions, in both sexes. Similarly, the Chinese ancients believed that all people, whether men or women, go through yin and yang phases. The personality of each man and each woman is not a static entity but a dynamic phenomenon resulting from the interplay between feminine and masculine elements. This view of human nature is in sharp contrast to that of our patriarchal culture, which has established a rigid order in which all men are supposed to be masculine and all women feminine, and has distorted the meaning of those terms by giving men the leading roles and most of society's privileges. (Id., p. 19)

The same split between *mind* (*yang*) and *matter* (*yin*), so typical for occidental ignorance, is reproduced in our culture by matter medicine that is yang

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and authoritarian, a typical male profession—while in antiquity it was a female profession. It's a *bullet science* that tries to jerk out unwanted intruders in the form of bacteria and viruses, with the doctor as war marshal, the laser gun in his hand to cut off cancer tumors. It's a *frontline science* running with the dullness of soldiers rather than marching with the enlightenment of wistful healers. Capra notes that our society has consistently favored the *yang* over the *yin*—rational knowledge over intuitive wisdom, science over religion, competition over cooperation, exploitation of natural resources over conservation, and so on. (Id., p. 22). In fact, generations back in time we were much more knowledgeable about the true roots of life and the fundamental metarational connectedness and cyclic nature of all living. Capra writes:

According to Chinese wisdom, none of the values pursued by our culture is intrinsically bad, but by isolating them from their polar opposites, by focusing on the yang and investing it with moral virtue and political power, we have brought about the current sad state of affairs. (Id.)

One of the few *if not the only* Western researcher who has understood the role of emotions was Wilhelm Reich. In a case report entitled *The Schiz-*

ophrenic Split (1945/1949/1972), Reich states on page 45:

Emotions are bioenergetic, plasmatic, and not mental or chemical or mechanical, functions.

Chinese medicine always saw emotions as phenomena that are directly related to the flow of the bioenergy. To repeat it, traditional Chinese medicine emphasizes the relationship between diseases and emotions and recognizes seven emotional factors, *joy, anger, melancholy, worry, grief, fear, and fright*. They are the main pathogenic factors of endogenous diseases.

These *pathogenic emotions* are physiological reflections of the human state of mind or are induced by environmental factors.

Under normal conditions these physiological manifestations of emotions will not cause disease. However, if the emotions are too stressful and constant, or the patient is too sensitive to stimulation, they may induce acute and long-standing changes that result in disease. Pathogenic emotional factors are considered capable of disturbing the functional activities of the *ch'i*, the bioenergetic flow. For example, according to an ancient Chinese saying, 'Anger makes the *ch'i* rush

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upward, overjoy makes the ch'i circulate slowly, grief consumes ch'i, fear causes ch'i to flow downward, fright makes ch'i flow disorderly, and overthinking leads to ch'i stagnation.'

Traditional Chinese medicine considers that the normal or abnormal function of an unrestrained and free flowing *ch'i* is directly related to emotional activities, and that the mental state is not only dominated by the heart *but also the liver*. When *ch'i* activities are normal, the body shows a harmonious circulation of *ch'i* and blood, an easy mind and happy emotions. If there is a dysfunction in the free flow of *ch'i*, it will directly affect the individual's emotional state.

Fritjof Capra affirms that Wilhelm Reich's *orgonomy* quite closely and accurately reflects the energetic truth that was always recognized in Eastern science and worldview:

It is evident that Reich's concept of bioenergy comes very close to the Chinese concept of ch'i. Like the Chinese, Reich emphasized the cyclical nature of the organism's flow processes and, like the Chinese, he also saw the energy flow in the body as a reflection of a process that goes on in the universe at large. To him bioenergy was a special manifestation of a form of cosmic energy that he called orgone energy. Reich saw this orgone energy as some kind of primordial substance, present

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everywhere in the atmosphere and extending through all space, like the ether of nineteenth-century physics. Inanimate as well as living matter, according to Reich, derives from orgone energy *through a complicated process of differentiation*.

—Fritjof Capra, *The Turning Point* (1987), p. 378.

The mentioned case study on schizophrenia that Reich conducted is highly revealing. Actually, it shows not only that schizophrenia is a purely emotional or biophysical disturbance—while the mental state of the patient is impeccable, and in most cases even superior to a control person.

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Schizophrenia is not a mental illness. But beyond that insight, Reich's case report gives us hints on the nature of emotions. Reich notes repeatedly that schizophrenia comes about through the repression of our perception of emotions. Early in childhood we all have been told that the hot melting feelings that we experience when we feel attracted to a person are *bad and guilt-inducing* and have to be blinded out. Sweet and melting organ sensations are the natural state of a freely flowing organotically rich organism.

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Vital energies are in a continuous flow and they are enhanced when we love and feel attracted to another organotic organism. The two organisms then namely begin to vibrate in unison which reinforces the organotic streaming in each of the organisms. This streaming is something that the normal unarmored character can perceive, usually as heat or a hot streaming flow circulating from the top of our head until our toes, and back. However, as in our culture from babyhood our body sensations are veiled, repressed and called sinful and bad, the organism's vitality begins to shrink and finally, usually within or after puberty begins to exhibit characteristics of an armored and sadistic character. In *The Schizophrenic Split (1945/1949/1972)*, p. 36, Wilhelm Reich states:

The general deterioration of the organism in later phases of the process is due to chronic shrinking of the vital apparatus, as in the cancer biopathy, though different in origin and function. The shrinking carcinomatous organism is not in conflict with social institutions, due to its resignation. The shrinking schizophrenic organism is full of conflicts with the social pattern to which it reacts with a specific split.

The sadistic character which is the predominant character structure within the Western industrial culture is a bioenergetic setup where most of the or-

gonotic centers of the body are *locked*. Among these locked body parts are primarily the pelvis region, the upper neck and the region between the eyebrows. In these regions, muscles are particularly crisp and inhibit the free flow of the vital energies.

What happens in this condition is that emotions that normally are perceived as warm and agreeable, are perceived as *threatening and anxiety-creating*. The more the character is locked into a denial pattern, the more the natural organ sensations are perceived as alien to the organism and thus as outside forces. This is particularly pronounced in the extreme case of organotic blockage that we know as schizophrenia, as Reich has vividly demonstrated in his case report and his writings on the characterological armor. But schizophrenia is only an extreme case of what potentially is already present in the civilized repressed human. We can clearly distinguish *two levels of paranoia*, a socially accepted paranoia and schizophrenia. The difference is not one in quality but only one of degree.

The first vintage is religion, or what is commonly called religion, especially Christian religion. The devil, in Christian religion is exactly all those desires and longings that are disintegrated and kept at stake by a

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strong rigid character armor and that, thus, are perceived as alien by the person, alien both in the sense of outside of the body and in the sense of guilt creating. One step ahead we are right in the circus of schizophrenia. It's really only a small step, after all, because the whole crazy belief system is already fully developed in socially accepted paranoia in the form of organized religion. As Reich remarks:

In contradistinction to the schizophrenic structure, the structure of homo normalis keeps one or the other of the contradictory structures continually in a state of repression. Thus, in homo normalis, the split of the personality is hidden. (Id., p. 17)

From these important insights, Reich reached alarming conclusions regarding the structure of our society as a whole:

Thus, we must conclude that the mental functions of self-perception and consciousness are directly related to, and correspond to, certain bioenergetic states of the organism, in kind as well as in degree. (Id., p. 45)

This means as Michel Odent stated, that emotions are *modes of perception*. The view that emotions are genuine antennas of lucid and aware consciousness is highly uncommon in our Western science tradition.

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It is a heretic view. However, it is the prevailing view in most non-Western cultures and especially in shamanic tribal cultures. Reich also is confirmed in most of his findings, especially regarding the nature of emotions, by channeled messages such as Jane Robert's *Seth* visions and others.

—Jane Roberts, *The Nature of Personal Reality* (1994) and *The Nature of the Psyche* (1996), Barbara Marciniak, *Bringers of the Dawn* (1992), Sanaya Roman, *Opening to Channel* (1987), and Wendy Munro, *Journey into a New Millennium* (1997).

What, then, are the consequences of these fundamental insights in the nature and the role of emotions for childhood, and the conditions children are subjected to within emotionally repressive cultures?

Wilhelm Reich has extensively researched on this particular topic; his last book, *Children of the Future* (1950/1983), was devoted to it. Reich wrote this important book so late in life because he was very careful with applying his far-reaching findings to children and early child rearing.

Eventually, because of his long-term friendship and exchanges with Alexander S. Neill, the founder of *Summerhill*, Reich then decidedly began looking into

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the process of muscular armoring and the early emotional shrinking of the bioplasma observed in neurotic babies.

—See Wilhelm Reich, Alexander S. Neill, *Record of a Friendship* (1982), Alexander S. Neill, *Summerhill* (1984), Alexander S. Neill, Albert Lamb (Editor), *Summerhill School: A New View of Childhood* (1995, Matthew Appleton, *A Free Range Childhood: Self-Regulation at Summerhill School* (2000).

Long before *Frederick Leboyer* and *Michel Odent* and the fashionable approach to so-called *nonviolent childbirth*, Wilhelm Reich showed the disastrous effects of *early emotional and tactile deprivation* during conventional birthing and infant circumcision, as they are common practice in the United States. Based upon his work with neurotic and psychotic patients, Reich concluded that most misperceptions of reality can be traced back to early childhood and have their roots in early life-denying prohibitions and repeated harsh punishments of small children.

Historically, as many studies have shown, small children were considered as insensitive or, as for example in the Calvinistic belief system, generally sinful creatures.

—See, for example, Lloyd DeMause (ed.), *The History of Childhood* (1974). See also Herbert James Campbell, *The*

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Pleasure Areas (1973), James W. Prescott, *Body Pleasure and the Origins of Violence* (1975), R. B. Textor, *A Cross-Cultural Summary* (1967) and James W. Prescott, *Deprivation of Physical Affection as a Primary Process in the Development of Physical Violence* (1979), pp. 77, 78. See also R.E.L. Masters, *Forbidden Sexual Behavior and Morality* (1962).

Reich corrects this wrong perception, stating:

If no severe damage has already been inflicted on it in the womb, the new-born infant brings with it all the richness of natural plasticity and development. This infant is not, as so many erroneously believe, an empty sack or a chemical machine into which everybody and anybody can pour his or her special ideas of what a human being ought to be. It brings with it an enormously productive and adaptive energy system which, out of its own resources, will make contact with its environment and begin to shape that environment according to its needs.

—Wilhelm Reich, *Children of the Future* (1950), p. 20.

When Reich examined healthy babies raised in a way that is bioenergetically correct, without having suffered birth or other trauma, babies who enjoyed a loving and supportive upbringing and who received lots of tactile affection, he found that these babies did not at all resemble to the kind that for example were known to Sigmund Freud when he established his theories. In one word, these children, like little *David*, have no sadistic drives at all:

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His body was soft; it yielded easily to any kind of passive movement. There was no rigidity, apart from some restriction in the pelvis, which will be discussed later. His skin was warm and radiated organotic heat, particularly in the region of the solar plexus. His parents reported that when he slept his ears became red and his face strongly flushed. His gait was coordinated, soft and yielding. There was no imbalance; he caught his balance easily when he tripped. He ran well and was very active most of the time. David gave freely, shared what he had, but got desperate when other children only took from him without responding to his kindness. Even as a small child he used to share things with his parents or other children. He was not taught to do so; these qualities developed quite spontaneously. We may assume with some certainty that an organism which yields to its natural emotions is also inclined to be outgoing in other respects. The parents admitted they had often wondered and worried about how this yielding attitude would affect his later existence when he met the 'take, hit and run' attitude of armored character structures. David was social to a very high degree; he got along with nearly everyone and made friends easily. On the other hand, he disliked noise and roughness intensely. (Id., pp. 26-27)

This was with even more convincing clarity visible by the fact that *David* and others of those freely raised children had no interest at all in playing with their feces, as Freud had considered it as a normal behavior for a baby or toddler. Reich's findings clearly invalidated Freud's assumptions and showed that

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Freud was creating myths as his findings were generalized too much, based upon repressively raised children, and then declared valid for all children.

Neither was he in any way taught to be regular or clean. He showed repugnance to excretions of his own accord. This fact is in agreement with the natural cleanliness seen in dogs, cats, research mice, etc. Thus tales about ,natural, inherited' liking for fecal pleasures turn out to be a myth, which came about because psychoanalysis derived its observations from armored character structures and mistook secondary drives for naturally given tendencies. This mistake led to the notion that the child is born with inclinations towards dirtiness and has to 'sublimate' its pregenital anal desires. The observations were correct, but they pertained only to already distorted human structures. (Id., p. 29)

From his observations, Reich again extrapolates and lets us perceive the high political impact of his findings:

The peace revolutions are, at best, no more than desperate attempts at curing political malignancy, and they probably are the worst means of cheating people out of peaceful lives in the interests of political power machines. On the other hand, knowledge of how to prevent the development of sadism in our children would make most of the campaigning for peace unnecessary. There would be no secondary-drive structure in the human animal on which to build for wars. (Id., p. 31)

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Thus, to conclude, Reich's research on infants and adults shows that the sadistic structure of modern man, the general high destructiveness of large civilizations and the craving for authority in most of little men in our world are not inborn faults in the human setup, as most religions have taught, but are secondary pathological effects of anti-life education and repressive, sadistic and brutal child rearing that disregards most of the emotional and tactile needs of the child. In children raised in orgonotic and tactile abundance, Reich observed exactly the qualities that we wish were common characteristics of the human condition: fearlessness, honesty, flexibility, emotional balance and high contact ability. (Id., pp. 33-34)

CHAPTER TWO

HANDLING EMOTIONAL FLOW

INTRODUCTION

We were asking how we can handle our emotional flow? I have explained that emotions are streamings, currents that are *manifestations of the bioenergy*, and thus are fluid. Thus we can talk of *emotional flow*, or *emonic flow*, which by itself is a signal that there is life. Systems research shows that where there is life, there is flow. When our blood flow is obstructed, we die within a few minutes. Without flow, there is no life; by analogy, without emotional flow, there is no emotional life.

Many people in our culture are *emotionally dead* because education or abuse has triggered in them a 'No' response to life, with the result that they suppressed some of their emotions. Narcissism, as a pathology, is characterized by the fact that the person

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has become like an automaton, speaking in monologues, unable to relate empathetically to another. The reason is that the emotional flow is blocked. In schizophrenia, as Wilhelm Reich has shown, the same etiology applies. Schizophrenia has nothing to do initially with a mental disturbance but is purely an emotional stuckness that can be healed.

