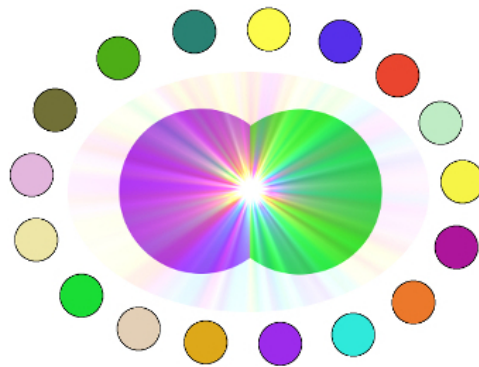




Gopal Norbert Klein

Healing of Relationships II

Handbook FLOATING



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eBook Version **2.06**

Publication date of the version **1.0**: 01. May 2019



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Foreword

This book is pleased to belong to you... the manual of a new transgenerational approach to liberate us as human beings from old traumatic burdens. It is written full of light and love: for those who are interested, for participants and for therapists.

FLOATING is based on simple principles: Honest communication, group regulation, mindfulness, slow pace. As a method, it incorporates aspects of polyvagal theory and spirituality into practice in a way that establishes a group field, and the facilitating therapist does not have to do much more than to provide a stable framework. Instead, it guides us back to the natural state, to what would actually exist on its very own if we were not so disturbed by the society. To that extent, this type of work encompasses nothing complicated, but on the contrary is the simplest and most natural work possible :-)

FLOATING requires no access to any life details, like past experiences, information or ideas, and also does not deal with the future. It is not even about symptoms or diseases, nor about healing and problem solving: the honest interchange of our body perceptions, feelings and thoughts here/now is creating the connection that resolves all suffering from an early childhood *with an utmost accuracy*.

The objective of this book is to set up an additional template in the nervous systems of our society, which starts at the root cause of all suffering and from there will transform our inner and later also our outer world. At the moment, FLOATING still requires the guidance of a professional therapist, as we are currently too absorbed in a dysregulated state. Soon, however, it can be part of our normal everyday life and thus contribute to a steady increase in our well-being. In fact, it is able to dissolve any conflict in minutes. I would also like FLOATING to find its way into the public media and to be featured *live* there!

This publication describes and fully explains FLOATING in detail, with specific instructions for practical implementation and the creation of optimal energetic and organisational conditions. It also contains valuable testimonials from its participants. I want us all to be independent of any spiritual teachers and psychotherapists. Therefore, in this book you will learn exactly how to use FLOATING in the hope that it will eventually become a standard practice in our society. It is a very powerful tool and I leave it up to you to decide whether you, as a therapist, have the necessary inner and outer prerequisites to be able to handle the process confidently. Only with your own profound processing experience and trauma therapy training in mind you should lead the process when working with other people.

If you are not already active as a therapist, you will learn interesting facts and insights about this amazing profession. You can experience how extremely complex such work is in practice. I describe the essential aspects and prerequisites needed of trauma therapy in order for a profound and safe transformation of the participants to take place. During this process, the therapist will also be transformed.

Everyone should come together with this book: Therapists, participants and also those who are attending the program with me. Participants will learn how the process works and, most importantly, why, so that it is easier to commit to it. Therapists and spiritual teachers can discover another extremely effective method and integrate this into their ongoing practice. In addition, the book is also the teaching materials that I use in my trauma training. FLOATING has emerged naturally from my group work as I started to see more clearly how we are constantly (unconsciously) trying to heal ourselves in group settings, and what is needed to actually complete this healing process.

Before we start, a few words to differentiate this process from the "local group" process. This is something completely different! It is not a therapeutic process, but a method of group regulation in the form of self-help groups. The purpose is to create a basis of stability in the nervous system without the guidance of a psychotherapist or spiritual coach. FLOATING, on the other hand, is a therapeutic method that can reliably lead the most profound processes to the surface and to complete the process. It currently needs to be accompanied and guided by an experienced therapist.

You certainly would like to use this book, but the book would also like to help you :-). So be aware that you will find unfamiliar aspects in it and that by reading it different things might start to happen... The book, like all my books, addresses several levels at the same time.

FLOATING has been completely developed by myself as described in this book or respectively was spiritually gifted to me. Now I wish everyone much joy on this journey home....

Goyal

Making contact and building relationship is quite easy

We initialise the reading of this book with 12 symbols, for the activation of every level of healing, happiness and for a planetary communion:



1 What does FLOATING mean?

FLOATING is an English word that literally translates as "to float, to drift". It is a process characterised by complete passivity and associated with pleasant states. In fact, there are so-called floating tanks wherein one can float in the water without any effort. The salt content is so high that even the head floats on its own and one can relax and let go of everything. You are safely carried by the water, so that any sense of boundaries dissolves and such a profound relaxation arises that can hardly be experienced in other environments or under any other circumstances.

What does all this have to do with relationships, communication and group regulation? The natural, stress-free flow of life can certainly be compared to this floating. If there are no traumas and energy blockages, life really does flow on its own, without our interference. This does not mean that we are doing nothing, but only that there is no one left to fight against anything. However, activities can still happen...

This flow of life essentially consists of approaching people or letting people approach us and giving space to this natural force of attraction. It is a floating and drifting behaviour directed towards each other. This free-flowing movement between ∞ us is what FLOATING restores. It dissolves all obstacles that are preventing the flow of love.

Anything that has been transformed by FLOATING can no longer be transferred to the next generation. The negative aspects that are transferred are mainly unexamined patterns of relationships and commitments. By FLOATING, these patterns are completely dissolved and updated. It is therefore also a transgenerational process.

In its practical approach it is similar to the family constellations, but it has fundamental differences:

- * There is no subject or always the same subject (connection)
- * There is no need to externalise with representatives
- * The work only takes place in the presence of the people who are physically present
- * Everything is resolved directly, right here and right now.
- * It is *just* about communicating, not about problem solving

According to my findings and experience, I claim that family constellations in its classical constellation form is no longer necessary. The reason is that in reality there is always only one issue at stake, there is only one kind of a problem. And everyone has the same one: A lack of attachment. All suffering crystallises around this as a consequence. We can dissolve this directly here/now by communicating, without requiring further therapeutical constructions.

In order to understand how this works, we have to understand that in every group we join, whether we like it or not, our nervous system always recreates childhood. Subsequently, in an automated, ancient, non-functional way, the nervous system tries to complete this (to get the connection that was not possible at a given time). To do this, the nervous system exclusively relies on the *physically present* persons as a projection surface, so that no ancestors or other people would be required who are not present at the present time.

Once the commitment problem is resolved, the suffering ends. There is nothing else to deal with. All suffering, all problems can be traced back to commitment problems that manifest themselves again with the people *present* at any given time.

The way to dissolve them is by an honest exchange of the content of our three levels of existence (thoughts, feelings, bodily sensations). The "art" of doing so is described and explained in detail in this book. The energetic perceptions are less relevant and are not needed for the transformation. Nevertheless, it is helpful to include them, especially if you are a group leader. The maximum group size for this exercise is 30 people. The ideal size is about 14.



2 Effects on the nervous system

The extraordinary effect of FLOATING is based upon the understanding of what really drives us most deeply inside. The starting point of all our inner and outer movements is the desperate attempt to realise the failed bonding of childhood after all. But because our nervous system has experienced some dysfunctional patterns of relating during our growing-up phase, we not only experience that our relationship with the world has failed, but we experience it as if that failure happens to *be* us!

This becomes the apparent reality of ourselves and the universe: There is something fundamentally wrong with me or others and no one can help me. This is exactly how it may feel. As an adult, however, this is no longer objectively the case, since I can choose any people, I want as my relationship partners ♥ and live out entirely new relationship patterns. However, this real situation is not available to us today until we have fundamentally experienced what a truly bond and contact feels like. Since the nervous system has no patterns for such a relationship, it cannot establish and (experience) this. Thus, we are stuck in an apparent vicious circle that in reality *no longer* seems to exist.

FLOATING gently resolves this illusory vicious circle. In fact, it is the participants themselves who dissolve it. They are the actors, not so much the therapist.

In order to understand the mechanism of action, we have to realise that all suffering serves only one purpose, namely, to establish a distance. Every problem, suffering, illness only serves to maintain distance from ourselves, our feelings and thus also from our fellow human beings. On the one hand, this is good because it has a stabilising effect on the nervous system, but it is the old emergency programme that is rarely used today. Instead, it prevents the full life that would be possible. The question now is how can we overcome this mechanism and experience real, deep exchange?

This is where FLOATING steps in. Supported by the therapist, a participant who desires to do so is carefully invited, instead of accessing his or her old, deeply familiar distance/defence system, to establish real contact. As soon as genuine contact is made, even at the most minimal level, more energy immediately flows through the nervous system and transformation begins. The human being thereby encounters his feelings and thus also with his fellow human beings. *Either we are lost in our states and stories from the past or we are in a real exchange with the person who is there now in this moment.* Both are mutually exclusive! Connected we always are the question is only whether with old inner scenarios or with the current outer environment now.