In addition, alternative cancer research and therapy, as it is applied, for example, by Simonton & Simonton in California, is an approach that cognizes and systematizes the impact of emotional wounding on the whole of the mindbody, considering the wounding itself combined with a certain lack of ability to handle emotional wounds, as the prime factors in the etiology of cancer.

The five basic patterns that regulate our emotional states are *flow*, resulting in change, *intuitive intelligence*, or Tao, *duality*, represented by the alternating cycle of *yin* and *yang*, *interactivity*, symbolized by the *five elements* interacting upon each other, and *equilibrium*, typically to be recognized in the fact that there is balance and harmony. Please not that this concept of equilibrium is not to be confused with the same term in systems theory. Applying the terminolo-

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gy of systems theory, living systems are namely far from equilibrium, as the state of equilibrium would equal death.

All emotions are *interactive* in the sense that they are linked together in what I call a dynamic 'kaleidoscope;' this means that when you suppress one emotion, you suppress them all. This is exactly why people can be emotionally numb, as we have seen above, because for this to happen, it is *not* required to suppress *all* emotions, but just *one of them*. If a person, for example, suppresses *rage*, the person will never be able to achieve *courage*, because *courage* is the higher octave of *rage*, functionally speaking.

The same is true for *mourning* and *individuation*. When a person suppresses *mourning*, the state typical after a transformation, after leaving behind a serpent skin, the person cannot grow emotionally, and *individuation* will be greatly impaired. Else, when a person suppresses *sorrow*, she cannot attain true *joy*, etc.

Thus the lesson to learn is to handle emotions constructively in the sense of *accepting* them, of *understanding* them, and of *integrating* them. It namely means that 'controlling' emotions is the wrong approach, as it's counterproductive, bringing about a

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state where emotions become more and more unruly and difficult to handle.

All crime is in last resort the result of too much of control, not of too little of control, while this is generally not understood in most cultures in the world that are based on a principle of 'high morality', or where the general approach to life is *principle-ridden* instead of yielding and spontaneous.

From a policy-making perspective, morality is about the worst policy principle that ever was coined to regulate human behavior. In other words, morality is the very contrary of *love*; it's love that is the prime energy life is founded upon, not morality.

EMOTIONS ARE FUNCTIONAL

Our emotions are functional. They can only be understood if we grasp their nature as *e-motion*, bio-electric motion. Emotions are actually bioelectric currents. The subtle emotional body was known to parapsychologists, psychics and bioenergy healers since times immemorial: it is part of our ethereal body, a shining fluid shell that surrounds our physical body, a few inches away, transparent and invisible. Humans,

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for the psychic, are eggs; the form of the *ethereal body* is egg-like and wobbling, always in dynamic exchange with the environment, a 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; is a very good metaphor for life as a whole, and also for our emotions. Emotions recycle, they are not linear, and they are not static, but dynamic. Their predominant characteristic is change. I express this truth by speaking of a *kaleidoscope of emotions*. When blocking one emotion, you block them all.

Once 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

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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-expression, I get closer to the truth because language is often significant. Osho states that emotions do connote *motion*, and thus movement.

An e-motion is a movement out of something and into something else. An ex-expression describes the fact of pressing, squeezing something out. 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 an *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.

The essential characteristic of e-motion thus is that it is but the continuous movement of the cell plasma

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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 these expansion and contraction movements in the plasma responding to the nature of the incoming emotional 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.

The late Dr. Alexander Lowen, a Reich student and one of the most famous bioenergy practitioners worldwide, described in his book *The Language of the Body* (1958/2006) an unusually overwhelming emotional experience. His wife had experienced an intense joy at the prospect of going abroad. She was literally 'beside herself' with joy, he writes. Lowen reports that the experience lasted several hours, during which her ethereal body or spirit body was being charged with energy and was felt to be in direct contact with the cosmos. He writes on p. 308:

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Bioenergetic analysis enables us to advance an explanation for these phenomena which, while it cannot be *experimentally confirmed* at present, offers a good working hypothesis. Excitement manifests itself by increased motility but we must also assume that the increased motility is the result of an increase in the bioenergetic charge of the organism. This increased charge pervades all the tissues and shows in the warmth and color of the skin and in the sparkle of the eyes. As the charge grows stronger its effects transcend the body proper. The atmosphere in the immediate vicinity of the organism becomes charged and the organism loses the sense of its customary boundary. Once this limiting barrier has been transcended, the ego is overwhelmed and flooded. Psychologically speaking, the id is in immediate contact with the universe. One's feelings confirm this insight. It is as if one is in the grip of forces *mightier than the self*, like a mote in the air or a piece of driftwood in the ocean. Bioenergetically, the interaction is between the core and the cosmos.

Lowen concludes that because of the plasmatic nature of emotions and the fact that they are bioenergetic streamings located in the aura or luminous body, the ethereal body can actually transgress the boundaries of the physical body. What then happens is namely that the person will perceive a 'translocation,' outside of the physical body, a feeling that suggests to the person to look at herself. This is quite a common experience also in psychedelic experiences,

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as for example with LSD, mescaline and otherentheogens, as reported by researchers.

—See, for example, Albert Hofmann, *LSD, My Problem Child* (1979/2005) and Stanislav Grof, *LSD: Doorway to the Numinous* (1975/2009), as well as Aldous Huxley, *The Doors of Perception and Heaven and Hell* (1954/1994).

What that means in practice is that our perception is not located, as traditional psychology still makes believe, in the brain, but in the luminous body, the human energy field. It's here where our emotions are, and thus, as a matter of functional logic, emotions and perception are in *direct interchange*. In other words, we can say that emotional charge enhances the vivacity and accuracy of perception. This insight really contradicts the mechanistic view that sees cognition and emotions as separate. To comprehend the bioenergetic reality of emotions, one cannot be but struck by the evidence that emotional flow directly impacts upon perception, and thus is ultimately a matter of individual and collective sanity.

WHAT IS EMOTIONAL FLOW?

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. 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 cause to happen 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. It is not just a word game; language describes organ sensations. This is so because our body movements reflect our *inner bioplasmatic movements* in a stunning manner. What is

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conveyed here is not a singular phenomenon, but a sort of holistic total expression of our being, a *Gestalt*, 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 emotions need to be expressed. Impression is the bioenergetic flow of the e-force 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 ir-

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reparable 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 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!* And 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: those who suppress their anger.

Alternative cancer therapists such as Dr. Carl Simonton focus 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, and that means

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in the first place, the whole *emotional* life of the patient, or rather their lack of an emotional life, their suppressing basic emotions since years if not decades.

—See Dr. O. Carl Simonton, et al., *Getting Well Again* (1978).

Cancer, truly, is a problem of cellular communication, much as all of our emotional problems. It was established by Simonton and other alternative cancer therapists 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 thus can be said to represent an *emotional disturbance*, just that, and not an incurable fate that needs bullet medicine and expensive chemotherapy. The emotional disturbance is most often brought about by a *lack of inner communication* on an emotional level, earlier in life. In fact, the same principles that are valid for energetic

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and systemic processes in the cosmos, nature and our organism are valid for emotions.

The five basic patterns regulating our emotional states are:

- ▶ 1 Change (Flow)
- ▶ 2 Tao (Intelligence)
- ▶ 3 Yin and Yang (Duality)
- ▶ 4 The Five Elements (Interactivity)
- ▶ 5 Balance and Harmony (Equilibrium)

1) CHANGE (FLOW)

The I Ching, a five thousand years old wisdom and oracle book from China, also called *The Book of Changes*, represents in its sixty-four hexagrams millions of possible combinations of change. In fact, change is only in part dependent on our acting and influence upon destiny by our conscious and unconscious thought and emotional patterns; change also depends upon cyclic change processes that are rooted in cosmic processes, although most of us today ignore them.

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Studying the I Ching since many years, I am aware that there is no end in finding out about the deep mystery of life, and that there are and will be no masters in it. Change and its laws are a mystery. However, the I Ching, if consulted regularly, brings in our lives a factor of predictability that is very valuable in unstable times or phases.

What the I Ching basically teaches is that stability cannot consist in rigidly adhering to a present situation or status quo but only in the capacity to *flexibly and intelligently adapt* to the changes that life invariably brings about, and to predict those changes to some extent. The same is true for our emotions; they 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.

2) TAO (INTELLIGENCE)

The principle of Tao admits the existence of one single undivided force or energy, or state of emptiness as the source of all life and creation.

The Tao is considered as the superior principle: it is supremely intelligent, supremely proficient and supremely wise in selecting the right measures, the right potential and the right moment for every thing to be realized in its greatest possible form and content. The Tao is by no means a mental concept like for example the god concept of Christianity, Judaism or Islam, but a driving force inherent in nature, that we could also call *creator principle* or cosmic intelligence. The Tao is within us, not outside. It is within all. It cannot be seen or heard, yet is omnipresent. In 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.

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This intelligence is equally present in our emotions. Emotions have their own intelligence. They act and interact with each other in an intelligent way. That most scientists have not yet noticed this and that Western science and psychology still are almost blind to emotional wisdom has to do with our patriarchal past, while since a few decades this sad picture is changing: 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 them. And we may really want to listen to them as in many cases when emotions get out of hand, they give 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

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better in an IQ test if their emotions are non-obstructed and alive 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 designed. It is self-evident 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.

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 lives, they tend to adhere to a highly reductionist pragmatism that excludes any holistic reality and distills their beliefs in an arrogant dominator doctrine that is backed by Darwinism and mainstream science.

These people are not only emotionally blocked, but truly dangerous because they are capable of any atrocity, can it only be justified by so-called 'pure log-

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ic'. Emotions, for them, are human weaknesses or just junk, and they are here on the same line of reasoning as biotechnologists who declare all the unused parts of our DNA as junk.

In the contrary, emotional intelligence enhances linear logical intelligence, instead of interfering negatively with it. The intelligence of the late physicist Albert Einstein, while he was certainly a brilliant logical thinker, was predominantly *emotional* intelligence. Einstein, in daily life, was all but a dry 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 very high level of fantasy and childlike behavior. Einstein came over as an artist or a daydreamer, if not a street peddler. Few would have guessed that he was the greatest mathematician and physicist of the 20th century and one of the greatest geniuses 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.

—See Peter Fritz Walter, *Creative Genius: Four-Quadrant Creativity in the Lives and Works of Leonardo da Vinci, Wilhelm Reich, Albert Einstein, Svjatoslav Richter and Keith Jarrett*, Great Minds Series, Vol. 2 (2014-2017).

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Once we understand the *functional nature* of our emotions, and their inherent intelligence, we will perhaps stop brushing them off or belittling them as something that only applies for 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 thwart 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.

3) YIN & YANG (DUALITY)

The primordial energy, when working on the earth plane, manifests in dualistic form, as two complementary energies, *Yin and Yang*. Both of the energies can be associated with certain characteristics. *Yin* can be associated with the female principle; this does however not mean that it is identical with it.

We talk about corresponding characteristics or elements, and the system as such is one of corresponding relationships. Accordingly, *yin* can be said to cor-

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respond with water, the female principle, the color black, the direction down or a landscape that is flat. *Yang* can be said to correspond with fire, the male principle, the color white, the direction up or with a landscape that is mountainous. In every *yin* there is a bit of *yang*, and in every *yang* a bit of *yin*. This bit is the essence that is multiplied once the point of culmination has been passed.

What that means is that for example *yin* moves towards its fullness in order to culminate and swap its nature into *yang*. *Yang*, when it culminates, becomes *yin*. That is why we can say change is programmed into the very essence of the *yin-yang* dualism and thus, change cannot be avoided. We can even go as far as saying that the very fact of change is the proof that we deal with a living thing. If there is no change, there is no movement and, as a result, no life. Life is change, living movement.

The *yin-yang* duality principle is very far-reaching. It also encompasses the art of cooking. The Tao of cooking prescribes that every dish should be composed in a way to balance *yin* and *yang* and the four tastes sweet, salty, sour and bitter. Every vegetable, every kind of meat or fish, and every other food has

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been qualified by the sages of old to be either *yin* or *yang*.

This knowledge forms an essential part of the Chinese system of health care and of the martial arts, which can be expressed in the slogan 'food is medicine'.

In the martial arts, the same principle applies. The beginner of learning the art of Kung Fu is developing consciousness. And second breathing. The right way of breathing stresses that we exhale on the effort. It is not the muscles that do exceptional things, but breath or *prana*. In Kung Fu exercises the perfection of the movements is impossible to achieve if the breathing technique is wrong. You can even say that the movements have no value in themselves besides forcing us to breathe correctly. By balancing *yin* and *yang* in our mindbody, the very source of our being, the Tao within us becomes activated and can more easily guide us and enrich us from inside. It is our true power. But without balancing *yin* and *yang* in our mindbody, its power is spoilt by the many negative influences that modern life inflicts upon it.

Our emotions, like all in life, are reigned by the *duality principle*, they ebb up and they flow down,

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they increase and they decrease, and eventually they go through a culmination point and then change. Let me demonstrate this again with an example. When you are enraged, your rage will increase until it reaches a culmination point. What happens when it 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 all 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 our childhood, are 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. This metaphor fits emotions very well.

Our emotions are 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

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bioenergy, completes the white beam. As you know from optics, 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 that flows through your organism. When you block one of the emotions, that part of the frequency is lacking or becomes distorted.

As a result, your white beam of vital energy will not be really white anymore 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.

4) THE FIVE ELEMENTS (INTERACTIVITY)

The principle of the five elements suggests that nature is *interactive* and in a continuous process of transformation. The five elements wood, fire, water, earth and metal are mutually constructive and also mutually destructive.

For example, wood is positively enhanced by water whereas water destroys fire. These two parallel

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processes of creation and destruction can be seen as two circles or cycles, a *cycle of creation*, and a *cycle of destruction*.

The principle of the five elements teaches us that nothing in nature is static or stagnant, but that all is subject to continuous flow, continuous change. It also teaches us that all elements naturally interact with each other, mutually depend on each other, and that nothing is really isolated. As a result, we can verify if our understanding of nature is in accordance with the laws of nature.

Studying and observing these laws, we notice a high degree of *interdependence* in nature and a high *interactivity*, a fact that in the Western sciences has only recently been given the focus it deserves. It is modern systems theory that deals with the interactive processes in nature.