Since all people only have one topic, only one problem, the same thing always happens in FLOATING: The participants move towards each other by communicating their feelings with the help of a professional coach. This sounds simple at first, but it is precisely this process that has been connected inside the human being with a high degree of danger or sometimes even a life-threatening danger. In childhood we were completely open and without any protection. This openness was not dealt with lovingly and adequately, instead we had to experience distancing mechanisms from our parents, e.g., anger, separation, manipulation, indifference, etc. These are the things a child's organism experiences. A child's organism experiences these things as life-threatening if they are permanent relationship patterns: the child needs the parents' attention in order to survive. But at the same time, it also needs a loving space to experience and develop itself. This dilemma, which cannot be resolved in childhood, later becomes the subjective reality of the adult, of which he is usually not even aware. He experiences the whole of life as a seemingly unsolvable problem and suffering. *On the outside there are only mirrors.*

With FLOATING, we solve this dilemma so fundamentally that such relationship patterns can no longer continue to be handed over to future generations.

At this point I would like to explain why I do not (any longer) support certain recent concepts, devices and methods. Nowadays there are more and more things that are good on their own and actually function, in contrast to many classical approaches from psychotherapy that have brought about little or no change. Nevertheless, anything that contains the implicit message that there is a solution alone, without a relational context, is dangerous in my opinion. Such approaches take us even further off the path, that is, even further into isolation, even though objectively they may be helpful at first. The main problem and the cause of all suffering is our separation from each other, which is deliberately encouraged by the state, the education system, the economy and other traditional structures. In this respect, we should concentrate on what we can do to reunite us. And this requires neither complicated devices nor complicated methods.

I also consider all developments that require a single session with a therapist to be outdated. Anyone who is developing something new should, according to my personal opinion, do it in such a way that people connect with one another in groups. The importance of the professional facilitator must thereby step as quickly as possible over into the background, so that the group can regulate within itself and with itself. This eventually leads to the liberation and transformation of all people. FLOATING is such an approach, which has emerged from my therapeutic practice. There are other such methods like Tibetan Pulsing, with a different focus. More will emerge, far beyond our present imagination, like networks that work only telepathically and energetically, completely independent of physical bodies. Our children will probably have to teach us such things again :-). From this moment on, no state, no bank and no religion can stop the transformation....

Any work that exclusively deals with symptoms and diseases and focuses on their removal is a re-enactment of childhood. This often has disastrous consequences for the patient, because the last channel for the energy retained in the system is now also shut down. But you cannot remove the energy, we are holistic. *There is no such thing* as an illness or symptom isolated from us that has to be removed so that everything will be alright again! Everything is a part of us, everything is part of our life. The only question is whether it expresses itself directly or indirectly. The inner movements needed to be suppressed in our childhood and later show up as a symptom, now that too is to be removed?! You can hardly do anything worse to a human being. *What has to be done is to bring the life energy bound up in the form of symptoms and illness back into flow, which ultimately means not much more than being able to tell others what I want and need.* We get blocked energy flowing again by acting and communicating ♪.

2.1 The biology of interaction

In order to describe the neurophysiological substrate of this bonding/relationship dynamic, I would like to interweave here a short chapter that I wrote in the first volume. This information is so recent, important and essential for all of us to live together that it cannot be read and listened to often enough:

We humans belong to the mammalian species. Mammals were able to evolutionarily evolve over reptiles by bringing something new into play: Cooperation!

Mammals have evolved as group animals and thus had a crucial advantage over reptiles. Together and in coordinated cooperation, they were superior to reptiles living in isolation. In addition, mammals communicated over a frequency range that reptiles were unable to hear. Mammals communicate via higher tones than reptiles can perceive. Thus, they could communicate with each other undetected by reptiles. All this brought tremendous advantages in evolution. On the other hand, this evolutionary step also required completely new abilities for the nervous system.

Since mammals live in groups, they must be able to approach each other danger-free and be able to signal to each other whether this is possible. *Our nervous system and our brain therefore evolved to live in groups and to interact socially.* Being part of a pack, a group, signified safety and the ability to reproduce. Exclusion from the pack or the group meant suffering and death in evolution.

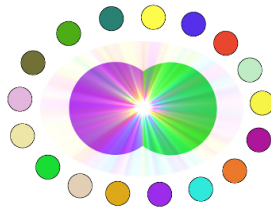
Therefore, our nervous systems are fundamentally, physically and biologically designed to live in groups, social interaction and long-term relationships! There is no solution for us as a part of the mammalian world as a separate, isolated individual. Isolation and lack of social interaction mean extreme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

If we can fulfil the two central basic needs of our nervous system, namely security by being connected with other people as well as reproduction, a feeling of peace, happiness and fulfilment sets in. These are fed by the profound processes of the body, which are almost impossible to influence by reasoning, problem-solving and planning.

Stephen Porges' *polyvagal theory* describes these connections with unprecedented clarity, depth and precision. It provides a fundamental understanding of interpersonal interactions based on biological processes.¹

1 Compare with Porges, p. (2017). Polyvagal theory and the search for security. Lichtenau/Westphalia: Probst Publishing Company

3 Practical application



The first and second sections of this chapter serve as preparation for the actual group process work in Part 3. The first two sections are about establishing security and stability in deepening contact. Contact means being able to shape closeness and distance together. The key is action and honest communication.

The very foundation of all transformation is security. Therefore, the absolute first thing the group leader is required to communicate to the group is that the room is locked from the outside and no one can get in, and that the doors are open from the inside and anyone can leave the room without saying anything in case there is any doubt. This is the most important information that the autonomic nervous system needs. Only then can it classify the situation as safe and relax. The physical space must be absolutely protected. In addition, questions should be asked to ensure that all participants have their basic biological needs satisfied (hunger, thirst, toilet, shelter, etc.).

Also, energetically, the space should be protected and arranged appropriately. However, the practical implementation can hardly be conveyed in a book. Feng Shui offers good clues here, but you need your own intuition and shared experience with someone who knows these things. It is part of the training. As a guideline for time planning later in practice: I myself need about half a day to design a new, unfamiliar room energetically so that everything feels good. For now, this only refers to physical changes in the room such as curtains, moving furniture, etc.

Furthermore, subtle measures are necessary to directly raise the energy and dissolve negative frequencies in the place. Often one comes into contact with collective fields (e.g., from the church or state institutions), which is sometimes a great challenge. Ultimately, the space may not be suitable, no matter how much effort one puts into it.

3.1 FLOATING 1: Autonomy

3.1.1 Practising boundaries

From the point of view of the ANS (autonomic nervous system), the basis of any healing process and stabilisation is the ability to establish security for oneself. This is done by setting boundaries, creating distance and defending oneself: It means that the energy for fight and flight that is released in the body when there is danger can be converted into actual action. This process leads to the emergence of self-confidence and a sense of 'I'. *"This is me and that is not what I want!"*.

Where there are healthy parents, the maturing child is supported in the development of its autonomy and its movements of delineation and is still loved. Very often, however, parents experience this

development as separation and threaten it internally because they themselves still suffer from suppressed autonomy movements and have not yet experienced that autonomy, independence and freedom have nothing to do with separation. That is why they also have to keep them permanently(!) in check in their child, because otherwise corresponding fears would come to the surface. The implicit message conveyed by the parents is: *"If you become independent, we will drop you"*. This becomes a physical(!) reality in the nervous system. For the rest of his life, this person will perceive own autonomy movements as threatening: *"If I stay true to myself and am independent, I will lose all connections and die."*

Because a child is completely dependent on its parents, in such an environment of permanent "slowdown" the child has no choice but to act out this energy of "I" in a distorted indirect way, e.g., via illness, accidents, etc. If this channel is also not accepted by the parents, the only thing that remains is freezing, the dead reflex. The child freezes and makes itself dead inside. This is an autonomous protective reaction that ensures that the child's organism remains stable and survives. Healing and integration ☺ are then postponed until later, when a safe environment is available. As these things happen in the growth phase, the dilemma arises that the nervous system not only experiences them, but actually becomes them! The nervous system develops in response to experience, keyword "neuroplasticity". As a result, the person's entire later experience is coloured by this constellation of relationships. Tragically, the person does not realise in adulthood that childhood is long gone, that he is no longer dependent on anyone and that his autonomy movements no longer pose a threat to his life: Childhood continues to exist *in him* in the form of neuronal circuits and his entire subjective experience is determined by it. One could compare it to a tree that grows up in a continuous storm. Its growth, its form adapts accordingly so that it has developed a stable hold in this adverse environment. Later, when the tree is fully grown and the storm has disappeared, its appearance seems somehow "crooked" and "different" compared to other trees that were able to thrive under light winds.

This is where FLOATING steps in, by first enabling the nervous system to have a positive experience of demarcation with the help of a simple exercise. The point is to communicate to the body that delimitation is not only possible without any problems and leads to success, but above all that today, as adults, little energy is needed to do this. As children, we may have had to expend all our energy to somehow be heard or noticed and often even that was not enough. Therefore, at this point we allow the nervous system to have an opposite positive experience.

This is a general principle about FLOATING: We are allowing ourselves to have new, *positive* experiences that are opposite to our old imprints. Everything that happens in this work is never extreme, never cathartic or in any way overwhelming. It is always about keeping the participants stable in the adult part and respecting the tolerance window. What happens here is not only new to the mind, but especially new to the deep beliefs of how we, life, our relationships or other people are supposed to be. Some participants can't get out of their amazement when they experience how negative projections dissolve in minutes in the light of real contact....