The principle of the *five elements*, as simplistic as it may seem on first sight, is a wonderful teacher of real-life functions that can help us to correct our way to see the world, ourselves and others and to more accurately evaluate the impact that every single of our actions might have on life as a whole. It is the point of departure of a holistic view of life.

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Our emotions are *interactive* in two ways, they interact with each other and they interact with the environment, 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 findings that Wilhelm 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.

Adolf 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 knew that emotions are fluid and can be transmitted, be they positive-constructive or negative-destructive. Many people however quote this as an example for declaring emotions themselves as destructive, which is of course 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 convincing the masses of their good intentions and committed attitude. Well-known examples are John F. Kennedy, Martin Luther King Jr., Mahatma Gandhi, or Nelson Mandela.

When we look at interactivity of our emotions, we can observe that it 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 that will prolong an emotion and really can lead to destructive effects. When I am enraged and try to

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not be enraged, this very effort to suppress my anger will rather make it worse and the emotion may become uncontrollable as a result.

5) HARMONY (EQUILIBRIUM)

Harmony is a state of balance where all self-regulatory processes in a living system are working smoothly, and in synch, and where nothing obstructs the natural flow of the *ch'i*. *Yin* and *yang* may be in balance, or there may be a cyclic predominance of *yang* or of *yin*, but this does not disturb the balance because it is within the cyclic and changing nature of living organisms.

Harmony or equilibrium, as a state of natural health and functionality must not be confounded with the modern term *equilibrium* that is used by biology. We face here even a *blatant contradiction* between the vocabulary used by ancient sages and our modern science terminology. As we know that all living systems function far from equilibrium, the fact that equilibrium, in living systems, has been reached, means that the system is going to die. By contrast, harmony as a pattern of living, which was recognized not only by Chinese wisdom but generally by perennial sci-

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ence around the world, is a state of healthy growth of a system, where all natural functions run undisturbed. We could also speak of *positive growth*. An example to the contrary would be a cancer cell, where the natural growth processes have been severely impaired and where growth has become excessive. According to the teachings of the Chinese sages, the naturalness and smoothness of growth is a characteristic of healthy living, while rushed hurried growth is held as dangerous and unwise.

Emotions naturally are in an equilibrium. None 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 the process of 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 Western society 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

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time trying to bring about emotions they judge 'good'.

The moralistic judgmental attitude toward emotions is 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 their bioenergetic flow.

THE KALEIDOSCOPE OF EMOTIONS

Emotions are streams of vital energy; they follow natural flow principles. *All emotions are interconnected.* This means that their kaleidoscopic nature makes them alternate and follow their intrinsic logic – which is not the logic of our intellect, but the intelligence of the body. I use to express this fact in the *koan* 'At twelve, I'm angry, and at twelve twenty I'm hungry'. Let me explain this organic functionality of emotions with three examples:

- ▶ Rage and Courage

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- ▶ Mourning and Individuation
- ▶ Joy and Sorrow

RAGE AND COURAGE

The problem is that through what we call civilization, all our hot or *yang* emotions such as anger, rage and jealousy have been labeled as 'bad' emotions. This is why since several millennia they have been repressed and became subconscious secondary drives.

They have their comeback collectively in war, torture, genocide, and individually through domestic, sexual and structural violence. None of so-called primitive or tribal cultures have ever reached the destructiveness of our major civilizations in which the repression of emotions is praised as a virtue and where such repression plays an essential part in the educational paradigm. In reality, rage is an important and positive emotion, a total expression of our bioenergetic heat and flow! This energy however turns negative and destructive when it is blocked and pent up.

Rage as an original, primal emotion is positive because of its signal function. It blinks like a red warning light every time when we are going to disrespect our-

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selves. Rage is a sign that we have yielded to foreign direction that pulls us out of our center. Often it warns that we have been dishonest with ourselves and others or engaged in co-dependent relationships with others. It is therefore not surprising that rage is the *predominantly conflicting emotion* to be subject in all therapies. This is so because it is the emotion that in our culture is the most repressed. Often rage is the *explosive expression of a deeply rooted revolt* against abusive authority represented by parents, educators or other adults during our own childhood.

The second aspect, as I mentioned already, is the visceral rage we feel when others interfere with our growing into autonomy. This form of rage often can be traced back into early childhood and in a situation where an inadequate mother felt threatened by a child who wanted to grow. This *autonomy-preserving function* of rage is thus a healthy and even life-sustaining mechanism in our emotional and psychosexual setup. This is so because the will to grow into autonomy is built into the genetic code of every creature.

Carl Jung, in his study on the child archetype, writes 'child means something evolving towards inde-

pendence.' This will to grow is but an expression of the right to live. Nobody wants to be born to remain a dwarf. Children who experience that their mother or both parents do not recognize their *becoming* and rather want them to grow backwards into the matrix feel threatened in the very essence of their life. They will show typical signs of anxiety and insecurity, manifested by clinging behavior, contact inhibitions, stuttering, sweating, uneasiness in front of a group, and so forth. Their basic confidence not only in the mother or the parents but in life as such will remain weak. As a result, these children will try to free themselves during their adolescence: they revolt!

More there is codependence with one of the parents, or both, prior to adolescence, the harder the revolt. The basic feelings that we encounter in such bonds typically are anxiety, insecurity, rage and a desperate state of powerlessness.

Every time we engage in pseudo-symbiotic relationships we will again trigger these same base feelings. Unfortunately, in today's global industrial culture, pseudo-symbiotic relationships are idealized as providing a paradise-like state of purity and well-being.

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This idealization is a collective cover-up of our basic fear of life, which mirrors our basic fear of death.

These feelings are messengers telling us about the despair we have experienced as small children during the absence of our mothers. Naturally, the human mother and her baby are *symbiotically attached* to one another during the first eighteen months of the infant. The crux is that today many mothers, especially in the busy modern global culture, are often no more able to respond adequately to the emotional, physical and psychosexual needs of their offspring and thus cause their babies to suffer emotional and tactile starvation.

The price we have to pay for this deprivation of our primary symbiosis with our mothers or parents is a partial or total alienation from our true self.

Rage, contrary to common belief, is not per se an expression of violence or aggressiveness. Cultures are quite different in evaluating emotions that are part of our daily life experience. In South-America, Asia or the Middle East, it is not unusual to see some people gather in a street who shout or bombard each other with reproaches. The energy of such disputes is hot, and such is the climate and the general mentality.

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Thus, there is no contradiction. People pass with a smile or stand still a moment, shake their head or throw a funny word in the heated conversation.

But imagine the same scene on a street in *Switzerland!* People will isolate the group, make a bow around it, look scared, run away or call the police. In the former cultures emotions are valued as inherent in human interaction, whereas in the latter and similar cultures of the West, they are excluded out of normal communication and repressed into a taboo sphere or even criminality.

He who mistrusts emotions, mistrusts life; life manifests through flow, emotions, and hot energy. Don't forget that we have warm bodies and that only dead bodies are completely cold! And please also consider that it's not hot rage, but cold rationality that has invented the napalm bomb and nuclear destruction while neatly calling those mass-destructive weapons 'defense systems' or 'deterrents.' Only on the basis of repressing our natural emotions a civilization could grow that destroys in a manner that is *ice-cold* and highly efficient.

Emotions are also efficient, not in the way of short-sensed left-brain logic that disregards cyclic events in

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life and is unable to grasp its wholeness or holiness, but according to the principle of free flow, the bioenergetic law of cycles. After rage comes peace or joy. Emotions are the infinite riches of life. They make that we are *feeling-failing beings*, that we are passionate and thus compassionate. Most destructive acts come not from auto-regulation, but from over-regulation, the too-much-of-control that is so typical for modern society.

Only an *emotionally sensitive* individual can feel compassion with another. An individual who has put on ice his or her emotions will not surprisingly react ice-cold facing the open hand of another. Only if we recognize that we as human beings always potentially and often really fail, we can develop a humanism that encompasses the wholeness of life and of our emotions.

To come back more specifically to the discussion of rage, it is essential to see that rage is an emotion that pushes us to *build identity*. Without an identity, without distinction from the group, the collective, the social field or group, we cannot develop *soul power*.

For this to happen, we must find our limits, and find out about our difference. Every time we forget

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this truth and are going to dissolve in the alienating overlay of the mass spirit, rage calls us back to our own mission, our uniqueness, our truth.

Let us look at how children handle rage!

Small children, if not subjected to repressive or anti-emotional education, are often enraged. There are phases in the development of children where they regularly get out of temper; during these times children build their identity by becoming conscious of their difference. Have you ever seen that little children who play with each other and get enraged and who also sometimes beat each other, irreparably damage another or even kill a playmate? The fact that this virtually never happens shows us how important it is to exteriorize emotions, and on the spot. Integrative coaching or therapy tries to re-establish our inner harmony through re-integrating our emotions while showing the way how to accept rage as a positive emotion.

To summarize, the way to *building self-respect* is aligned with the way to begin respecting our emotions. However in many of us emotions still lead a shadow existence, and this shadow leads some kind of separate life. In extreme cases of schizophrenia,

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caused by a splitting off of non-accepted emotions, this shadow has become a monster-like creature that puts the person at times under tremendous terror. However, we can at all times enter in constructive dialogue with this shadow in us and make him our friend. To express it poetically, it is our shadow that gives depth to the picture we represent in outer life; it is our shadow, and our integrating its energy, that lets us come over, in social dialogue and exchange, as authentic and true.

In this *accumulation of rage* that is frozen into an inner shadow, there is an immense energy potential. Once we manage to get in touch with the shadow and integrate its energy potential, we are substantially enriched and get a sense for the depth of life. The result is a fountain of creativity and joy in life.

Through the dialogue with our shadow, as part of our inner selves, the energy in us that always negates, we get in touch with our true self. Moreover, this work will step by step free the energy contained in the repression of the undesired emotion. This energy is then available for creative purposes as well as for changing the behavioral pattern which led to an accumulation of frustration and negativity.

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To put this truth in a catchy formula, negativity and destructiveness can only be acted counter by the *admission* of emotions, not by their *remission*.

Another part in us that often expresses rage is our inner child. With many of us this inner child has been hurt or betrayed. It may be in a cataleptic state, a state of total muteness, and it may not respond at first to any attempt to get in touch. This state of affairs was brought about in most cases by the denial of our caretakers to let us grow into autonomy.

Our primary visceral reaction was *blind rage* since we felt utterly powerless in front of an overwhelming world of adults that we felt did not understand our natural desire to grow out of childhood.

The *magic of childhood* is that no child wants to be a child, but rather is an adult in spe. As this visceral need for autonomy was not attended to by our early environment, we have as adults the responsibility to parent our inner child.

Rage is not a big problem when expressed by a child, yet can be difficult to handle when pent up over years in an adult who refuses to *integrate* their inner child energy. Destructive human beings are often de-

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structive children since they did not give their inner child the chance to grow. By the same token, a destructive culture is an infantile culture, a culture that did not mature inside while being powerful and sophisticated outwardly with all its knowledge and proud aggressiveness.

Recovering and healing our inner child, we heal our primal wound. The result is a fantastic flow of creative energy, spontaneity, youth and wisdom, and a strong will to live. Moreover, our capacity to love will be renewed and we will have higher energy in all we do.

When our inner child is furious, we must understand the reasons for this rage, while at the same time seeing that we, adults, do not need this rage anymore since it is nothing but a *conditioned behavior pattern* that we can change if we want to. Once we recognize deep down that true adulthood is to be vulnerable and open toward life, the pattern will change by itself. The vital energy contained in the pattern which was blocked will then be freed and serve more creative purposes.

Please note that the words *rage* and *courage* are related. Rage is part of courage, not only literally, but

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also in real life. Courage is but sublimated rage. When you suppress your rage, you cannot become courageous. This fact is expressed in mythology by the tale of Hercules killing the lion and putting the lion's fur around his shoulders, thus symbolizing that Hercules had become the lion himself, the lion being the quintessential example of courage in most of the cultures of Antiquity until today.

Once you can handle your rage, and not before, you are eligible for the small circle of those who have real courage, the courageous souls.

MOURNING AND INDIVIDUATION

Mourning is important. It gets us in touch with our inner depth and lets us feel the whole of our being. It also serves to free us from attachment, be it to a person or an object that we cherished. Mourning is thus essential for renewal. Attachment has always the tendency to pull us out of our center and alienate us from our true self. However, it would be an extreme position to live without attachment. Some sages show us that it is possible to renounce the world and live a life in isolation. Yet this is rather the exception and could

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mislead us to believe in an extreme position that would be against our nature.

There are spiritual teachers like Ramana Maharshi or J. Krishnamurti who tell us to stay in the world, not escape from attachment or worldly endeavors and instead sharpen our attention to the many small details of life, inwardly and outwardly.

In fact, attachment and detachment are somewhat dialectic movements and have both their place in life. Detachment which is forced and not accompanied by mourning would end in arrogant self-isolation which would not only cut off our outside relationships but, worse, erect a barrier to our inner self. There is deep meaning hidden in every process and in every circumstance of life. If we do not grasp this meaning we cannot create new constructive life cycles. Our influence on life would then be disturbing or hindering the evolutionary process programmed into our cells from the very beginning of creation.

And there is also meaning in attachment! Many young people and also adults who live in deep attachment or fusion with others project upon them their infantile symbiosis and implicitly try to free themselves from their fusional bonds. Attachment,

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paradoxically, understood as a process of detachment, and of liberation, can lead to personal autonomy.

However, this requires that there is *awareness* of the whole process of co-dependence and the dialectics of attachment and detachment. It is not per se unhealthy to be attached to other persons and material things as long as we are *conscious* of these attachments and *observe* them passively.

Doing this, you will see that attachment is a process, and you will remain open for a gradual transformation of attachment into freedom.

Autonomy is a natural state of being that enables us to be fully responsible for our being and our present incarnation. Mourning is thus truly empowering and helps us take responsibility for our life and individual fate. Out of every mourning process we grow newborn, and reconnected to our deepest roots. Every mourning liberates us from the old skins and peels us more true. Often we progress first on the inside level before we incarnate this inner evolution in our outside life and relationships.

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In personal relationships it often happens that one partner thinks to carry an obligation towards the other partner by remaining attached to him or her. However, such belief veils a misconception, a confusion between one's own needs and the needs of the partner. Second, the partner who feels obliged to stay with the other disregards that every relationship is based upon the consensus of both partners. Furthermore, the law of attraction, one of the fundamental laws of the universe, rules not only the relationship of celestial bodies but also of human beings.