FLOATING requires group work. However, on this first day we initially form pairs so that there are always 2 participants facing each other in rows about 7 meters apart. So, we have two rows of people looking at each other. It is important at this point to make sure that the distance to the side of the neighbour is also large enough. In general, when working with trauma, you have to make sure that there is enough distance, in every respect! Because trauma is always a crossing of boundaries, too close, too much, too fast. Danger means, among other things, a potentially massive violation of boundaries. Conversely, in the nervous systems of traumatised people, closeness and contact are *always* interconnected with danger, regardless of whether it is pleasant and harmless in reality today or whether there is actually a real threat.

First of all, the whole process of the exercise needs to be explained by the group leader in detail and it needs to be demonstrated exemplarily. We always explain in advance what is going to happen in order to provide security to the nervous systems.

If all participants agree, we start the exercise on a signal. This takes place as follows: One row now starts walking towards the other side, not too fast, not too slow. The participants on the other side shout "STOP!" *before* they get too close and at the same time make a defensive gesture with both hands to the front, as if they wanted to push away the other participant who is coming towards them. It is important that vocal expression and body action are clearly performed together. Even though we start the exercise together, it is a pair exercise. *Each pair works with each other independently of the rest of the group.* If someone has no sense of boundaries and doesn't know when they are getting too close, they should shout "STOP!" and make the defensive gesture when the other participant is halfway, roughly in the middle. It is important to express the boundary before it gets too close! As long as someone is far enough away and one's own boundaries are not threatened, the autonomic nervous system is in a state of stability and safety. In this mode I *am acting*. When the boundaries are crossed, the autonomic nervous system starts to switch to danger mode, the safety and stability is no longer there, and we start to react. Both are physiologically completely different states, keyword "neuroception". But we want to help the participant into safety, to teach him that he can now safely separate himself and take care of his safety when it is threatened. Healing and newness are only possible in a state of security and stability.

As soon as the participants are approaching each other hear the stop, they *immediately* stop and go back to their starting place. That means they do not stop! This is very important because staying close to the participant is not a solution for the organism and does not lead back to safety. The "danger" must move away again, only then can the autonomic nervous system relax again.

Immediately afterwards, the group leader asks the side of the participants who have said stop how it feels in the body: *"How does it feel now in the body when you can maintain your limits without expending a lot of energy?"* The point is to feel this experience first and foremost in the body and to anchor it there! As a rule, you will then hear that a regulation in the body occurs, i.e., more relaxation. If it triggers fear or stress in someone, then it is good to have them do the exercise again and to couple the movement with the actual sensory impressions, which do not represent any danger. E.g., *"What is it actually like when you see that the other person goes back immediately and you are not exposed to any danger right now?"* Any activation in a safe environment *always* means that contact with reality, the sensory impressions here/now, has been lost!

At times, participants are noticed to unconsciously combine demarcation with gestures of invitation, e.g., smiling at the same time, or proceeding hesitantly, or opening up physically, so that two messages are conveyed: go away and come here. Here the group leader should invite to refrain from these gestures and try to send a clear message through body and voice, e.g.: *"Try to look as grim as possible while doing this and say STOP louder!"*

We usually repeat the exercise twice, each time asking how it feels in the body, then we switch sides, and the other participants approach their partners. The point is to make positive experiences of controlling closeness and distance in the body memorable!

This exercise probably appears to be trivial, but it has a fundamental effect on the autonomic nervous system and deep processes can already occur here. At this point, however, they are not to be processed or resolved, but merely downregulated. We are not yet in the process work, but up to and including Part 2 first in stabilising the nervous system. With Part 1 and Part 2 we first create a platform of security in contact. With the help of this basis, we then move on later in Part 3 to the direct resolution of unresolved conflicts, the actual FLOATING.

What would you like to experience today?

FLOATING mantra for the autonomic nervous system states:



** Contact = Security **
** Contact = Security **
** Contact = Security **

3.1.2 Expressing anger and hate

In the second part of the stabilisation process of the nervous system, we will go one step further and we will learn how to express anger and hatred completely and totally. You have read correctly; it is about the unrestrained expression of anger and hatred. There are several reasons for this. On the one hand, there are many people who have never been allowed to experience anger and hatred fully within themselves, let alone express it. Therefore, the path must first lead through acting out in order to get this energy into the organism in the first place. It is not possible for such people to bring the held anger into communication in another, more "meaningful" way. The pressure is too great and there is no experience with this energy in the body. Therefore, we offer participants a safe(!) environment to totally freak out, go crazy, hit and scream. Again, it is important that vocal and physical expression are present at the same time, but this time in the maximum possible form.

What is important to keep in mind is that it *is not catharsis!* It is not a cathartic procedure, but the adult has to remain compulsorily "online". What we do here is what the adult does! The participant is aware of what she is doing and where she is at all times. If the therapist notices that the conscious adult is fading into the background, the exercise must be stopped by the therapist and the participant brought back to the here and now, e.g., with the help of eye contact, orientation in the room, everyday questions etc. Care must also be taken that the participant does not lose control of his/her body, i.e., neither stumbles nor falls. As an image, one can imagine a karate fighter channelling his energy in absolute control and awareness. This is really about practising maximum possible destructive power! This power *serves* to protect us, without it we are helpless and experience ourselves as victims of all kinds of circumstances. Here we learn to express this anger *for ourselves*. By the way, the whole thing is also fun ;-)

Before this section starts, the therapist should ask the group if there is anyone who is so triggered by loud shouting and hitting that they become unstable. If so, regulatory aids can be given to the participant, e.g., if this happens, cover your ears or eyes, or move further away from the action in the room, or even leave the room if in doubt. When someone leaves the room, they should always be accompanied by an assistant. The assistant keeps an eye on the participant and only goes to him/her if there are signs of instability. If there are "only" strong emotions, the participant should be left alone. The assistant can sit at a distance so that the participant feels that someone is nearby. Under no circumstances should you run behind and try to comfort! If you are unsure whether someone is unstable, you ask questions: In the case of instability, no factual answers come according to the current context, but emotional reactions from the activated childhood scenario.

Practically, this section of FLOATING looks like building a pile of mats, pillows and blankets. Not too high! Up to belly height at the most. The therapist holds out a rubber or plastic bat or a rolled-up yoga mat and hands it to the first participant who wants it. The participant strikes and shouts at the pile as loudly and forcefully as they can. This usually takes only a few seconds. Afterwards, when the participant comes back and collects themselves, the therapist asks *how the experience feels in their body* and lets the participant report back. This anchors the experience in the body! If you as a therapist notice that you get scared, then you must familiarise yourself with your own raging anger and hatred before you can guide this.

There are often peripheral feelings such as guilt, shame or embarrassment among participants who are not used to their aggression. These do not need to be considered at this point. They are just old "guards" that strongly interfere with life today and stand in the way of the free flow of energy.

Instead, the participant is to be invited to "destroy" these feelings at the same time. The therapist can at this point ask: "*Do you like these feelings?*", participant: "*No*". Therapist: "*Ok, then why don't you destroy them at the same time!*" So, the participant "destroys" the guards at the same time, or rather, overcomes them. Afterwards, one lets oneself be told again how it feels. Another kind of disguise can appear when the anger is directed inwards towards oneself. Then it is a question of asking where the anger belongs and who did it to you. In most cases, the participant can then physically direct all the aggression outwards instead of mentally against themselves. The natural movement of aggression is *always* outwards!

This way, one participant after the other takes their turn. After each round, the therapist takes the striking tool and after a short break gives it to the next participant who wants it. The spectators should stand behind the line of the area where the action is taking place, so that they are not in the field of vision of the participant. So, the participant strikes and shouts away from the group, e.g., towards the wall. The therapist, however, must also keep the bystanders in view.

Since some participants may hesitate and at the same time fear that they will not get their turn, we tell the group that everyone who wants to will get their turn, no matter how long it takes. This again takes the pressure off and makes for relaxation

After this section, a longer break is necessary, at least 30 minutes. It is better to start part 2 the next day.

3.2 FLOATING 2: Connection

3.2.1 Allowing space for needs and longings

Based on the newly gained freedom and stability, through dissociation with the help of anger and hate, we now go one step further in the second part. What we want, where and what we long for can be even more threatening to the organism than our own autonomy movements. Therefore, we only open up to this aspect after we have had safe experiences with anger and hate. I can only move towards something that attracts me if I know for sure that I can also move away and distance myself again. If I don't have the experience of autonomy, approaching someone I'm attracted to is far too threatening, as I would lose myself completely. As long as I have not experienced and understood in depth that I can actively control and regulate for myself closeness and distance in a connection through dialogue + action, I can neither express nor live my desires and needs.

So now, to approach this space in a safe way, we do a group exercise in the second FLOATING part. In the first part we did pair exercises, now we work as a group at the same time. The sequence looks like this: first all participants line up in a circle.

Then the group leader explains what we are doing. It is important to remember that FLOATING is always something simple and completely unspectacular. We only do what has been indicated, so that it conveys security for the autonomic nervous systems through certainty. The work with FLOATING is also double tracked: we implicitly signal maximum possible safety to the nervous system, while at the same time explicitly inviting it to slowly engage with new experiences in contact.

The exercise now proceeds in such a way that each participant first looks around the group and finds out whether there is a person they would like to get closer to, where they feel attracted. After a few minutes, the therapist invites everyone who would like to do so to take a few steps, about 2 to 3 meters, towards this person and feel *in their body* how it feels. The therapist then asks this question again and again: "*How does it feel in the body when you can just start walking to where you want to*

go? ♥♥ How does it feel when you can do that, when it is possible and there is no difficulty at all?
So, the participants simultaneously move a bit towards their respective desired person and then stop. If the person is also moving (which is usually the case) then the participant changes direction so that they stay focused on their well wish person, walking about 2 to 3 meters towards them and looking in their direction. When everyone has stopped, the therapist asks who wants to tell how it feels and what it is like to be able to just go where you want to go... It is not about a solution in the sense of family constellations, but about the experience that I can just go where I want to go. It still has nothing to do with reaching the place, only with the experience that it is possible to set off.

Moving towards something that is good for us, moving away from something that is a threat, are the basic motions of all living beings, right down to the very smallest. Our liveliness and our joy of life primarily depends on whether we can communicate and experience these movements. The more of it is suppressed or even unconscious, the less we live. Life energy flows through us when we allow and experience these movements.

This is why all transformation work begins with the integration of these basic movements. These two very simple preliminary exercises alone often trigger deep processes. But here in the second section, too, the activation is merely to be regulated down. We are not doing any process work yet, but rather creating security in contact first. The actual work takes place in the following chapter, Part 3 Group Regulation.

Someone is always there

3.3 FLOATING 3: Group regulation

3.3.1 Taboo and conflict

Every conflict is at the same time a taboo that we have carried around with us since childhood but were never really able to share with anyone. We constantly try to resolve the original conflict without realising that the attempted resolution is now the conflict itself. The resolution is only possible by sharing the conflict as a whole. The resolution can only be achieved by communicating the conflict as a whole:

The Rumpelstiltskin principle

However, we don't come up with this idea because this is exactly what we couldn't do with our caregivers in our childhood. So since then, we try to resolve our suffering *without* communicating about it. The other people don't see the real distress, react to the defence system and so the old destructive relationship pattern is staged again and again. Instead of trying to solve the conflict, which we have been trying to do since childhood and which does not work, *we communicate the conflict itself as a whole*. However, this poses a high-level threat to the nervous system, because becoming visible or communicating in childhood caused disastrous reactions from the caregivers. Thus, in the depths of the nervous system, perceiving this inner distress became intertwined with danger to life. Therefore, today the organism does everything to prevent the conflict from coming to light. It desperately tries to solve the situation in an indirect way, but this has not worked because of childhood and will never work. Some concrete examples of such compensation and the actual solution:

Inner reality: Feeling powerless from their childhood that has not been integrated.

Compensation today: Living in power structures and contact from superior positions and roles

Resolution: Sharing that one feels helpless and powerless in contact and would like to have more freedom in relationships.

Inner reality: Suppression of one's own anger, autonomy, and power.

Compensation today: Playing victim.

Resolution: Communicate that you have a raging anger inside you and no longer want to take care of others.

Inner reality: ignoring emotional pain and sadness.

Compensation today: Being a party animal and party mood maker.

Resolution: Sharing that one feels incredibly sad.

In relationships, it is important to note once again that the resolution *never(!)* has to do with doing, but that the sharing itself *is* the resolution.

The mask, in other words the way a person appears, always shows the opposite of what is supposed to be hidden. One can conclude directly from the appearance to the part that is hidden. This hidden part comes into view as soon as there is either more bonding or less bonding than the mask system is accustomed to. The mask game is a pseudo-relationship that allows a mix of contact and security. However, the protection collapses as soon as there is so much intimacy that there is contact with the parts behind or so much distance that there is no contact through the mask.

FLOATING here in the third part is therefore about perceiving and communicating one's own taboo, one's own conflict. *This is done in such a way that everyone sits down in a circle and the therapist asks them to look around the room and notice which person their own conflict is projected onto.* As it happens by itself, without our intervention, we only need to look at which person our attention is directed to by itself and what is not resolved in us in relation to this person. This can be desires for more closeness and contact or also desires for separation and distancing regarding this person. It can also be an unclear mixture of both. Some time should be given to this process so that everyone can clearly feel where their conflict is directed. Sometimes it is also the case that someone says they have to look at this participant all the time, but they don't know why. It is not necessary to understand this orientation, as it practically has nothing to do with the mind.

The therapist then asks which of the participants would like to work on their conflict first. Whoever comes forward will then be asked to stand up. Standing is important because it gives the body security, possibilities for action and connection to the earth through the feet. The therapist always stands during the work, they only sit down on their chair during breaks. Now a kind of "dance" begins. The therapist must be completely free of themselves and their ideas on the inside. *The participant is now invited to explain their taboo, their conflict and to name the other participant on whom they are projecting their conflict.* Then the therapist asks if the other participant would also be willing to cooperate. If so, the other participant also stands so that there are now three people standing in a circle and working or "dancing". If someone to whom a conflict relates does not want to or cannot participate, the participant can be asked to see if there is someone else where the conflict also appears. If this is not possible, the first step is to work with the participant who cannot or does not want to participate. The work is always the same. At this point I will continue with the description of the work for the initial participant.

When the participant has expressed their conflict, the process continues. However, it often happens that someone is not able to formulate exactly what their distress is in relation to the other person. Then it is a matter of helping and researching until a *short, fully formulated explanation of the conflict* has been reached. This is mandatory to give the brain and nervous system enough distance and make it more manageable for the prefrontal cortex. It also strengthens the connection between distant areas in the brain: the part that lies in the cortex for verbalisation with the area responsible for survival functions and stress levels, which lies deep in the brain stem. These were able to grow less coherently during the development of the conflict in childhood and are less linked to each other than in people who have not experienced developmental trauma. From a neurophysiological perspective, this is the conflict.

Some participants also state that they have a conflict regarding the collective group. If this is the case, the participant should be invited to look more closely to find out if he or she can identify someone where the conflict is particularly evident. If this is not possible, you can also try to work with the whole group as a counterpart. Personally, I always work in this way so that I myself am also available as a projection surface, although I am leading the group simultaneously. I can juggle this well and keep all levels apart or switch back and forth quite rapidly. If this is not working for you as a therapist, then just make it clear beforehand that you are not available as a projection surface during this work.

3.3.2 Feelings and physical sensations

Now it is up to the working participant to tell the other person directly what feelings and physical sensations he or she is experiencing. At this point, the group leader is particularly challenged to stay very present and to make sure that the participants only talk about themselves. As soon as someone starts giving explanations, giving reasons or telling stories, the therapist has to interrupt the session *immediately*. In the case of accusations or interpretations regarding the other participant, the therapist should also place himself or herself near the speaker, *between* the two participants, to interrupt the perspective and to help the participant to stick to simply communicating:

A few examples of when the participant needs to be interrupted immediately:

"You are acting very aggressive."
"I can sense your unconscious fears."
Because of you, I have a stomach-ache."
"I'd like to know what you actually expect from me."
"Yesterday at dinner xyz has happened."
...

Pure communication of Here and Now looks accordingly more like this:

"I am feeling sad."
"I experience fear, anger, etc. when I look at you."
"I feel a tightening in the back of my neck."
"I crave to be closer to you."
"I feel a warm sensation running through my body."
...

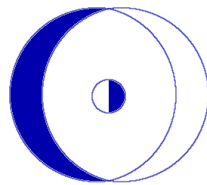
That means the participant is communicating to himself what movements and states there are in him in relation to the other person. *Important: The mental space (thoughts) is not communicated at first, only the emotions and the body sensations!*

A crucial aspect of this kind of work is to slow everything down repeatedly... As long as the nervous systems are not transformed, there is a tendency to speed things up. This makes perfect biological sense, because the greater the danger, the higher the vigilance (alertness, readiness to react) and the faster reactions are required. However, the faster we are, the more unconscious we tend to become. This is because the degree of awareness depends on the activity of certain brain regions in the cortex. The greater the vigilance, the more the body tends to choose evolutionarily older defence mechanisms, which are located deeper in the brain. This leads to the complex, cortical functions related to the degree of awareness taking a back seat in favour of these older circuits and survival and gaining less control over the overall organism. This had a survival advantage in evolution because the complex cortex is far too slow for second decisions in life-threatening situations. At the end of the scale, we then have the reflexes, over which the cortex or the conscious mind has practically no influence at all, fortunately ;-)

All this is only troublesome when the deeper brain regions with their "more primitive" reaction patterns *unintentionally and inappropriately* overwrite higher brain regions that have more to do with social exchange and conscious action. The technical term for this is "bottom-up hijacking". This means that in situations where there is no perceptible danger in the outside world, the body nevertheless reacts as if it were highly threatened. Example: Someone comes close to a person in a loving way and the other person freaks out and screams at him or gets scared and freezes. Such a reaction has no relation to the current external reality.

After this little journey into neurophysiology, we come back to the description of the process:
If the participant is not able to communicate his inner processes directly to the other person because it triggers such strong feelings, instead he can describe them to the therapist. The therapist then approaches the other participant and communicates what he or she has said. In general, the therapist tends to always stand close to the person who is speaking.