If in the particular relationship, this law indicates not attraction, but repulsion, all efforts to keep such a relationship will be vain and result in strain, hurt and disruption. If one person does not feel attracted anymore to another, the magnet which once attracted these beings to each other has lost its force. It is of secondary importance that only one of the partners sees this fact whereas the other disregards it and wants to stick to the relationship. The fact that the attraction *fails on one side* points to the truth that it lacks in the whole of the relationship. In this case the partner who wants to continue the relationship must go through mourning, which is a process of self-trans-

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formation and leads to a new and deeper connection to self.

Mourning leads to a stronger sense of identity by centering us upon our own truth and reality. Mourning is a process that teaches us the capacity to let go and accept. The pain in mourning decreases at the speed we accept and let go. There is an inner connection between mourning and *melancholy* in its form of creative daydreaming. If we accept to remain free inside and are able to let go, we do not need to escape into obsessed activity but can take time in order not to disturb the inner growth process.

Mourning is linked to our *capacity to love*. If we can let go, we can love. If we allow to mourn, we purify ourselves of all that holds us back from loving. Therefore mourning is not a negative emotion. It is entirely positive.

Mourning, in the same way as love, heals our inner bioenergetic flow. However, if we refuse mourning, escaping into vain activities or indulge in bitterness, hate or frivolity, we block the energy flow – and thus block life and evolution.

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All natural emotions have a deep meaning. They lead us always back to our inner being, reconnect us with our true self and let us feel life with all our senses as a wonderful process of spontaneous wholeness.

JOY AND SORROW

It may seem unusual that I talk about joy, while we are used to talk about sorrow. Why is that so? Because you will say that there is no question about our preference for joy and that joy is nice and desirable, and sorrow not. However, it is not that easy. He who allows rage and mourning, will experience joy. Yet he who *represses* rage and mourning, will have difficulty to really feel joyful and light.

What is joy? What is sorrow? Is joy pleasure? No, pleasure and joy are fundamentally different in that the first needs an object while the latter not. Joy does not need a reason. Joy of life requires deep trust in that life has a sense, a meaning, and that living is meaningful. This does not imply that life must contain a task or provide a sense-giver. Sense is contained in life as a basic layer or a base feature. When we are joyful, we en-joy to live, and we enjoy to enjoy because enjoying is an immediate expression of life it-

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self. True joy is not possible if our heart is charged with negative feelings, especially guilt, regret and all that is linked to the past. Sorrow is *that*, an accumulation of guilt, regret and sentimentality. If we carry our past like a bundle on our back, we carry it in our heart. And then, we are in sorrow. However, when we are in sorrow, we do not see that the object of sorrow is itself sorrow.

Sorrow is not something genuine, but an imprint of the past, a trickster of our memory surface. The past is not threatening us; it is rather a bunch of old flowers, simply anecdotic, a collection of letters of which some smell like roses and some like rotten apples. The past is like a box of toys and dirty clothes in which is hidden a forgotten diamond that forgot to shine. The past is the garbage in our cells. Joy is free of the past. It is a creative and reforming process. It often comes with all its force right after mourning and represents a new birth, a new beginning of life in the present. Joy is not related to circumstances. It comes from inside, moves from the shell outwards, centrifugal, toward life.

At the same time joy is an emotion that gives us the feeling to be in deep and mysterious communion

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with the whole of creation. *Be embraced millions!* wrote Schiller in his *Hymn to Joy* that Beethoven used as the text for his 9th Symphony, prayer in music that goes beyond all religions.

Our kaleidoscope of emotions does not only consist of joy, but the other emotions have also their place in it. To restrict our inner life to only one emotion would equal *impoverishment*. If we try to maintain constantly one single emotion in us, be it joy, we block the bioenergetic flow of the kaleidoscope of our emotions. But many of us who come out of negative early environments try to repress the emotions they consider negative while at the same time trying to express only positive emotions.

The result is a considerable impoverishment of affection and sensitivity and a heightening of the violence potential because every emotion, if repressed, reacts like the tiger in the cage, and becomes thus more virulent and more explosive.

Accepting all of our emotions, we can with some exercise attain an inner state of harmony and joy that is permanent. The first step on this path is to accept all of our so-called negative emotions and passively observe them. Then we are gradually able to express

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them in a constructive way. We simply must recognize that these emotions *belong to us*, that we *are* in a way these emotions, at least at times and that they are meaningful in expressing parts of our soul. Once we study the kaleidoscope of our emotions, we will find that all emotions are linked to each other in an intelligent interdependence and that we need all of them for our wellbeing.

INTEGRATING EMOTIONS

Why are we not robots, pure thinkers, analyzers and ruthless executors? *Why do we have feelings?* Feelings allow us to experience life as a direct contact with reality. We speak of an experience that went 'in our bones.' It is as if we had felt that event with our whole body, not only with our mind and our feelings. What do we mean when we speak of a 'touching' experience? Does it not mean that the intensity of our feelings, or our emotions, during the experience was very deep?

Controlling emotions is not the most constructive way of handling them. We even should avoid using the term 'controlling emotions,' but talk of *integrating* our emotions. Integration means that we accept and passively observe the creative interplay of all emotions in us. It means we affirm the *inner reality* they create and orchestrate and that we respect their right of existence.

This also means we recognize being constantly enriched through our emotions and that we develop a feeling of gratitude for these riches.

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When we have hurt others by an explosion of rage or anger, if we are often irritated or in bad mood, the problem is not the fact that we have emotions, but that we disregard the part in us that represents our emotions. More or less uncontrolled eruptions of emotions are always the result of a *repression* of the specific emotion which causes us trouble.

We have seen already that emotions are expressions of vital energy. This energy can either flow freely or accumulate. In the ideal case it flows and emotions then replace each other, as we saw, in a *dialectic* movement. We then experience the whole spectrum of our emotions. One could represent emotions with the colors of the spectrum, produced by a prism. When you fix your regard too long on a certain color, your eye muscles get tired and the color causes us a feeling of repulsion or aversion, simply because it impregnated your retina for too long.

When we are focused too much on a *specific emotion* because we block the spectrum of emotions in us, the energy flow which is caused by the change of our emotions is blocked. As a result, we begin an inner fight with the emotion that we have blocked since we try to get rid of it. However, the more we fight this

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energy, the more it will bother us, just like a fish caught in our hand escapes just in the moment we press hard to keep it.

Integrating our emotions means to recognize their existence and the necessity of their free flow. An emotion that manifests for the first time is always relatively harmless. If repressed, however, it will make a stronger and tougher appearance the second time. The third time, it may already take frightening, dangerous or destructive forms, and so on, until we recognize its right of existence and listen to its message.

The fact that we accept emotions and observe them passively does not mean, as some of you may think, that we have the right to tear others down with our temper tantrums. For example, if someone has enraged you, you should neither choke down this rage nor deny it nor else let it explode like a bomb.

To express rage constructively means to simply tell the person that you are angry or furious because they did this or that to you or hurt you in one or the other way. In simply communicating the fact you recognize the emotion and choose at the same time a constructive way to express it. Of course, this requires a certain amount of self-discipline and also some practice.

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Using verbal expression to communicate our emotions, we *humanize* every kind of feeling how negatively we may perceive or qualify it.

Language has been given to us not only to communicate thoughts, ideas or concepts, but also the things that move our heart. Culture in the true sense is a metaphor for our ability to humanize feelings and desires, be they asocial, through verbal and artistic expression and communication.

We gain inner unity and integration of thought and feelings only if we *recognize our emotions* and respect them so that we can effectively respond to every situation in life. Doing this requires intuition and sensitivity as well as respect for ourselves and others. And we should always observe the golden rule that we should not do unto others what we do not wish to be done to ourselves.

In *Transactional Analysis (TA)*, a healthy positive attitude toward life is expressed by finding oneself okay and finding others okay. What does this mean? It means that work on our emotions should lead to their integration and constructive expression in order to harmonize body and mind.

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Many of us grew up in a moralistic and affectively poor environment and have therefore developed schizoid character traits; we have split emotions off from reason. One symptom for this phenomenon is that a man searches warmth and affection with his wife or partner, sexual fulfillment and adventure however with a girlfriend. Machismo and sexism are basically signs of a *schizoid character structure*, individually, in the group or even on a national level.

However, before we can change the world, we must have done the work on ourselves. Because the faults we see on the outside have their roots inside of us. If we want to achieve inner unity, we better first work on the integration of our emotions. Doing this, self-confidence and inner strength build up spontaneously. It is one of the paradoxes of life that our inner force depends on the extent to which *we are able to accept our and other people's weakness*. In accepting us as simply human, we become more-than-human.

Those of you who have done some form of introspection know how imperfect we are as human beings, but how unlimited our potential for perfection is. We gain access to our deep affections only from the

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moment we stop judging and criticizing us and end improving us. Without being lenient, patient and graceful toward ourselves, we cannot overcome the neurotic rigidity that led to the splitting off of our emotions, or certain emotions, in the first place. This grace is the very condition that we become *connected*, bit by bit, with our inner self that we have disregarded and put aside.

You could call this process a reunion with soul. And the first step is to begin a dialogue with all our inner selves. The first step is to feel our feelings again, to gain awareness of them. Many of us repress certain emotions because these emotions were in our childhood met by intolerance from the side of our close environment.

What happens if we repress one emotion? It will be replaced by another. For example, if we repress anger or rage, typically a *depression* will be the resulting feeling that compensates for the repressed anger. This means that every time we are angry, we feel *depressed*, simply because we do not allow our anger to unfold. This hypocrite game leads to deep confusion because we forgot the *primary link* between rage and depression. Instead of feeling really angry or furious,

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we instead experience migraine, insomnia, allergies, or fatigue.

Through passive awareness and self-observation we can gradually break through these inner defense mechanisms that we have built in childhood.

We want to get rid of these mechanisms because now, as adults, we can survive without them, thus, they are no more functional, but render us emotionally numb, or hard and bitter, or even sexually cold or blocked.

FIRST STEP

The *first step* is thus to feel the undesired emotion again and welcome her as okay!

SECOND STEP

The *second step* is to express the emotion in a way that is socially okay. What then happens may be felt as a surprise! Expressing our rage will be felt as something much more *harmless* and much less destructive than we had imagined!

THIRD STEP

The *third step* is a basic rewriting of our life script or inner program. In being more integrated and whole, many of our fears vanish, most of our phobias just dissolve and our inner thought module changes fundamentally.

It is as if its polarity switched from negative to positive. At the same time we gain deep insight to what extent our former schizoid module was but a defense against life and its joyful movement.

The method that I use to fundamentally change our thought module and restructure it, is *Creative Prayer* as it is part of *Life Authoring*. According to this prayer technique, suggestions are given to oneself as *positive and life-affirming mantras* while we are in a relaxed state of mind. One of the pioneers of this method was the American theologian and philosopher Joseph Murphy, founder of the *New Spirituality* movement in the United States.

—See, for example, Joseph Murphy, *The Miracle of Mind Dynamics* (1964).

Creative prayer, when practiced in a consistent manner, works like a therapy destined to completely

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reorient our inner attitude toward accepting life as a whole.

Positively *empowering prayer* brings about not only awareness about the importance of *respecting our emotions*, but also heals our emotional wounds of the past. Affirmations for self-healing are for example:

From now I accept and feel my true emotions

I accept all my emotions with grace

All my emotions are important

I am whole and my emotions are the expression of life in me

From now on I express all my emotions constructively

I accept myself as a complete thinking-and-feeling human

All my emotions connect me with my inner self

CHAPTER THREE

HEALING SADISM

INTRODUCTION

While in our culture, psychiatry seems to assume that either sadism is a variance of sexual attraction, and thus no pathology, or that it's well a pathology, but one that *cannot be healed*, my research showed me that sadism is a pathology that can be healed. First of all, sadism is not part of our natural sexual set-up, which is naturally tender and accompanied by hot melting emotions. If you suffer from sexual sadism, that means that you are suffering from neurosis. Typically, in this condition, you will sense sexual wishes as *urges* in the sense that they are compulsive and explosive, and rather 'cold,' and linked together with violence, so that empathy for the sexual mate *ranges second* behind the urge to abreact and explode sexually through the accumulated excitement triggered

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by more or less cruel acts inflicted upon the mate-victim.

Typically, when you suffer from a sadistic affliction, your superego (morality principle) is blown-up, which means that you are virtually *stuck in morality* and on the emotional level almost dysfunctional, unable to experience true empathy.

On the sexual level, you will be blocked emotionally and the streamings of your sexual energy will be inhibited by your muscular armor which is the physical expression of the emotional stuckness and rigidity. The body always incarnates what is in the mind. If your mind is stuck and rigid, your body will become stuck and rigid; if your mind is open and dynamic, your body will be soft and alert, moving swiftly.

I argue that both the sexual and the nonsexual sadist need help for coping with their affliction. The way to go is to render the whole complex web of feelings and compulsions involved in these afflictions fully conscious, first of all, then to gradually get to experience natural and tender sexual exchanges with fully consenting and mature partners, while practicing self-restraint regarding the sexually sadistic acts one longs to inflict. Such a therapy or *self-therapy* needs time

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and progress will always be incremental only; there is really no quick fix to heal sadism as the original wounding that caused the sadistic response is an *imprint in the luminous body* and accordingly a groove within the neuronet that needs persistent effort to be erased, and a relatively long laps of time to be made completely undone.

Sadism can be healed, but consistent work on changing the neuronet, the whole behavioral structure in matters of both erotic and nonerotic relationships, is needed, and the effort need to be a prolonged one; this is why it is a good thing to be assisted by a facilitator or therapist, in my opinion, and be it only for encouraging you to continue.

Besides personal sadism, I argue that our society is as a meta group sadistic and has created quite a number of institutions or ways of group behavior that are to be considered as sadistic. For example, Cartesian science, with its discarding out of anything human, anything irrational and anything emotional is deeply sadistic. Another example for societal sadism is 'child protection' as it is practiced since about the second half of the 17th century, and was institutionalized and backed by law enforcement since about the

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1980s; in the meantime this paradigm is so much blown-up in the social agenda that it can potentially bring about major political dictatorship, fascism and tyranny, because the meta group consented to allow governments in more and more jurisdictions to unearth constitutional rights and habeas corpus guarantees based on unverified *hearsay allegations* of 'child abuse.'