In the next step, the *other* participant shares with us what feelings and bodily sensations *this communication* triggers in him/her. At this point it is very important to make it clear that it is not about what the participant triggers in him/her in general, i.e., his/her relationship to him/her, but what feelings and bodily sensations *this specific communication triggers in him/her at this point in time!* These are then communicated to the initial participant, who in turn continues with the communication as described. In this way, there is a direct exchange of *real* information about the states of the respective counterpart here/now! In most cases this already leads to a calming of the nervous systems, deep feelings and an automatic approach, so that the therapist does not have much more to do than to follow the process mindfully. The dialogue then begins to run on its own. The therapist only has to intervene if stories, interpretations etc. arise again. Usually, this process ends with long embraces and a deep transformation of both participants. This transformation is permanent: it represents a level of closeness and contact that was not possible for either of them before. This structure is no longer lost, it has been experienced that it is possible, that it is beautiful, that nothing bad happened in the process. Since this has led to maximum regulation, the entire organism will align itself with this in the future, regardless of whether this is consciously wanted or not.



Usually, it is enough to recognise that the other person can speak about his or her conditions in order to communicate enough security: Because what I can talk about, I no longer have to act out and thus there is no danger for the other person. In some cases, however, the exchange of these two levels is not enough. Either the process falters or, in rare cases, even more activation and dysregulation occur on both sides. When this happens, we start to switch to the mental level and communicate the projections, as described in the following chapter.

Summary: Only two participants work with each other at a given time, supervised by the therapist. The others sit in a circle around them and participate consciously. It is also important here to let the others know that this watching feels very exhausting and that this is a perfectly normal experience. *A large part of the transformation work is done by the spectators!* Therefore, be sure to take a break with your physical movement after each session.

Nobody can stop you

3.3.3 Projection and motivation

In the second part of the section on group regulation we now start to communicate the last level of our existence as well: *The thoughts, concepts and perceptions*. This is a great challenge because in western industrial societies we are identified with this level the most and have almost no distance to it. We live and talk to each other as if the mental content, i.e., the thoughts, is equal to reality. However, this is *never* the case! Thoughts can *never* be reality, there is no connection between thoughts and the reality of our lives and experiences. However, this does not mean that thoughts and formulations are unimportant. On the contrary, they are necessary for the healing process. The only problem is that we have forgotten that they are merely descriptions, labels, and not reality itself.

When we start to ✨ consider that our thoughts and ideas are something external, we can engage in an exchange on them without our identity being threatened because the other person does not agree with them. Our thoughts and ideas about ourselves are not us!

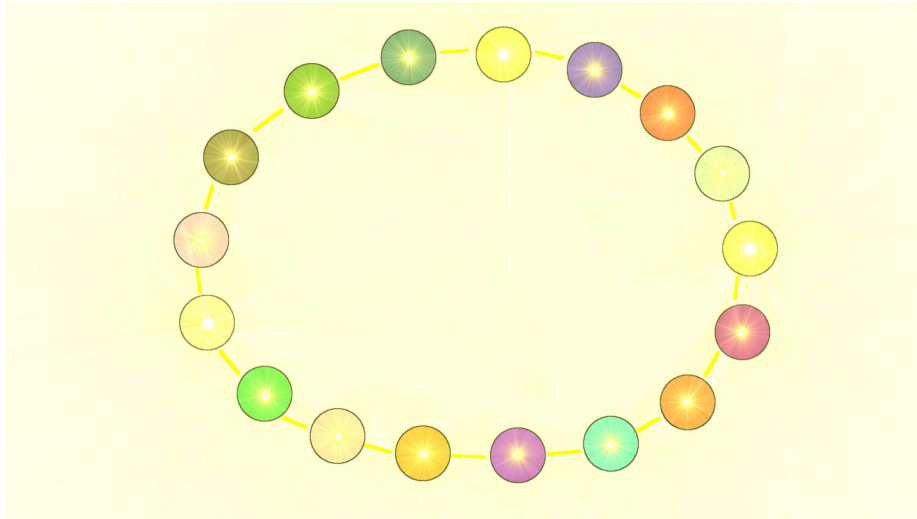
The point is to tell the other participant what I think about him or her. What are my perceptions and thoughts about this person? What is he like, what does he think, what are his intentions regarding me? It is above all about what we project into the other person in terms of danger. And that always means that we think something about the other person, what he or she is doing when it comes to more closeness and intimacy. This can be, for example, "if I come closer, he will step away." or "if he comes towards me, he will lose control of his instincts and aggression." or "if we come closer, I will get lost." or "the other person needs me.", "the other person lies and tries to manipulate me.", and so on.

We therefore communicate this to the other person in a way that we communicate our own thought content as something external, separate from us. For example, "*I think about you leaving me when I get too close*". Or "*there are thoughts about you hitting me when I get closer*", etc. *Afterwards the participant should CHECK the entire situation by INQUIRING if this is the truth, if this is the case: "Is this true? Is this how I described it? Are you really like that?"*

Then the other participant should be asked what feelings and conditions this concrete communication of thoughts triggers in him/her, *and he/she should report how he/she and his/her relationship in reality is regarding the other participant*. At this point it is about the *relationship holistically*, not just about the states at the present moment. What is the overall inner attitude towards him? In addition, you ask for a description of what his or her life *actually* is all about!

The result is always astonishing, even for me as a companion. The discrepancy is often so serious that everyone involved is left speechless. What we think about others is often so far from the truth that the participants are very affected. But that is exactly the point, to see and hear that until now one has lived in a dream world!!! You never questioned it because you could never get into a real exchange about it. But in this safe setting we actualise the whole thing, and the working participant experiences a new level of closeness and contact never seen before. This usually leads to deep emotional movements, as a lot of life energy from childhood is bound up in these conflicts. In the end, there is usually a rapprochement and embrace without the therapist having to do anything else. Here it is important to give both participants a lot of time; it is hard to overestimate the depth of these processes. Both participants get a new foundation for their lives, a new basis: *closeness and contact are possible without (life) danger and thus also with a relaxed body*. Everything about it has to be updated, the self-image, the image of how people are, how life and relationship and contact work. These are processes that adjust the self-perception and the view of other people. When the participants slowly disengage, the therapist thanks everyone, including the bystanders. Afterwards we return to our chairs or cushions, and we have a breaktime with a cup of tea :-)

Instead of using aggressive methods to breach the defensive structure from the outside, exactly the opposite happens in this case: People approach their counterparts on their own initiative, as stable adults, and thus receive new information. The nervous system then understands that there is no longer any danger. As a result, the nervous system can realign itself according to what is happening in reality.



So, this is basically what FLOATING is about: Sharing my thoughts (projections) about the other person, checking them by asking questions and finding out what they are like in reality.

Now the question may arise, but what happens if the other participant is in fact as described by the aforementioned projection? It is important to note at this point that it does not matter, the process continues in exactly the same way. This is because of the following reasons: After all, we are communicating with an adult who is able to engage in a conversation. This means that he is also able to talk about his problems and unresolved states, so that there is no danger of acting out, a process that was not possible as a child. Moreover, the projection is never exactly the same, because it is not the original reference person and there are always other healthy parts in the present counterpart. For example, one hears: *"Yes, that's true, I often feel lonely and needy, but in the meantime, I have learned good mechanisms to deal with it. I don't need you for my stability and certainly not for my survival" or "Yes, it's true, I hate you at the moment, but I can talk about this state and would never lose control and physically attack you. Nothing like that has ever happened to me in my life before either."*

In summary, we can state: Any projection always has something to do with the expected danger from the other person: An attack (throwing a tantrum, hurting), flight (distancing, separating), playing dead (ignoring, keeping silent). We fear such reactions in response to our needs, of which there are ultimately only two: Closeness and autonomy.

The transformation requires a counterpart, so FLOATING basically means nothing else than helping two people to communicate with each other frankly. To achieve this, the therapist always focuses on the participant who is least able to make contact and whose system is most stuck in childhood states of distress. For only when the person comes into regulation and thus contact ability, does the other person have an accessible adult as a communication partner. This can also change back and forth between the two participants in the course of an encounter. Only when two "adults" are there can the dialogue even begin. From this moment on, the therapist fades into the background, as the

participants are now *in a real exchange* and no longer need support to meet. The work is always the same, no matter which side we are working with.

3.3.4 Overcoming obstacles

The transformation only takes place when the active participant, i.e., his nervous system, receives any *new* information. This information reaches us by means of the sense of sight, the posture of the other person and his or her facial expressions, as well as by means of the sense of hearing, how the other person speaks and, finally, by which information about the content is thus transmitted. But in order to ensure that this information actually reaches the other person, it is absolutely essential that the participant also hears the information and, above all, is willing to hear what the other person is saying. It takes an openness to confront the other person and to accept what he or she is communicating. 😊

In this case, we always notice how the participant, or the organism prevents new information reaching us and how this can change the perspective of the person and consequently also life itself. One possible alternative is that the participant does not hear what has been said acoustically or does not comprehend its content. The reason is that the nervous system does not yet have any pigeonholes for this information where it can connect. Specific experiences with more intimacy and contact are needed to establish these pigeonholes. In such a case, the therapist should ask the participant to repeat the information, sometimes several times, until the message is clear. Often the participants speak of their own initiative: *"Please say that again"* or *"This is really very important to me, I have to write it down"* or *"It feels so good to hear that"*. Since childhood, the mechanism was expecting to finally hear and experience this...