As a result of the psychosexual conditioning we receive in our culture, we are unable as a group or society to achieve true heterosexuality, thus bringing about a kind of *fake heterosexuality*. The arguments I forward are not easily wiped from the table, especially when one considers the shaky ground on which Sigmund Freud based his so-called 'Oedipus Complex' theory, as part of his larger theory of 'infantile sexuality.'

The facts we are facing in our culture, from codependence over emotional abuse to large-scale child battery, and 'missing children,' cannot be dismissed with the usual rhetoric to be found in our mass media, which is either based upon ignorance of these psychological facts, or in knowledge of these facts, upon *manipulating public opinion* with the goal of justifying

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the status quo. The confusion is such that even the terminology used is blurred to a point that legal policy is messed up, punishing the violent offender with about the same sentence as the nonviolent offender when sex crime is concerned.

A good example to demonstrate this confusion is the notion of *statutory rape* which today in most jurisdictions is equaled in punishment with actual rape, while it's no rape at all, but consensual sex with an underage partner.

From a policy point of view this is clearly the wrong strategy, for it does not discourage violent crime by throwing the same draconian sentence over the head of a nonviolent offender that should be reserved for the hyperviolent offender. If the criminal law system does not consider violence dangerous enough to actually reflect it in qualifying violent crime as more punishable, how can governments believe citizens could potentially become lesser violent when obeying to such kind of irrational, arbitrary or outright nonsensical laws? What in fact occurs is that each generation becomes *more violent than the former*, and this is absolutely logical within such a perverted and ungainly legal system.

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The way out, as I have shown not only in this book, but in several other publications, is that sexual interaction be considered a form of natural communication and completely decriminalized and replaced by state-trusted *emosexual consulting*, while giving help and relief not only to the victims of sexual wrongdoing, but also to the 'other victim,' the person who mishandled their emosexual energies and became abusive in one case or the other—without however labeling a person as 'an abuser,' as it is done by now.

There can be only acts of abuse, but no 'abusers;' there is no fixated and identifiable profile of an 'abuser,' even if this is ideologically asserted in most publications today. It's a rhetoric on about the same level as Streicher's pamphlets during the Nazi regime, which labeled and publicly pilloried Jews as being 'sex monsters.' We are responsible for our acts, and for harming others, but we are not for that matter becoming a 'wrongdoer.' The vocabulary needs to be drastically reformed here to reflect any progress in consciousness that is going to be made over time, in the near and far future, in matters of social policy.

WHAT IS SADISM?

I am considering both *nonsexual* and *sexual* sadism, because I see sadism clearly as a form of violence, not a particularity of sexual attraction or sexual preference!

Sadism is a pathological constriction of the bio-plasm that is brought about not through too much sex but through too much abstinence, prudishness, sex repression and moralism. Wilhelm Reich, as the first sex researcher in Western culture and some if not all sexologists after him have demonstrated that sadism is *not part of our natural sexual setup* with its hot, melting and tender emotions, but a constriction of the flow of sexual energies brought about through prolonged virginity, insufficient sexual contact and experience during childhood, youth and early adulthood.

The emotional blockage in sadism is not only psychic; it is not only manifesting through violent sexual fantasies, but more importantly what happens is that the lack of the capacity of deep yielding to the naturally streaming hot melting sexual emotions causes a *somatization of the psychoemotional constriction* in

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the form of a *muscular armor* around the lower belly, the pelvis and the anal region.

Typically, sadism lowers sexual arousal because the emotional flow is more or less blocked in the most sexually vital regions of the body. As a result, when arousal occurs it is felt not as a nice hot and tender streaming but as a more or less unbearable tension that incites to a more or less violent acting-out, just to get rid of the tension. When that happens, you will in many instances be afraid of your own violent urges and thus fear sets in which further complicates the already hot and explosive arousal situation. In addition, the orgasmic reflex is lowered in the sadistic affliction for the same reasons I just have pointed out.

The full bioenergetic discharge during orgasm is possible only in case the lower belly and pelvis muscles including the anal sphincter are flexibly relaxed, and not when they are constricted. With the sadist, typically, the orgasm is shallow, almost imperceptible, or it is so overwhelming that it causes a deep post-orgasmic depression, but it is typically not felt as a joyfully pleasurable body sensation. Because of the physical constriction going along with the emotional constriction of free sexual streaming, it is difficult to heal

sadism. To repeat it, until today, most psychiatrists keep affirming that it was impossible to really heal sexual sadism while palliative treatment against the psychosomatic tension could be successful in many cases.

However, Reich and other alternative healers have shown that sadism can be healed through helping the person to develop her full orgasmic reflex, and this mainly by dissolving the muscular armor around the pelvis, the basin, the eyes and the neck and at the same time dissolving the hypertrophied superego by appropriate psychotherapeutic treatment.

THE TWO FACES OF SADISM

As I mentioned above, sadism has two main branches, nonsexual and sexual sadism. However, this is only the outside façade of it because energetically there is no difference; nonsexual sadists repress their *pleasure function* in that they inhibit their sexual pleasure derived from the sadistic violence they inflict because of a still tighter superego as that of sexual sadists.

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The sinful aspect of sexual pleasure in the moralistically highly conditioned psychic setup of nonsexual sadists makes them derive feelings of power and dominance when they act out sadistically, and so much the more when the targets of their sadism are children.

World literature abounds of examples of nonsexual sadism inflicted upon children in the care of the Church, in monasteries, religious schools and even state schools when they are ruled according to a strict moralistic paradigm. Examples can be found in the oeuvre of the British writer Charles Dickens, especially in *David Copperfield*, the French poet Denis Diderot, especially his tale *La Religieuse*, as well as the author Robert Musil, especially one of his novels that was turned into a film entitled *Young Törless*, depicting the sadism of a group of youngsters at a military academy. They also can be found in autobiographies such as the personal story of Charles Chaplin.

I will restrain here from any judgment when discussing both forms of sadism. In fact, it is of little or no use to hear people roar about sex monsters when the next little girl is abducted, raped and killed, because these same allegedly so concerned people

usually react with complete indifference when their neighbor beats their child to death as a measure of 'strict discipline.' So, where's their justice, where's their measure, where's their truth? In the first case we have a dead child. In the second case we have a dead child.

That's why I think we have to apply a *functional and energetic view* for learning the truth about the sadistic affliction and its underlying constriction of emotional flow. Regarding nonsexual sadism, I only mention the so-called chastisement of children, physical violence inflicted upon children for the pretext of bettering them. It is not of interest in the present context if and under which conditions legally the physical chastisement is considered by criminal law as a violent assault and thus punished as child abuse. I have done that in other publications of mine.

As a second topic, I mention sadism in the form of violent sex desires involving children, rape desires, desires to subdue and humiliate children, to punish them by rape, to rape them after having tied them up, to mutilate and/or kill them, or the desire to copulate with children who sleep, are drunk, unconscious or dead. All these somewhat macabre desires are sadis-

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tic in nature. However, they are rather different by how far they go and what kind of consequences they have. It is surely a disaster when a child is killed and there is thus a *qualitative difference* between child rape and child murder because the effects of rape can somehow be coped with and healed to a certain extent while a dead child is a disaster for everybody involved, including the nation where such things happen.

As the media today so often portray sexual violence only, we should not forget that physical child abuse and killing in the form of brutal corporal punishment is a major issue still in modern society that needs to be responsibly addressed by the lawmaker.

I think that both groups of people need help, those who have child rape, torture and murder desires, and those others who abreact once in a while their nonsexual pent-up emotions such as violent anger, rage and feelings of revenge using a child or children as the targets for their assault and in addition tend to justify their behavior as an 'educational measure.'

The way to go is to render all these desires first of all fully conscious; then, and only then can therapists

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assist in healing the sadistic affliction and help the client to gradually get to living sexual desire constructively; which means that for being able to help the client, they must agree and work hard on building sufficient self-restraint from inflicting long-lasting pain, mutilation or death to any sexual mate, as the primary condition.

Such self-restraint, while it is a *reasonable* measure in any case, is very difficult to observe for long-term sadists as long as the psychosomatic tension is so high that it interferes with and confuses cognitive processes.

If this was not so, all or great teachers of religion, goodness and morality would have since long eradicated violence and abuse from the human race; unfortunately we must state the fact today more than ever before that imposed self-restraint in the form of moral teachings have made things much worse than they were and are originally. A solution can only be brought about when we apply a *purely bioenergetic paradigm* and try to heal the root cause of sadism, which is the constriction of the emotional flow within the cell plasma and the aura.

THE SADISM OF CHILD PROTECTION

This paragraph deals with so-called *child protection*, a highly controversial topic in international consumer culture because it negatively infringes upon children's education toward autonomy.

I openly criticize this movement's stress on protectiveness that bears the consequence of overprotecting children, thus crippling them for mastering life in a self-reliant and responsible manner. On the other side of the spectrum, I wish to highlight the advantages of *permissive education* as an educational approach that deliberately reinvests the child's living environment with the natural dangers of life. It is a fact that in today's Western societies, children grow up in an *artificial space that deprives them of essential life experiences* and, worse, of important contacts with people outside of their family.

Modern educators like Maria Montessori came up with the idea of tailoring the child's living environment according to the child's age and size, thus segregating adults and children into worlds apart. Regarding the child's natural need of a variety of contacts to grow into a sociable and kind person, it is argued by

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child protectors that such contacts invariably endanger the child's health, physical safety or emotional balance.

However, people who, like me, have grown up largely unprotected and today are living overseas, will agree that in most exotic and shamanic cultures children are more sociable, more happily involved with a spectrum of experiences outside of house and family, more *responsible* and self-reliant, more helpful and far less naughty and selfish.

The *perennial educational paradigm* is based upon trust in nature and self-regulatory processes. It is still to be found in tribal societies. For this paradigm school has little or no importance because education is primarily bestowed upon the child by their parents and other members of the extended family. And yet, while these children live in a potentially unsafe environment, they are actually safer than children in most Western countries. For example, crime statistics show that in these countries, the number of child rape assault, violent murder, lust murder or kidnapping of children is minimal compared to the statistics for these crimes in Western societies. I give three examples for those cultures, Indonesia, Thailand and Cam-

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bodia, as I have lived in each of these cultures for several years, and I have seen that children are *more independent* there than in any Western country and yet safer; to be true, cases of child-related crime are very rare.

Western crime experts, justifying the Western child protection paradigm, tend to argue that these statistics could not be relied upon since the most part of child abuse went unreported in those cultures. This is certainly a no-nonsense argument, and also an argument that is very difficult to refute. On the other hand, having lived for more than ten years in developing countries, I can say that I have not heard or seen cases of such nature from personal reports or from local newspapers or other reliable sources in those countries. This does not mean however that in these cultures there was no abuse; abuse does well exist in the form of ethnic riots.

In 1998, while I was residing in Jakarta, Indonesia, riots against the Chinese minority resulted in rampant physical and sexual aggression and many Chinese women and female children were raped and burnt by hordes of young men who, during this horrendous

orgy and slaughter, shouted Islamic songs and Koran quotes.

The world press did not mention with one word that sexual violence and religion became thus linked during those genocidal attacks, which is another example for the *blindfolding approach* that journalists, worldwide, take in order to please their bread-givers. I would not have been aware of the details of those attacks had I not found, on the Internet, a whole range of *testimonials* that clearly showed the let-the-swine-out intention of the organizers of these pogroms. Some brought forward evidence showing that a right-wing part of the military was involved in those attacks.

Whereas, when I studied in the United States twenty years ago, I was constantly reminded of *child kidnapping* when I received my daily milk, the milk box featuring every morning another child, with photo and details, that had been kidnapped within the last three or five months and where all search by police and intelligence forces had been in vain. And when I turned on the television, there was at least one moment every day when the topic of child abuse, abduction, rape or murder was discussed for the one thousand and first time.

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Of the many cultures I have lived and worked in over the last twenty years, the most unsafe country was exactly the country that most stressed children's safety and the need to protect children effectively: the *United States of America*. It is among all peaceful nations the country that shows, since many years, the highest number of child-related crime. And this is really ironical since it was American organizations that came up with the concept of *child protection*.

From their alarmed perspective, one may well understand their motivation, but when seen in international perspective, their stress on drastically curtailing down civil liberties for the purpose of 'more safety for the child' appears insane. This contradiction between the reality promoted by American media propaganda and the actual reality in that culture is an all-too-typical feature of the hypocrisy in Western countries regarding childhood. The United States is only more extreme, but the *arrogant, hypocrite and know-all-better mindset* pervades all European and Western societies, actually a psychological relict of Colonialism. And what is childhood today in the Western industrialized world other than a schizophrenic split between the world of grown-ups, and

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thus of privileged responsible beings, and the world of so-called *kids*, and thus of inferior irresponsible beings?

The media, especially television and cinema play a major role in this false theatre, spreading the Western consumer value system worldwide, a value system that by suppressing and criminalizing the most tender forms of sexual interaction between generations, breeds violence, hatred and hyper-aggressiveness mixed with *sentimentality* and a mindset twisted toward suspicion, mistrust, defensiveness and insolence. The behavior of not only a large majority of Western children, but more or less a major part of all children in technologically advanced societies shows, as a result of *tactile deprivation* in childhood, the following pathological behavior patterns:

- ▶ Lack of kindness and lack of empathy with others;
- ▶ Lack of autonomy, self-reliance and responsibility;
- ▶ Clinging behavior, coming from symbiotic attachments;
- ▶ Strong egotism and 'difficult' attitude;
- ▶ Frequent anxiety, insomnia or nightmares;

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- ▶ Strong materialistic focus, dependence on labels;
- ▶ Standardized behavior patterns and role models;
- ▶ School violence such as racketing smaller ones, etc.;
- ▶ Laziness, lack of attention, sometimes analphabetism;
- ▶ Depressions, drug abuse, sexual dysfunctions.

There are no quick fixes to heal these symptoms and, if there are, they do exactly this, they cure symptoms, but not the disease at its origin.

The disease is cultural, psychological and ideological; it's the puritan mindset that punishes pleasure and belittles violence, that roots out any spontaneous and creative behavior in favor of behavior that goes along with:

- ▶ The worship of idealized model leaders;
- ▶ Strong materialism;
- ▶ Possession thinking in human relations;
- ▶ Racial priority or missionary ideas;

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- ▶ Humiliation instead of humility;
- ▶ Sadism, physical violence against children;
- ▶ Justification of slavery, civil war and structural violence;
- ▶ Revenge-oriented laws and violent prison system;
- ▶ Religion with a jealous, vindictive and violent god;
- ▶ Strong prohibition of premarital sex;
- ▶ Predominance of patriarchal values;
- ▶ Male inheritance prior to female inheritance;
- ▶ High regard for *yang* professions;
- ▶ High disregard for *yin* professions;
- ▶ and so on.