A further, frequent protective reaction is when one participant states that he or she does not believe what the other person is communicating. The active participant refuses to accept what the other person is saying about him or herself as the truth. This means that the thought clouds from the childhood nightmare are still experienced as safer and more familiar than reality. The prison of thoughts has more meaning, appears truer, than concrete sense impressions! It is not surprising, because it was the experienced reality of childhood on which the whole inner and outer life was built. Giving up these thoughts in favour of concrete experiences is obvious, but in practice it is nevertheless an immense inner process that leads to a reconstruction of one's own perception and of one's whole life. *In such a case, one can ask the participant to ask the other person if it is the truth, if he or she really has no bad intentions, etc.* This is usually enough for an actualisation, because each questioning creates more closeness and contact, and thus new real sensory impressions arrive that have nothing to do with the thought story. In general, as a therapist I have to make sure that more and more new information is transmitted and also permitted to enter.

However, occasionally people refuse to acknowledge the reality even then and prefer to stay in their imaginary nightmare. At this point, the therapist can explain the participant's overall situation: that he/she is on the borderline where he/she can leave childhood and turn to life or just stay in prison. He should convey that here FLOATING is a safe framework that is well suited for exploring and risking new things. The participant is an adult, there are no more real obstacles, and it is up to him alone how he decides. As a last resort, one can also name the defence mechanism directly or indirectly, e.g.: *"If you always ridicule and dismiss everything, then things won't progress here"* or *"Look, there's really someone listening to you nowadays"*. And it is indeed quite a risk from the point of view of the old structures. It is also important to make it clear that today the participant has an adult opposite him *who is capable of exchange*, especially also about his own inner destructive processes. That is the difference to the situation in childhood!

One additional option is to ask: *"Assuming it is true that it has no bad intentions... what would happen inside of you then?"* or *"What would you have to do to be sure that it has no hidden intentions, doesn't lose control, etc.?"*

There is always a chance to get in contact

There are times when a participant needs time, and it doesn't matter at all if at any point he or she says, *"OK, that's enough for now."* It has an impact and next time a further step may be possible. The participants should never be pressured to do anything. Everything must take place in the context of experiencing safety. However, my personal experience is that it is often very helpful and necessary to describe the situation and context of a participant very clearly. It may cause a shock at first, but afterwards there is usually great gratitude. As long as we have not analysed our relationship patterns from childhood, we are, in a way, blind and need someone to describe the real situation from the outside and make it clear. We are so convinced that our view and perception of the attachment context based on the childhood environment is the present reality. Therefore, sometimes drastic words are necessary to "wake someone up" to the point that they want to start to go new ways on their own. And these new paths contain the prospect of a fulfilled life. So, we address the part that wants connection instead of the old structure that is afraid of it. The part that desires connectedness is what is in reality always connected.... It is what we are and can at most be overlaid, but never destroyed or damaged.

One option to still be able to get closer and thus update is to work directly with the body past all structures. To do this, ask the two participants if they would be willing to try something: Take a soft ball and invite them both to take turns throwing it to each other without saying anything. Just throw the ball back and forth for a few minutes. Then ask how they are doing, if anything has changed. It looks like something banal, but it has profound effects that are ultimately based on our whole biology and neuro-physiology as mammals. Through this game, we signal via the body and the senses, past the ego, that a safe interaction and thus rapprochement is possible. This means that both participants receive new(!) information from safety, which, however, reaches their systems in a gentle way, bypassing the defence structure. Playing means an activation of security or, in other words, the sympathetic nervous system and the ventral vagus at the same time.

Contact and security

By the way, if both participants in the process have, for example, a strong feeling of mutual hate and projections, this does not prevent them from working together. The reason is that the hatred (or everything else that is activated) never refers to the situation now and the other participant. It always means that there is no contact yet. We then clarify one after the other what is being projected into the other person, into the other life, as causes for the hatred in each case and check it out in turn. In this way, both participants learn something about the actual (distress) situation of the other and the defensive cycles recede.

Another extreme situation might happen when someone has practically no attachment context in their system. As a therapist, you feel this immediately while the person is talking. He talks (apparently) as an adult, but you can sense that there is never a counterpart, another person, in his experience. The implicit message that you can perceive is that the person has always been alone and has no relation at all to whether someone is there or not. In order to grasp what absence is, someone has to be there first! Here the first big step for the participant is to even notice that another person is now there ▲. If possible, we invite him to delegate and communicate at least something to the outside, e.g.: *"I would like you to help me."* Often this is already so much for the system that it is enough for the first time. I then also like to leave it at that point in a diffuse, still unclear form, even if it is an acting out or manipulation. The reason is that we pick up where the person was forced to

leave off as an infant. The mind has grown up, but the experience, especially in relation to other people, is still largely as it was in early childhood. So, we communicate with language at the adult level, but the implicit messages have to reach the small, lost child or even the infant ♥ 😊

3.3.5 Opposite encounter

When the two participants start to regulate themselves by the genuine exchange and more and more relaxation and openness takes place, then a quite natural motion towards each other happens, just floating :-). In this transition the therapist has to be very alert, because sometimes spontaneous motions occur without having discussed this beforehand or without having asked for any permission. The first question should always be: *"I would like to approach you a little more closely, is that okay? "Yes, please, but not any closer than 2 meters"*.

Again, a reminder that these movements are strongly linked with great danger or even life-threatening danger deeply in the nervous system and therefore the process involved may take a long time. It requires a lot of courage to face today's reality against the body's danger signals. It is almost as if you have to act contrary to your innermost, deepest nature, as if you are breaking the fundamental laws of the universe.

All freedom is yours

Instead, what we are witnessing now is the beginning of the transformation. However, there is something very significant to keep in mind here: When the defence system takes a back seat, the approach does begin, but in the old way! This is not a problem, but we can bring about a much more profound transformation here through a small intervention. What do I mean by this? The movement towards each other at this point is always done in such a way that the old pattern plays out, in terms of *who is moving towards the other and who is waiting for the other to come closer*.

Therefore, the therapist interrupts the motions at this point and encourages the participants to try it again in a completely different way. The change is that the one who always approaches the other does nothing while the other, who is always passive, becomes active and approaches the other instead. What is always heard from the participants is that they think this is great! In the first case, the participant experiences that he finally doesn't have to do anything to experience closeness and contact. In the second case, the other person experiences that they finally have control and self-efficacy in terms of closeness and distance. This in turn is related to childhood experiences. We turn the experience around and so both experience something completely new! It is new in the sense of what is possible in relationship and contact. For this, of course, the therapist has to see who has which old pattern in their system. If this is not clear to you, then you can simply interrupt the movements that arise on their own and invite them to try out the opposite, as described. In almost all cases you will be right, and you can always check how it is for both of you.

One subtle obstacle still needs to be considered at this point. It may be that someone takes the "escape ahead" and starts to walk towards the other person in order to avoid communicating feelings that are now that. It is then not a natural flowing towards each other *after everything that has been held has been communicated*, but an acting out in order to be able to block out inner movements. As a companion, you will be able to feel this immediately with time if it is such an activity. There is usually a subtle degree of frenzy about it, whereas a genuine approach has an aura of lightness or even of something sacred.

Ideally, the therapist should have multiple levels simultaneously in mind. This all happens naturally with the progression of the experience, or rather it is our natural being to perceive everything simultaneously:

- * The defence system and the patterns of relationship of both participants
- * The neurophysiology using body signals and facial expressions
- * The overall context as to where the journey is going (connection)
- * The attention and the condition of the remaining participants in the circle
- * Your own inner motions
- * Your own body awareness, being grounded
- * Consciousness of the overall physical space
- * Being linked to broader spaces of consciousness "upwards" and "downwards"
- * Subtle information from the participants not entering by the physical senses
- * At the same time avoid affecting the thoughts of oneself and one's work (ego)

FLOATING is both very simple and highly complex for therapists. Accordingly, the training is extremely complex and time-consuming. At any rate, the therapist should have learned dying during the contact. He or she must not be present (as an ego) during the work and needs to be able to sustain uninterrupted, identification-free alertness for several hours, and to do this during intense inner and outer processes!

Also important is to always keep in mind that groups are generally very heterogeneous: There are participants who are doing well, who just want to experience something new, all the way to severely traumatised participants who can barely express themselves. There are people who have already been through a long journey of therapy and consciousness-raising and others who are just starting out and are reacting rather reflexively. For a maximum transformation, one has to deal with each participant in a differentiated approach, according to their individual patterns: A person with conflict enactment needs something completely different than a person playing a victim. At the same time, however, we don't need to "do" so much, but merely help the natural flow of life to freely flow again :-). In doing so, it is also helpful to be in-tune when everything completely and totally goes wrong, when someone has to be hospitalised, including breaking off the entire process. This frees you as a therapist from any pressure of succeeding. We will take a more detailed look at the therapist's tasks later in the book.