And yet, many United States citizens still tend to believe they lived in a liberal and free society, blaming the Taliban and other tiny minorities of acting-out the shadow they deny to admit and realize in their own emotional and sociopolitical setup.

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Regarding children's rights, their rhetoric is *suspiciously similar* to how the former apartheid regime in South-Africa talked about the black slaves and their social status.

All children's rights claims for a free, uninhibited and non-manipulated emotional and sexual life during childhood and youth are countered with arguments that deny children namely:

- ▶ The ability to determine themselves;
- ▶ The ability to make responsible choices;
- ▶ The ability to identify what could possibly harm them;
- ▶ The ability to develop autonomy;
- ▶ The ability to make friends;
- ▶ The ability to assert oneself;
- ▶ The ability to consent to sexual relations.

Before responding to each of those arguments in more detail, let me state what sounds a commonplace but is none: whoso educates children to become *clinging, dependent slaves*, whoso denies them to

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make responsible choices, whose denies them to determine their private lives, their friendships and their emotional attachments, let alone lead their own sexual lives must not wonder that children growing in such a restrictive mindset will exactly comply to the image of irresponsible, immature slaves.

This is why the propaganda of child protection is a mere *euphemism* and has hardly an empirical value. They are a front of ideologically fixated subjects who are forwarding as truth what is more precisely the manipulated reality they themselves have brought about through their paranoid mindset and the utter violence they unleash upon their children on a daily basis in what they use to call 'strict education.'

Of course, to them what they hold true is indeed true. Their ideological setup lets them see reality, and especially the reality of children, through a *distorted* eye. Their regard on children can at best be compared to the regard Czarist aristocrats bestowed upon their soul vassals. And their *protectionism* is an exact parallel to the protectionism a Russian landlord exerted over his soul slaves. The word protectionism says it all. It's a key to understanding the hypocrisy behind all sorts of so-called protection.

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Some interesting parallel comes up when we look at another of those false realities: the juridical notion of a *protectorate*. In this term of international law we again encounter the verb 'to protect', and here, too, it is a pretext for colonial occupation of a foreign territory in violation of *Article 2 (4) UN Charter*, and thus against international law. This term reveals that pre-texting to protect another is often, even in the law of nations, a rape-like act targeting at violating the other and depriving them of autonomy and self-determination.

I believe that true democracy can exist everywhere, no matter what regime a culture or nation subscribes to, as long as it has a cultural and spiritual foundation that *respects human values and human life*. If we free ourselves from black-and-white judgments that divide the world in East and West, high and low, male and female, good and bad, and so on, and have a new and fresh regard on *education*, we have to acknowledge that it needs wisdom and patience. However, it is not given to everyone to be wistful and patient, which is the reason why, in Antiquity, teaching was in the resort of philosophers and men of high personal culture.

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We can also highlight the problem from another angle. Where people need a captain, they are unable to steer themselves; where they need a right-wing ultraconservative child protection movement, they are unable to protect their children within their own authority as parents, and that, excuse me, surely is a sign of *defeat* and irresponsibility. And if we inquire why this is so, we get some keys about the true problems of childhood in our Western cultures. In my opinion, the reasons are:

- ▶ Disinterest of many Westerners in children;
- ▶ Interest of most Westerners in consumer goods;
- ▶ A lack of care present adults suffered in their childhood;
- ▶ Transfer of tutelary power from the family to the state;
- ▶ Lack of knowledge about what children really need;
- ▶ Hypocrite attitude regarding the facts of life;
- ▶ Lack of caring touch between generations;

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- ▶ Lack of trust through disruption of the extended family;
- ▶ Lack of freedom for alternative forms of togetherness;
- ▶ Aggressiveness considered better than tenderness/care;
- ▶ Defensive emotional behavior because of lacking trust;
- ▶ Neglect of children's emotional needs;
- ▶ and so on.

This list is not exhaustive. It shows the peak of the iceberg. If there is one area in modern society that is really neglected, it is *education*. The problem is that education is not human anymore and does not seem to be destined for humans, but for *robots*. Since we still are on the slave education level, what we've got is actually a *fake education*, a no-education.

With eradicating nobles, we have eradicated *true education* that, again not by chance, once was called humanistic.

THE SADISM OF MODERN SCIENCE

Modern science has to a large extent contributed to the impoverishment of education by its residual approach to life. Modern science is not even modern. It was built upon what before was in the hands of the majority of church-obedient believers, not upon true wisdom upheld by heretics, poets, astrologers, witches and alchemists.

Modern Western science only recently began to gradually integrate some of the major insights of perennial science, thus gradually growing into a truly holistic science. And yet, even then, it won't be such modern a science since what we are going to achieve, by then, will only be what alchemists already knew more than a thousand years ago. Not to talk about much older sources of this perennial wisdom, such as the Taoists' holistic worldview and the hermetic sciences in Babylon, Egypt, Persia, India and other of the ancient high cultures of Eurasia that are five thousand and more years old.

Secondly, and more importantly, modern science is based upon a *residual concept of life* that, even though it has been questioned by quantum physics,

still does not recognize that the first principle, the creational principle, is *energy*, and not matter and that matter is not different from energy in that it is only a specific condensed form of it. Thus, what Einstein saw as a contradiction in observing that particles tend at times to be matter and at times to be waves, was an inevitable outflow from Einstein's observer perspective. Relativity theory was the first step in breaking apart the matter-principle that reigned since Aristotle, in the West, and quantum physics followed this line even more tightly and with seemingly more revolutionary results. But the first step on this redemptive path was the most daring one; in that sense Einstein was a true alchemist among modern scientists.

Despite the fact that modern science is presently challenged by a growing concern about our environment and the raising threat to our health and security, education leaps far behind the breakthroughs into a more holistic science.

If we enquire in the results that the restrictive, residual, anti-natural and anti-spiritual worldview has brought about in education, we observe that quality has been sacrificed for quantity. The quality of educa-

tion that once was reserved for nobles has been sacrificed to achieve a minimal standard education for the masses. We have quantified stupidity with the nonsensical belief that stupidity for more would bring about less stupidity for all.

More specifically, in our attempt to bring about functional scientists and not intelligent or wistful scientists, we have developed an education for that purpose, an education that by restricting life to a mechanical concept brings about mechanical functionaries and employees. That was logical since they had to fit into a mechanical science, a mechanical social system and a mechanical religion with a single male god that one can please and manipulate by going to church, and else by falseness, sentimentality and generally a life full of taboos and restrictions.

We have to realize that education is dependent upon the reigning worldview and the reigning science paradigm. Only *really democratic* governments allow an education that educates people to play the role of alternative elements within the mainstream system, thus allowing the existence of a *counterculture*. And where such countercultures exist, they do not only

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know and divulge the insights I present in this study, but they walk this talk on a daily basis.

Meanwhile, mainstream culture, unable to come up with creative solutions or cross-disciplinary approaches to the present complex problems in relationships, go on in their mix of cruelty and sentimentality, their focus on control and policing people, their lacking trust in self-regulative processes, their ignorance about the cyclic nature of life, their general fear of life, their pleasure anxiety, their growing violence and their utter ignorance about true, and not false and hypocrite, spirituality.

The concept of *protectiveness* is an important ingredient in mainstream's back-office and its strategy to control relationships instead of granting people the freedom, and the responsibility, to self-regulate their exchange processes with others. And surely, protectiveness will not solve our relational problems, but in the contrary render them even more complex and unsolvable, because these problems are related to how we use our bioenergy, how we handle our emotions. The more we bring in control and supervision, persecution and fear, the more we tend to block the natural flow of our emotions.

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This is why awareness of our emotional flow processes is not considered by mainstream thinking as a positive value, and why people within consumer culture do not teach their children to become *competent sexual partners*, as this is done in healthy and natural tribal societies. Instead, our reality within the hypocrite present system is that most of us learned about sexuality in an atmosphere of secretiveness, pervaded by an overlay pattern of bewilderment, guilt and fear.

FAKE HETEROSEXUALITY

Our sexual behavior is largely the result of social conditioning; this fact has been found both by sexual and anthropological research; but what I am saying is that this conditioning is not turning us into sexual automatons.

Our sexuality, despite conditioning, remains a flexible, moving thing that is subject to change, and subject to conscious choice. I have observed that in most cases profound changes in sexual attraction are following up to previous changes in our *emotional predilections*.

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As I have gone through the process myself, and several times over the last thirty years, I know I am not talking about theory. I have lived in my life through virtually *all possible sexual attractions* for human beings. They were not cumulative, but one at a time, and for a certain time, not just a few years, and they taught me important lessons, as the *feeling-level* is different when you love a woman, or a man, and then again different when you love a boy, and again different when you love a small girl. The second reason, that is perhaps more important, is to be found in sexual conditioning itself.

I distinguish between *genuine* heterosexuality and *fake* heterosexuality. Ours is *fake heterosexuality* while the heterosexuality of most tribal populations is a genuine heterosexuality. What is the difference?

There are two factors: sexual experience and soul power. In Western and now also global consumer culture, the child is generally not allowed to gain sexual experience, and as in nature nothing can be learnt without actually doing it, here lies the main reason why our sexual conditioning is not one that directs and conditions children toward heterosexuality, but toward homosexuality.

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Regarding soul power, the same applies, and in fact, a sexually experienced person is always also a powerful person. But as a result of a general denial of individual power and spirituality during patriarchy, we face in our traditional Western education not only a repression of emotions, sexuality and tactile pleasure, but also of soul power. The child is treated like a special race, addressed in a special language, wrapped in special wear, bathed in special tubs, given special food to eat and special toys to play with, and put in special houses called *Kindergarten* that suggest the child being a special person that is supposed to lead a special life.

This special life is a residual, not a complete life. It is a life namely deprived of many essential experiences that every adult, rich or poor, goes through on a daily basis.

The most essential in the life of the modern child is lacking, namely *tactile and sexual pleasure* and the corresponding social coding that acknowledges and recognizes the *right of the child to be sexual* as a genuine manifestation of the child's soul power.

It goes without saying that sexuality cannot be built naturally when it is not acted out. What is built

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when sexual energies are withheld is *perversion*. This insight is clearly established and corroborated by psychoanalysis and sexology, but it also is a truth that a simple honest human being intuitively grasps.

What patriarchy tried to veil is the fact that it is not power that is destructive, but *powerlessness*, the very repression of power. That this simple truth is veiled in our culture throughout most of human history is no wonder: it is part of what Karl Marx called the *Überbau*: the make-up that uses psychological manipulation, mass hypnosis or political lies to keep the masses from finding out the simple truth about the underlying socioeconomic base structure of society.

As it is with natural sexuality, so it is with soul power. It is not power that is destructive but powerlessness, thwarted power. Every human being who is conscious of their natural soul power is loving and constructive. Natural power is necessary biologically and socially for us to defend ourselves, to mark our difference or for building the courage to stand up for our preferences. How do you want to build your personal reality, with all that it implies, without this minimum amount of courage? And for building courage you need a feeling of power! When you feel utterly pow-

erless, you have very little courage and every day becomes a riddle with a thousand open questions. Should I do this? Should I engage in that? Is it not too dangerous? Will I not hurt myself when I stand up for my desire? Without courage, without taking risk, you simply cannot live. Life, then, becomes perverted and you become a pervert.

What is a pervert? A pervert is somebody who has no power, who has so little courage to stand up for his values that he might throw a bomb in a church or rape a child in a public toilet once in a while to get a power thrust. When you believe in this society's dangerous lies that are mainly brought forth by its *hypocrite moralism* as a defense against true and genuine morality, you have from the start lost your soul power, and your innocence, and you are from the start more perverse than by nature, and you are from the start more dangerous to any community. Compulsive sex morality *is* perverse; it is the ultimate social perversion! The destructive thirst for power is not built in our natural emotional setup, but is a result of repressing our natural aggressiveness.

What happens when we repress the hot, melting and streaming sensations that a naturally self-regulat-

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ed body experiences? Life cools down, our emotions cool down, our sexual desire cools down, our appetite cools down and as a result our humanity cools down. Then we experience the cold rigidity of control, and love and compassion get lost along the way. This desire for *controlling life* is a by-product of angst, the fear of our own destructiveness.

And here lies exactly the logical circle, the fundamental error, because this destructiveness is not part of our natural setup but a result of our striving away from it because of the culturally induced perversion of morality into violent, false and smeary moralism. This perverse transmutation of natural power into powerlessness and sadistic control can be compared with the *retrogradation* of a planet that we know from astronomy and astrology.

When the spin of a planet reverses, which is a natural event to happen in the life of every planet, the energy of the planet changes as well. Astrology assumes that the naturally positive energy of the planet becomes negative as long as the retrogradation lasts. What then happens is that the planet's energy is interiorized and can only serve our inner or personal de-

velopment, but not our social advance or recognition in society.

This image from astrology can be generally applied to the workings of the vital energies. For the positive and healthy development of a child it is necessary that the *élan vital*, the bioenergy, is in constant flow and that it does not stagnate, as it does for example in the case when sexuality is forbidden or experienced only under strong guilt.

What then happens is namely an *inversion* of the energy, both sexually and socially: the once heterosexually inclined child becomes homosexually inclined, the originally sociable child becomes a loner and the happy and adept child becomes an anxious, morose and inept child.

This is often the result of being punished for sex play in early childhood or because of religious prohibitions that bring about strong guilt and that can severely block the further psychosexual development of the child. The child then begins to think and reflect instead of acting joyfully and spontaneously and the creativity potential is more or less impaired.

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At the same time the child becomes introvert and retires more and more from natural social involvement. In addition, it goes without saying that if the general tenor in a family is on prudishness and pleasure-denial, the upsurge of sexual paraphilias within the next generation is inevitable.

By contrast, in tribal cultures where children can live their sexuality freely with other children, and where children are not physically punished, as for example in the *Trobriand* culture of Papua New-Guinea, perversions are practically non-existent. In this unique matriarchal culture, children sleep from about age three in special houses, where the parents are frowned upon to enter, and engage in promiscuous sex among peers from that early age. The emotional and sexual maturity of the child thus is built *through direct contact, initiation, sex play and eventually intercourse with other children* as love partners. The parents restrain themselves to interfere in the nightlife of their children, and they are highly permissive generally as to the emotional and sexual needs and wants of their children. Children, in Trobriand, therefore develop a high level of personal autonomy very early in life.