3.3.6 Singing, dancing and meditating

All along the journey towards one another, the core suffering of our lives starts to dissolve. Being connected and experiencing suffering at the same time is not possible. The healing we are seeking is a deeper, more honest contact and a relationship. Having passed over the gaping chasm of separation, we feel like heroes, like victors. And we are, because we have raised ourselves above our deepest beliefs and have dared to face reality = people today! It is a nearly superhuman achievement. After that, all that follows is partying: Floating together in the group field.... Singing and dancing are the transformed expressions of shouting and fighting. Neurophysiologically, this involves activation, but in combination with a neuroception of safety: Sympathetic nervous system and ventral vagus.

After the "party", however, what continues to emerge is an inner silence and meditation. Everything settles down, no matter what our everyday life looks like. More precisely, we experience ourselves as this silence, we become this! The nature of the mind is peaceful, still, limitless, radiantly void, open, eternal and yet very much alive :-). Meditation evolves on its own, both through mindfulness in everyday life and in actually sitting on the meditation cushion. There is no

difference any more. Ultimately, even that is left out, no meditation, no mindfulness practice, no me, no relationship, nothing is left. This nothingness is all we have ever looked for. However, we no longer exist as individuals in this. (Please don't think about it, just sense it...).

3.3.7 Transfer to the everyday life

Often, in the middle of the process, the question arises: *"It may work here, but how should I do it outside and in everyday life?"* The answer to this is: The criterion is always whether my counterpart is safe, i.e., whether I feel comfortable and secure with him or her. This is usually the case with close people. Such a person is a suitable partner for trying out new things and practising healing: The honest sharing. On the other hand, e.g., on the street in encounters with strangers and in relationships with dependency and power imbalances, it is instead about protecting oneself! Here there is no interest in deepening the relationship. In such insecure scenarios, at least in the beginning, no openings perceived as "dangerous" should be tried, such as communicating more of my inner self. Instead, it is about maximum safety and radical dissociation. This can mean, for example, insisting on changing a contract (employer, landlord) or going as far as total shouting, kicking and calling the police in case of physical assault in public.

With more intimacy nowadays, in the presence of a safe person, the body still responds with a danger signal, even though on the outside everything is safe. This is therefore a "false alarm". In the second case, it is a *real danger* externally that requires an actual defensive reaction in order to protect oneself!

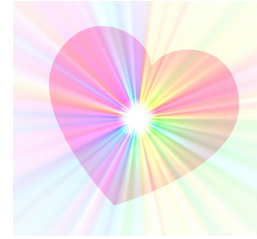
The issue of dealing with parents is also frequently mentioned. Concisely, it should be noted that this is as far as it goes. The parents, because of their behaviour and their own traumas, have been instrumental in causing great suffering in life. Constantly returning to this misery in the hope that a cure is to be found in it, that the lack of love will finally be found, so that my parents will finally begin to understand me, etc., is a hopeless endeavour. Yes, even more, it activates and cements the oldest, deepest structures in the nervous system just by the sound of your parents saying your name. This is absolutely not helpful, because new structures are to be established in the nervous system which are exactly the opposite of the old ones. So, keep your hands off the parents! The reverse is also true for parents whose children are already grown up and who still want to do something right or want to help: Hands off the children! Transformation happens in close relationships on the same level, without power and dependency imbalances. Transgenerational communication is simply not possible with most older people today. There are, of course, some rare exceptions where the parents heal along, where they also give themselves and experience transformation through the deepening contact with their children. Unfortunately, I actually know first-hand of only one case where this has happened, but of course it is a wonderful process.

Today you no longer need anyone to survive

3.3.8 Summary

At this point I would like to outline the FLOATING process from a general point of view:

- * Practising boundaries
- * Expressing anger and hate
- * Allowing room for needs and desires
- * Expressing a taboo and a conflict
- * Communicating feelings and body sensations
- * Communicating projection and motivation
- * Checking by questioning
- * Overcoming obstacles in the encounter
- * Facilitating opposite encounters



4 Testimonials from participants

(translated from German)

Sabine: *"Floating is a very suitable procedure to reveal which relationship patterns and beliefs we are passing through life with. These active patterns in ourselves lead to misunderstandings and suffering regarding our relationships. With a lot of clarity and empathy, Gopal gets the participants to challenge the beliefs. It is very touching to witness when, through the exchange, it becomes clear that the reality is often completely different. A very simple and effective process for healing relationships."*

Wenke: *"Floating as a spectator: I had my first floating experience as a spectator. I considered the processes to be very intense in this role as well. Watching touched me very much and I had great respect for the active participants. It takes a lot of courage and honesty to face this process. The experiences in floating are very profound and miles away from what one normally experiences in everyday life."*

Especially valuable was the experience of observing when I knew the current projection from my own experience. The active persons were then a kind of proxy for my own experience. At the moment when the conflict was resolved, something relaxed in me, usually in the form of a deep sigh. Often, I also had tears in my eyes. This usually happened at the end of a process when the participants came very close and hugged each other. I felt joy and at the same time my own longing for real closeness."

Acting as a spectator, I noticed still one more effect: Floating makes me more tolerant with respect to other people. When the fears and anxieties of the respective person become transparent by sharing their inner states, their behaviour also starts to become more comprehensible to outsiders. Basically, everyone does not want to feel the painful emotions from childhood again and has developed their own survival strategy. Experiencing this live is different from just knowing about it. By witnessing the emotional states, a deep understanding for the other person emerged. Any prejudices I may have had about this person before vanished completely."

However, the floating has also prompted me to take a look at myself. My personal conflicts usually manifest themselves in the form of an antipathy or even a hate for a person. I realised that this is ultimately just an expression of overwhelming fear. I have completely lost confidence to be open with others. Due to the wounds in my childhood, my fear became so strong that I have to use hate as a wall to protect myself. In this way, I will never again be tempted to expose myself to the possibility of being hurt. Floating is the counterprogram to that; all it takes is a portion of courage."

We all basically experience the same problem; we are looking for a sense of connection and we don't know how to feel that way anymore. Instead of communicating the immediate needs and fears of our innermost child, we continue to act out our defences and simply believe the tales that our mind tries to tell us. Floating puts people back in touch with each other in a genuine connection. This is also clearly noticeable when a floating group comes to an end. Somewhat calmer, peaceful and relaxed faces, no more reason to fight, to flee or to stiffen, just to simply exist. That was totally beautiful to witness. Thank you, Gopal!"

Christina: *"I want to thank you from the bottom of my heart for the profound processes that have been triggered by all your great efforts concerning me. In one of your videos about FLOATING you expressed it so beautifully that in a few minutes my entire childhood was cleared away. That's how it feels to me too, that the whole convulsion of my life has resolved. Thank you for everything!!!!"*

Marie: *"In this case, my request for floating was the desire to feel the degree of intimacy and distance that is good for me when I am with a man. Actually, I would like to have "a lot" of intimacy, but at the same time I am also afraid of being overwhelmed. Right at the very start of the exercise it became clear to me that I desire to be approached (by a man) and not to "always have to struggle" (as I used to do as a child). This revealed an underlying weeping. From "the other side" came the statement that he was afraid to show his neediness, that I might reject him because of it. To this I could only reply that this touched me very much and that I found it nice when someone might show himself honestly. Then came the fear that I would take him too much and that he would no longer have any independence. I could understand that. He then said he wanted to go away and come back; he needed this space. I felt a slight uneasiness and could also communicate that this worried me a little. And when I was told that he would come back, I was completely reassured. Sometimes it's just a certain tone in a male voice that has a calming effect on my nervous system. Amazing. He then slowly took a few steps towards me, maintained intense eye contact and then that's all it took to make me feel close and connected."*

Barbara: *"I was a spectator during some floating processes, and I am grateful that I was finally able to experience what it means to "project something onto others" live. I have read this many times, I have heard it described in books, and I actually thought I knew what it meant. But in the floating processes I witnessed with some participants in a 7-day spiritual retreat, I was made aware of the full extent of my own projections, which I live unconsciously almost all the time in my everyday life ..."*

The floating process is, according to me, a gentle method (although it takes a lot of courage to face one's "demons" and to show oneself with them) to recognise or to experience how these projections can dissolve in a very short time by communicating EVERYTHING openly and honestly - without a story - only on the level of emotions, thoughts and body sensations that I perceive in ME in relation to another person. Importantly, I experienced that a truly experienced therapist was fully present and lovingly facilitated the whole process. THANK YOU, Gopal !"

Ursula: *"Yes, there was somebody I wanted to be more intimate with. I had enough of trying to hold something back and not trusting myself, so I just ignored my fear. Gopal was the one, so I asked him first if he would also join in (he had actually already said it at the beginning: a topic related to some person here in the room). Of course, there was resistance. Just an hour ago I was totally sure that I couldn't bring it up in front of the group. Then something amazing happened: a kind of physical energy boost that helped me overcome my fear more effectively. I told him that I would like to be closer to him and that I was very afraid of doing so. The fear also expressed itself physically as trembling. "Where is this fear coming from? This trembling." The idea of being destroyed if I was rejected, even though I knew that was rubbish. Gopal then said that he had no intention of rejecting me and suggested doing the demarcation exercise again. After that I felt much better. I now took a few steps towards him and felt quite good about it. Again, it was Gopal who suggested that we could also hug. During the hug there was just my deep relaxed breath that I felt and when I sat back in my chair a short while later, I felt a fine vibration at the places where our bodies had touched for a while. The experience left me with a deep relaxation that I have rarely experienced so intensely in meditation, and it became very still inside me. Deep rest. Since then, a lot of unconsciousness"*

comes to the surface, but transformation happens more and more immediately and when it is quiet again deep relaxation sets in all by itself."