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In Western civilization things look very different and this since many generations, actually since patriarchy reigns, while we have information that before that time children enjoyed a higher amount of sexual freedom.

Still in the Middle-Ages a pubescent child was considered to be an adult; marriage, for a girl, was at around twelve years and for a boy at around fourteen which was at the same time the age when a boy finished his apprenticeship with a master and opened his own workshop.

Thus still in the Middle-Ages we have a certain congruity between biological maturity and social maturity, or between sexual adulthood and social adulthood.

OEDIPAL CULTURE

And how is it today? At thirty still in pampers . . . , I'm inclined to say, somewhat exaggerating the situation, but I think there is a grain of truth in this affirmation. Today's postmodern consumer culture is based upon the Oedipal drama which coincides with the

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Drama of the Gifted Child, as Alice Miller expressed it.

Sexual experience is not gained but postponed; sexual energy is not discharged but retained and pent-up. Sexual maturity is a social utopia. After Masters & Johnson's sex research, we know that we live in a culture of emotional and sexual cripples, an insight that already Wilhelm Reich had and even before him Charcot and Freud. And not much has changed since then. Who is to blame?

Blaming psychoanalysis or Freud is like punishing the messenger for the message he brings. Freud has only analyzed and described *what is inherent in our culture*, and it goes without saying that the *Oedipus Complex* is a fruit of sex repression and completely unknown within the sexually liberal Trobriand culture, and similar cultures.

Freud knew that and he knew that Reich was right with his sex economy concept and his orgasm research, but his answer was that 'culture had to prevail.' That was Freud's literal answer to Reich. We have to ask today *which* culture did Freud imply in his answer to Reich? Is it a culture that mutilates nature,

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and that massacres the child's natural need for an emotionally and sexually rich childhood?

When we compare the Trobriand culture and quite a few other tribal cultures such as the *Muria* in South India, we cannot deny that following nature is the better way and produces the better results.

What can we as a society, as a culture, offer to the Trobriands other than a daily soup of chaotic crime, violence, divorce, suicide, depression and raising cancer statistics? What can we say about happiness lost!?

—See Jean Liedloff, *The Continuum Concept* (1977/1986).

To sacrifice nature under a social system that we arrogantly call *culture* is truly insane. A true culture obviously is one that is built in accordance with the laws of nature, and not against them. When we want to penetrate deeper in this problem, we have to look even more carefully at how children are raised in our culture. I bring this up not because it's my favorite research subject but because you will find the key to the door to freedom only when you see *how you became what you are*. Except you had exceptionally permissive parents and grew in a really loving home with lots of affection, and could live your emotional and sexual

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wishes and longings early in childhood, you have suffered, you have been made suffering, and this, to make it worse, *in the name of your own best*.

If you have grown up like the overwhelming majority of children in our culture, you have been denied acting out your sexual wishes and you have accepted the strangely perverse deal they offered you for renouncing natural sexuality with peers, and be a 'good girl' or 'good boy' for your parent of the opposite sex. Accordingly, because you had no other choice, psychosexually you became more and more gerontophile, growing into a kind of ersatz partner for your parent of the opposite sex.

This means in practice that as a boy, you were supposed to fall in love to your mother, and as a girl, to fall in love to your father, and not only platonically! You were supposed to desire sexually your parent of the opposite sex and to compete with your same-sex parent for being a better partner. If you did not turn with the wind and remained aloof to the social game called *Oedipus Complex*, you were labeled a schizophrenic child, and you were put in an institution. If you overdid it, however, and had actual sex with your parent of the opposite sex, you were called an over-

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sexed child, and you were equally put in an institution, and your parent in jail.

And thus *whatever you did* had to go wrong in the end. And if you did as you were supposed to, and fell in love to your parent of the opposite sex while at the same time repressing this desire, you were not put in an institution, but you invariably damaged yourself, and became a timid, aloof, powerless, authority-craving, conditioned, sickish and dependent child, with one word a *modern consumer child*.

Let me get into still more detail, explaining how mainstream child psychology and pediatrics define and explain the psychosexual development of the child in our culture. First of all, let us see how these professionals define what they call *child sexuality*.

The first thing to note in their rhetoric is that while it is agreed upon in all other areas of life that one learns something best when doing it, and doing it repeatedly and thoroughly, this truth is put upside down when we talk about child sexuality. It is assumed by those professionals that a child becomes individually corrupt and socially inept when having sex with peers during childhood. By contrast, it is considered healthy if the child focuses his libido upon their parents and

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develops incestuous wishes. These wishes, then, are interpreted by the child psychologist as signs for the child's psychosexual dynamics whereas at the same time all is done to prevent the fantasy from being acted out, thus the child is supposed to remain with their wishes without however be given a chance to act them out.

In one word, all psychosexual growth in our society is a *fantasy game*, is lived out only in a fantasmatic dimension, and not in real life. In addition, it seems to me that this theory is based not upon a natural discharge of the child's sexual energy, but upon its accumulation. Energy accumulation however invariably leads to an imbalance in the bioenergetic setup and brings about various developmental problems. This is why some enlightened child therapists such as Françoise Dolto (1908-1988) in France, while generally agreeing with our society's stance to forbid child-child sexual activity, conceded that the *Oedipus Complex* as it is part of our culture's child-rearing paradigm, breeds a real danger of incest and thus should be corrected in some way.

When, back in 1986, I questioned Dr. Dolto on this point with the idea that perhaps some forms of sexual

interaction *should be allowed socially* between children and other adults than their parents, she was generally in favor of such an idea and said that these adults, preferably educators of the child, could then safely bear the incestuous charge the child would project upon them.

However, she felt that, while cuddling and fantasy sex in a game-like setting was good and healthy in such a situation, a *real sexual interaction* between educators and the children they cared for could neither be allowed psychologically nor socially for the best of the child. Upon my reply that, then, the child in last resort in our culture was paying the bill for maintaining a compulsive sex morality paradigm that belongs to the past, she agreed and sadly added that this was our cultural heritage and that she, as a psychoanalyst, was not having the task of triggering a 'cultural revolution', and that this would be a matter for politicians and parliaments to decide upon.

Thus, child sex is clearly a matter of social politics and not a matter of psychology and still less of sexology! That we more or less *all have been mutilated* in our psychosexual setup through the harsh prohibition of living our child sexuality healthily in an anti-life cul-

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ture is thus something that is not even hidden anymore, but openly admitted by child psychology practitioners of high caliber.

Apart from the abstruse logic and perversity of such a child-rearing paradigm, that actually sacrifices the child's best years for maintaining a life-denying culture, statistics speak a clear language. With the Trobriands, the divorce rate is about four percent, in some regions in our Western society it is growing beyond seventy-five percent. With the Trobriands sexuality is healthy and almost totally free of sexual perversions, and violent crimes are *virtually non-existent*.

In our societies, more than one third of the population is in continuous psychotherapeutic treatment because of emotional and sexual disturbances, frenetic partner change, frigidity, narcissism or impotence or corresponding problems within the couple.

Besides, erection problems with males and sado-masochistic fixations steadily raise with both sexes. The newest headlines are made from females who confess the need to be raped in order to be orgasmic during intercourse.

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The child is sacrificed as a scapegoat for society to be able to maintain its moralistic network of lies and so-called religious assumptions or beliefs.

Every single child who is forced to abnegate their sexuality during childhood and youth pays the price of emotional and sexual dysfunctions for lifetime! This is brought about through a process that Freud called *identification*, and through social hypnosis and the early conditioning of the child with industrially fabricated toys. These toys, because they have no natural associative quality with the human body, alienate children gradually from their bodies.

Regarding identification, the rhetoric in child psychology is that it is natural for a boy to wanting to become like his father and for a girl like her mother. The truth is of course that down the road we want to become *ourselves* and not tin soldiers modeled and cloned after our parents.

But this fact is of course occulted because it's not politically correct to bring that up in a *culture of imitation* and industrial manipulation in which the individual is legitimate only in his or her capacity as a consumer, and not in their autonomy as a self-thinker and self-feeler. The first identification is called *homosexu-*

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a/: the child identifies with the same-sex parent, during the so-called anal phase. Next comes the *heterosexual* identification with the parent of the opposite sex, during the genital phase, and here Freud spoke of the so-called Oedipal phase or *Oedipus Complex*.

Thus, if we think this through until the end, we are potentially all homosexual because our society denies child sexuality! This latent homosexuality in our culture is the result of *psychosexual manipulation* from early childhood, and not a natural component of the sex drive. And this homosexuality becomes real, more than real, when we get stuck in the Oedipal net!

It's not a chance coincidence that the largest homosexual organizations are in the United States which is the country where the repression of the child's natural sexuality has been the toughest one since the times of the Inquisition. This should, then, be a wake-up call for all of you who still believe that things are more or less okay as they are in modern consumer culture, and that we can go on with this mess, if we only bring up new laws every month, new anti-child-sex campaigns every year and new anti-pornography laws every decade. No, we cannot fool nature without

bringing about nothing less but a sociopolitical catastrophe and an ecopolitical disaster.

Not nature is wrong but the way we have handled nature during the last thousand years of dull and stupid patriarchy, the way we have distorted nature, wanting to be smarter than its creator! What a hubris!

THE CULTURAL CHILD SEX DOGMA

Our sex laws are made to protect the cultural bias and choice that denies children their free emotions and sexuality. These laws, today more than ever before, are enforced ruthlessly, and without having a deeper look at the human damage that is done when sensitive matters are handled by insensitive people. Sex laws and their enforcement do not bring solutions, but actually make things worse; we tend to think that all is in good hands when we give it over into the care of our police, who are people that have been demonstrated to come often from abusive and violent backgrounds, and who have for the most part never received an education to true sensuality, empathy and intelligence. To let police regulate our loves and likes is really suicidal for every democratic society,

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and it's quite unbelievable that this truth never seems to enter the heads of our political leaders, which shows, more than anything, their residual level of intelligence. Instead we go on finding it okay that children are from birth psychosexually distorted and fantasy-mated with their parents in an incestuous nightmare of gigantic dimensions!

Something must be wrong here, wrong from the start. We created the ultimate incest scenario and established it as a cultural credo, while at the same time affirming we held incest as immoral and abject. But that this incest is acted out sexually is of no importance! The social conditioning is brought about exactly because this incest is imaginary and its acting out repressed, and the damage done to the child's psyche comes neither from natural sex nor from incest sex, but from the *contradiction of creating a desire and at the same time prohibiting its realization* because this is a schizoid behavior. And we cannot raise mentally healthy children with schizoid formulas. It's impossible.

What we have created is *emotional abuse* and this is the really destructive form of incest anyway; it is destructive because it acts contrary to the child's natural

striving for autonomy, and because it is sanctified by the patriarchal authority principle and obsessive consumption!

The so-called Oedipal phase of the psychosexual development of the child that takes generally place between the 5th and 7th years of life is set out to heterosexualize the child's originally homoerotic sexuality through psychosexual attraction toward the parent of the opposite sex.

This is how it is set out in the theory. If it works like that in real life is another question. In this system heterosexuality is brought about only if the child has successfully gone through both identifications because only in this case the child can gradually end the psychic symbiosis with the matrix and really build an individual character structure.

It is obvious that our cultural concept of heterosexuality is in reality based upon an atrocious misconception and manipulation of nature; it is for this reason why this artificial heterosexuality is rather fragile. Natural heterosexuality is something entirely different! It is a heterosexuality that I would qualify as *developmental* rather than *normative*.

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It comes about through deep affectionate friendship, love and natural promiscuous intercourse with partners of the other sex, and this especially during early childhood, and again later on during adolescence.

Our Western concept of 'heterosexuality' is basically *schizoid*. It is based upon the early homosexual and gerontophile conditioning of the child that, to make it worse, is forced upon the child, while declaring this perverse manipulation arrogantly the normal psychosexual development of the child. I have once told a little boy about it and he understood immediately and replied:

I know, but I won't collaborate. Let them come! I won't play their perverse game. They definitely love dogs more than children! And when they love children, they love us only as lightning catchers. Because they can't even get along with each other, among adults, and when they are running amok, it's us, the children, who will get the beating, invariably so!

Once we begin to understand life as a dynamic sequence of processes and an outcome of probability, we cannot but affirm that it is more probable than not that a child gets stuck in the Oedipus rather than liquidating it. For example, it's *almost impossible* for a

child to liquidate his Oedipus when the parent of the opposite sex is either dead, absent or unacceptable as a role model. And it's a social fact that the number of single-parent families raises every year, especially in huge urban areas around the world.

One consequence of this fact is that the psycho-sexual development of the child becomes more and more distorted, if not perverted. A lacking father is a lacking father, do what you will and since society violently opposes the possibility of childless couples or neighbors assuming the fathering role for children they love, many children today are left with a considerable emotional and tactile vacuum that society is absolutely unable to fill. And if the mother tries to replace the father, things get even worse.

Such a *neurotic mother* then becomes a sadistic and phallic bitch who castrates and handicaps her children even more thoroughly. What generally happens in this constellation is that the sexual energy in the child inverts: it begins to be oriented *inward* instead of naturally outward; it shifts its spin, so to say, and retrogrades. The consequence is that the child retreats, and becomes *timid, anxious, dependent, clinging, passive* and *authority-craving*, or in the con-

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trary mean, vulgar and rebellious. If not other factors act counter to the inversion of the bioenergy, the child becomes *homosexual*.

This is then, the logical deal that is part of the system. For the child who was unable to perform the master jump into *fake heterosexuality* that was the reward for liquidating the Oedipus, thus remains on the anal-sadistic level of psychosexual development.

RAPE VS. LOVING EMBRACE

And on this anal-sadistic level are situated most people in our culture, as very few have really liquidated their Oedipus and went beyond homosexual identification and into full genitality.

Every bioenergetic practitioner will confirm Reich's saying that our culture is one of sexual cripples! True genitality exists only at a tiny percentage, while on the Trobriand islands and in other permissive tribal cultures it's the majority!

When the child gets stuck in the Oedipus or, with other words, remains fixated at the homosexual identification level, what happens is that the fusion with

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the matrix gets reactivated as a kind of secondary fusion, and is then perpetuated into adolescence where it is fueled by higher sexual energy. At the same time, nonsexual emotions such as rage and feelings of revenge against parents and establishment get heated up and become linked to the sexual charge. This is how violent rape urges are created in the first place!

In addition, the *retrograde negative sexual energy* attracts equally negative emotional energy from the social environment, peers and groupings which explains the fact of what we call 'adolescent revolt.' My point here is that this revolt is by no means a natural or developmental necessity, but in the contrary a revolt against the sordid sadistic repression of the child's natural sex drive during the first decade of the child's life! And further, this revolt is the beginning of the *violent rape urges* that characterize *homo normalis* in so-called civilized culture. These urges, for the most part, are acted out with prostitutes or prostitute children, otherwise, as most reports show, secretly with children in the extended family, or with employees or their children, or otherwise with people who are socially in an inferior position as oneself so

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that they have limited chances to revolt against violent sexual domination.

What I am saying is that all this is part of the system in a society that denies child-child sex and thus nothing to make a scandal of. Our daily sex scandals are mock trials because sexual violence is a necessary part in a system that deals wrongly with sexual energies. This is the reason why negative emotions such as rage, anger and feelings of revenge will be charging the sexual urge in a way that is destructive, because this perverted drive is violent and defies any restriction. Moralism, compulsory sex morality, in this context, can by no means redirect misguided sexual energies into the right path, but in the contrary serves as a powerful social veil to make secret child and female sexual abuse even more effective and socially rampant! In last resort, every abducted, savagely raped or killed child pays the price for the incapacity of society to integrate natural pedomotions into its social mix.

I do not talk about *statutory rape* or intercourse that is *legally deemed* as rape because done with a child, but about sadistic, violent forms of rape where the child is consciously victimized, abused and

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abused for the sake of abusing, and not copulated with as a partner in a mating game.

This form of rape typically goes along with child battery and the child will be left in a critical state of health, with more or less important bruises, in a state of *trauma* or completely unconscious, and bleeding, needing urgency treatment to recover from the assault.

These negative emotions are so virulent because the child is denied natural copulation with peers and forced into eternal fusion with mother, which creates an immense potential of rage that gradually becomes part of sexual arousal during adolescence, and so strongly that in extreme cases sexual arousal is not possible without abreacting a part of the non-sexual emotions through beating, humiliating, hurting and abasing the sex partner as a barbarous foreplay to intercourse.

The sadist typically needs his sex partner to cry and struggle before he can come off in orgasm, and the main thrust for orgasm is derived not through natural hot melting sensations and tender friction, but through the *ultimate overpowering of a prey* in a violent predator sex act that somehow stages a murder

scenario without murder. Thus, the character of the coitus is all but tender and gradual but rather hasty and brutal, focused upon self-gratification, and often sexually inept – which is one of the reasons for the high incidence of genitals and anuses torn apart, while some sex researchers today clearly affirm that tender penetration and coitus is possible for adults even with small children, provided that it all happens as a gradual process of adaptation, and when ample precaution is taken and lubrication cared for, as well as information and training given to the child as a loving preparation to sexual initiation.

ADDRESSING THE OTHER VICTIM

This last sub-chapter addresses sexual sadists directly. It may for this reason not be of interest for the general reader on first sight; however, if you think you are *completely free* of sexual sadism you are probably wrong; we are speaking here, as I have amply pointed it out in the foregoing, about a cultural perversion, and we do not therefore need to address our individual life stories. Sadism is often hidden, don't forget that, and the higher you think you are above it, the more you are actually entangled in it! Besides that,

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these lines are of interest for the general reader, and also I think for law enforcement, and for people serving in education and the health care professions, for I am giving here actually a road map for developing a workable and effective therapy for sexual sadists, and this therapy, as most professionals agree, has not yet been found.

The way to heal sadism is by creating *abundant sensuality*. Sadism and sensuality are mutually exclusive. The more we are deprived of true sensuality, the more we tend to develop sadistic traits; by the same token, the more we redirect our behavior into sensing and feeling more, and actively create more sensuality in our lives, the more we move away from sadism and again into natural and pleasurable giving-and-taking.

Or to say it bluntly, if you need to rape children, you just need to be *around* children. What you really desire is the company of children, and nothing sexual in the first place. And it's exactly because society makes it so difficult for adult males today to just be around children, to just play with them, to hug and caress them, to fondle them and cuddle with them that rape urges come up. These rape urges actually are but cries for help. They say:

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– Please help me to be more around children. I can't live this way any longer. This loneliness kills me. I'm desperate. I need to get through to children.

In our subconscious mind this 'getting through to children' is understood directly and physically as a getting through into their bodies. It's as easy as that, and it's a *linguistic confusion*. Studying hypnosis has revealed this to me, as you will hardly find this idea in any book.

Getting away from rape and sadism means two things, correcting your vocabulary and putting words on your desire so as to heal your linguistic confusion, and second create really abundant sensuality. You can become more sensual with your own body at first, by being loving with your body when you masturbate and not rude and harsh, then you can try to find children within your circle of friends that you can cuddle and massage once in a while, or ask them to massage you. This can be done in the presence of the child's parents and if they mistrust you, either because they know that you have *pedophile* desires, or just because of general anxiety, you may even insist that they are present when you cuddle with the child or massage them. This transparency will help them to grad-

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ually lower their fears and *build trust with you*. And if you see that doing bodywork with children appeals you very much, you may seek out a professional career in that field.

After all, our moralistic education has prepared us well to become sexual monsters, and the fact that most of us do not really act out as sex offenders shows that we are somehow stronger than the foolish conditioning we have received and that we need to make undone as much as possible if we wish to sense and feel abundantly in relationships. Most of us do hardly ever rape children, let alone murder them which shows that we *quite effectively act counter* to the perverse conditioning we have received. The rule here may be: nature is stronger than conditioning! And nature is love, and not abasing and hurting others.

But still, the right and effective solution here would be a total change in our education of small children and the creation of a peaceful, permissive and tolerant education that respects the natural love and emotional needs of the child!

As adults we recognize our need and right for tenderness, love, sensual pleasure and sexual gratifi-

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cation, so why do we not grant this same right to our children? The child needs to be *free* to exhibit his or her emotional and sexual feelings inasmuch as an adult, because this is not a question of age, but of *being human!* A human being needs to *love and copulate* as this is part of our human condition. This is not only a psychological quest, but an eminent political one, in the sense that world peace is impossible *without bringing about a fundamental change* away from moralism and toward love. The powerless blind rage that comes up as a result of lacking autonomy is explainable as a primary infantile trauma, a feeling that has survived early childhood into adulthood; in fact it is the fear of death because in every being-in-growth there is a strong will for autonomy!

It is the will to go through the growth process as fast as possible in order to become eventually like the procreators! If a child senses that their mother does not really want them to grow but remain an obedient pleasure toy and kiss puppet, and thus a partial object of the mother, the child feels threatened in their life.

This fear of death is not conscious in the child but it is very present in small children who grow up with *highly narcissistic mothers*, and it manifests as night-

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mares, constant bedwetting, so-called *misbehavior* and high anxiety. Living, for a child, is synonymous with growing; hence, when growing is not allowed, living is not allowed either! Child concludes not wrongly that at the end of the day mother wants me to be dead because mother wants me to get back into the uterus and become a helpless fetus.

Why does a mother act like that, we might want to ask? Because she herself remained infantile and instead of being a mirror for her child, she only mirrors herself narcissistically. A witch mother who asks her mirror to know if she is 'the most beautiful in the country', as in the famous Grimm tale, has decidedly a problem with self-worth, and she has no sexual relations with men. If she had, she would get abundant feedback from men about her beauty, physical or non-physical, and she would be more self-assured and not indulge in destructive doubt.

Such a woman does not inspire much compassion, right? But imagine her as a little girl doing exactly the same, a little girl at the onset of puberty, who has got quite a few hot regards from men already and who knows that she's at the turn into womanhood, and who is desperately curious about *how physical love*

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might be with a man. Would you not have deep compassion with such a little girl, would you not sadly deplore her loneliness and her lack of knowledge about physical love?

Would you not join in my anger at her witch mother who deprived her since early childhood of sensuality, and destroyed her pleasure function, and this of course for selfish reasons, just as in the Grimm tale, for making a good worker out of her, a good servant, a good girl?

In my view both the witch mother and the man, have to be blamed, and certainly not the girl – and yet it's the latter way how things were handled under patriarchy since five thousand years. The big sinner was always the raped child, and nobody else, neither the parents nor the rapist, nor a structurally violent society that ultimately incites to abduct and act out brutal swinish rape with children as a compensation and revenge for *unfulfilled forbidden consensual love* with the sweet young flesh that burns to copulate. Fairy tales like *Little Red-Cap* do not talk about exotic and outlandish things but about common ones, about daily life more than anything else!

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And my books take the same stance. I do not talk about remote fantasies nor am I interested to produce pornography when I say that it's *not at all esoteric* for a man who grew up sexually repressed and who was always good boy to his mother and still a virgin at twenty, to wanting to abduct and rape a little girl as his ultimate manly achievement. I am talking about *daily reality* here, and not uncommon sexual wishes! This is an etiology that today belongs to the day-to-day practice of every psychotherapeutic cabinet, anyway when dealing with male patients.

The problem becomes more complex through the fact that the patient, as a child, could not express consciously his rage because this very idea was acting counter to the need of the child to survive in a hostile environment. As the child, especially the young child, is very dependent upon their parents, we face here always a strong denial of reality, which is the ultimate challenge in every therapy that is going to deal with violent rape desires, and even more so with desires to abduct and kill children.

The problem is not rage, but the fact that it was repressed since early childhood and thus acts virulently on a subconscious level, like the *Minotaur*, a fierce

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dragon that King Minos of Crete was holding prisoner in a tower and that, through that very imprisonment became a bloody child rapist that devoured many hundreds of children once in a while when it could escape from his dungeon. The myth tells us exactly what I am telling you in this guide: when you imprison your dragon, your virulent desire, you have to be aware that one day you will pay the price, and it will be a high price, as you will commit one or the other capital crime.

Only love can heal violent sex desires, and thus love must be promoted and lived! When you wish to rape little girls or boys, this means nothing but the fact that you need to be around little children, that you have a desire and a talent to educate children, and that you also wish to have your own children, to be father and to really indulge in parenthood!

Love is a highly effective alchemical process. Love means to accept one's desire unconditionally, however violent and disruptive it may seem, and however criminal in the eyes of a stupid judgmental majority that has got no clues to heal the violent sadistic affliction that however they bring about not as an excep-

tion but as a *rule* through their complete distortion and perversion of natural child sexuality.

To divide love into erotic and non-erotic love actually destroys it. All sexual monsters are highly inexperienced lovers. They have no or only a minimum of erotic knowledge and do not generally regard erotic knowledge as something worthwhile or important in life.

They are highly judgmental in their general mental setup and emotionally rather blocked. They are all but permissive. They do probably not agree with the ideas that I bring forth in this guide and in all my publications. They do not regard child sexuality as something to be allowed, but rather something to be prohibited and harshly punished. They basically act on the lines of the mainstream fascist paradigm and have internalized the mainstream social values, and not, such as myself, alternative social values. They do not generally come out as pedophiles but rather appear in most cases as over-adapted church goers and highly adjusted citizens. With one word, they are *false through and through* and this falseness forms part of their abject coward violence.

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All love prohibitions are equally *sex prohibitions* and they do not help us cope with our more virulent energies. In the contrary, they favor child abuse and secret, domestic, hidden and coward violence acted out behind the four walls upon the socially weaker and the ultimate 'good boy' or 'good girl' who has learnt to be obedient even through the most violent, abject and humiliating treatment received, provided this treatment was inflicted by a family member and not by a so-called stranger.

Needless to add that *all this only favors abuse to be perpetuated* down the road, because the anxiety that children must cope with in this kind of climate is counter-productive to any form of healthy growth into autonomy and powerful self-reliance.

A POSSIBLE NEW SOCIAL POLICY

On the basis of these insights we should once for all give up the taboo on child sexuality and also the taboo on consenting love and sex between children and adults not related in direct line.

The reason is that intergenerational love outside of the family really is a way out of the fusion with the

matrix and all the problems it creates. Intergenerational love has an important *initiatory function* for children in their social relatedness and it represents an acceptable and constructive way to foster the *autonomy* of the child in a society that is generally against the powerful child. As such, it has an important regulatory function in modern society.

To bring this about, we have to put an end to sexual hypocrisy and accept the benefits that intergenerational love will provide in our society. Furthermore, we have to raise children in a functional, sane, healthy and permissive way so as to foster their sensuality, and we have to discard out all from of educational violence. Finally, we have to put an end to sexist ideals and raise children in an integrated way, a way that preserves the *anima* in boys and the *animus* in girls because this will assure a lucky balance of their *yin-yang* energies.

Present mainstream education cripples the child's *emotional and sexual wholeness* and creates a high anxiety potential in our young generations.

But with fear no problem can be solved and no loving world be brought about. Worse, fear separates us from our true authentic self and brings about an

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authority-craving, opportunist and weak character that is prone to all kinds of manipulation and collective lies, in which ideological costume ever they come about.

If we are to survive as a human race, we have to bring about exactly the contrary character traits in our children. This is not possible without raising the emotional awareness in ourselves and them, which is for me the ultimate sociopolitical step needed in every present or future reform of our sexual laws and customs. The problem of power and abuse, seen under this perspective, reveals to be a *secondary problem* as self power for the naturally raised child is a by-product of his or her autonomy. Power only becomes a problem when it is repressed, when it is thwarted. Love, too, has power, but it's not a power that degrades, abases and violates.

Thus, the problem is not power but how we handle it. Power abuse then, is not a result of power, but of the repression of power, which creates depression. The high rate of depression today in major civilizations testifies for this fact.

—Depression affects approximately 19 million Americans, or 9.5% of the population in any given one-year period. At

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some point in their lives, 10% to 25% of women and 5% to 12% of men will likely become clinically depressed. It is estimated that 70% to 75% of all Americans may suffer from chronic and recurring depression, without however being clinically depressed - simply because they never consulted a doctor. In addition, suicide has been found to be a major outcome of depression. Suicide statistics in the USA show that up to 15% of those who are clinically depressed die by suicide.

It shows that most people's emotional sanity has been thwarted and that they have lost their natural soul power, and are striving to gain more secondary powers in form of social status, material possessions, and dominance over others.

Once you understand *that*, you understand all. Life itself is power. Nature is powerful. It cannot only create, but also destroy its very creation. Think only of an earthquake!

While we might not be able to ultimately control the power of nature, we can positively influence it, as the sages of old taught us, by handling our own human power responsibly.

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