Cornelia: *"I can personally comment on the process of floating and working with projections that it is what I always have kind of yearned for and what at the same time almost frightens myself the most. Actually, you don't want it, and yet everything inside you is screaming to confront exactly that! Because we all feel that it really sets us free. Gopal accompanies this process in a highly professional way and with a deeply impressive clarity."*

The processes seem to be very simple - I am an adult woman facing another adult person and I am free to openly communicate what I feel. But it turns out that it is almost impossible to find words for what the other person triggers in me. I myself had the feeling that I had to learn a new language - good that Gopal is both interpreter and midwife!

If it is successful, when shame, fear and inexplicability for this moment have been overcome, a happy feeling of connection emerges where before there might have been rejection and distrust. Then a step towards freedom, trust and joy of life is achieved ☺ I can only say, "Beware!", floating has addictive character!"

Anke: *"The process is both easy and difficult at the same time. Something in me was fighting against it and something desperately wanted to come and join in, something wanted to run away, and something wanted to stay and it was very touching and palpable with every fibre of the body. I found it very liberating that Gopal, despite his fame, was not the centre of attention. This allowed me to relax quite quickly and feel safe. Therefore, change could then be initiated. The effect is not yet foreseeable, it is developing. The desire for connection has become abundantly clear. During this weekend everything could be expressed, even criticism of Gopal itself was incorporated into the process and was allowed to be there. Impressive! The guidance was very clear and distinct, also demanding and encouraging. The most difficult thing is probably to see oneself reflected in such an unvarnished way. Thank you for these experiences that I was able to gather!"*

Antje: *"Floating practice is a deep transformation of one's own life. Our own very ancient structures, which have massively prevented us from developing our full potential since childhood, are dissolved in a very gentle way through simple honest sharing of projections, feelings, sensations, thoughts in relation to a person who strongly triggers something in me, within a very short time, and on a very real and tangible level. This sharing, which sounds so simple, has to be learned properly at the beginning, because in childhood it was life-threatening to do so. Where at the beginning there was fear, mistrust, anger, panic, longing, after a successful process deep relaxation, love and connection can be felt - to oneself and to the world. A state we all long for! In this way, all hindering life issues can gradually be dissolved, and all this always takes place within the personal tolerance window, in a completely relaxed and adult attitude without breakdowns, catharsis or the like. It is very pleasant that no traumatic experiences from earlier times have to be brought up for the resolution of the issues."*

This process is facilitated by Gopal with incredible professionalism, clarity, security and calmness. All the taboos and hurts of childhood can be brought to light in this safe setting and thus transformed and truly healed. After a very touching floatation process of my own, I realised that a very old, painful issue of mine is "just gone" and no longer has any hindering relevance to my life. And it has remained that way even weeks later! It is a blessing. I have never encountered a simpler, more coherent and penetrating method than floating and Gopal's work as a whole. After many therapies or constellation work, I have encountered, it feels to me as if with floating I have finally found a piece of the puzzle, a tool I have always been looking for, both for my personal process and as a therapist."

Dörte: *"Dear Gopal, thank you from the bottom of my heart for your wonderful, ground-breaking contribution. After about 15 years of different therapies, clinics, various healing methods and the stamp: doubly inhibited against aggression, I could for the first time find the confidence with you to face my anger and act it out. What a liberation! By recognising my projections onto others in group regulation, I was able to overcome another hurdle. The result is a new zest for life, gratitude and a tender little plant of self-love that will surely become a strong plant if well nurtured. You are a pioneer of the 'New Earth'; thank you."*

Anna: *"I continue to pray for the outreach of your efforts and can only say thank you again and again from the bottom of my heart. I am completely flashed what is changing both inside and outside since the last meeting, which finally allows me to see and seize the possibilities to become active myself."*

Anke: *"FLOATING experiences, three months later..."*

It becomes boring when the symptoms cease, I am pushed back into life, I can no longer take care of the nagging, but have to learn to face the situation as it is. There is a joy, there is a perplexity, everything is open all at once. I breathe, I feel, my thoughts sweep my head. Actually, nothing is any more.

All because of floating, this one time with Gopal that first made me euphoric and then angry. For weeks I felt like I no longer fit into this life, I had to completely reorient myself and that didn't feel good at all, and I often thought, if only I had let it go. Insomnia came back, worse than ever, I don't know where it came from. But I had the urge to move on and rest and take my mind out of the stress of the world as best I could these days. Reading, listening, seeing.

Having been there once, I know how you function, I've felt you, know what's there and now it seems just watching the video of the floating meeting in July is enough. Sometimes I watch the sequences three times, it's getting boring, I already know the looks and words by heart and yet an urge to watch it again, because it changes everything, the view of the world.

Your explanations blend together, they become unified, I understand everything better, I understand the people. I have only just started to talk and to try to communicate, it is already much easier.

The blame, the tears, experiencing everything anew, everything also doesn't matter, the pressure disappears temporarily. An empty space, but different from before, calm, slow, a life without what can break in the long run. Just a life!"

5 Responsibilities of the therapist

Even though I have already described in the previous chapters several important aspects of the therapist's perspective, I would like to discuss them in detail again in the following chapters. I am in favour of an absolute transparency in psychotherapy and trauma therapy. Everything a therapist is doing or is aware of should also be known and understood, at least in principle, by the participants. However, this does not mean that everything is specifically rendered transparent in the *process, in an event!* On the contrary, for the part of the participant who has booked the event and hopes for help and healing, the therapist's activities are largely *incomprehensible!* This is because the therapist not only works with the conscious space of the participants, but also communicates with unconscious structures. He has to make sure that an update of the nervous system is possible in a gentle way. This is always a balancing act between "nothing happens" and "the participant acts out uncontrollably, breaks off the event or freezes". After the transformation, there is then a deep understanding of the therapist's behaviour.

Of course, this does not imply that a therapist cannot make mistakes. Every therapist makes mistakes, even me. But as long as there is a dialogue afterwards and thus a clarification and rapprochement, both grow from it! Examples of such mistakes would be:

- * Following the old defence system and acting on it
- * Taking stories seriously that are not nourished by lost aspects
- * Not recognising extreme conditions of the autonomic nervous system and acting accordingly
- * To spiritualise distress states: "It's just a story" or "There is no I".

...

The essential task as a therapist is also to make oneself available as a smooth mirror. This means that FLOATING is not a method that is schematically performed, like an instruction manual. Instead, the therapist responds *individually* to the particular structure and, above all, the current state of the participant. This is done within the safe framework provided by FLOATING. I am sometimes asked by participants: "Peter *had the same problem as Lisa. Why did you react and work completely differently?* The answer is: The problem on the outside may have been the same, but the inner structure and the underlying cause may be exactly the opposite. The therapist always works only with the causes hidden inside, never with visible problems and symptoms on the outside.

An event of this kind, especially over several days, usually progresses as a result of "Rupture and Repair" from the participant's point of view. Conceptions and expectations are disappointed, followed by a re-approach, an updating of the relationship and a "renegotiation". In the course of these pendulum movements, the participant, if he/she continues despite the intention to leave, experiences a profound transformation. It is important to address these expected inner movements at the appropriate time, e.g., on day 3:

"Who would like to depart?"

"Is there someone else who hates me?"

"Is there someone else who has failed to make a connection with the group, feels lonely and can no longer manage to be noticeable?"

As a therapist, try to learn to enjoy dealing with conflicts as a flow of life and don't forget the humour. The golden rule is: **NEVER FORGET ANYONE INTERNALLY** even if there is hate in your mind or you have to exclude someone from an event!

5.1 Support when formulating

Let's start with the most important exercise by the therapist at the beginning of the main part of FLOATING: Two people face each other inside the circle. The working participant may be struggling to express and formulate their inner movements. We help the participant to a clear vision and to a precise formulation of their inner life.

To do this, we need to go back to our experiences and to the knowledge of what is ultimately always at stake. It is important to convey to the participant that he or she does not have to achieve anything or do anything right, but on the contrary that there is something playful about it and that we are exploring and discovering together: For example, we can find out more details by asking specific questions. We can also help the participant to sort it out by giving different guidelines as to what it could be.

Ideally, at this point the participant can state exactly in a few sentences what his conflict is. Or he can at least say that he can't quite formulate it. We need concrete, precise complete sentences at this point. This makes the diffuse inner processes from childhood more manageable for the adult part of the nervous system.

However, there are people who have almost no connection at all between their physical sensations, feelings and the ability to formulate things abstractly. This can sometimes seem as if they are blocked and feel nothing, but it can also be that they have a lot of inner movement but are unable to describe it. We need all levels to be connected and coherent in order to become whole. Therefore, as a therapist, you can take the physical position of the participant in such a case (just like in classical family constellations) and perceive how it feels there and offer a formulation accordingly. However, this is always only the last option, the participant should rather be given enough time and space to arrive at his/her own formulation!

5.1.1 Non-personal issues

Sometimes as therapists we are told that an issue has nothing to do with other people. What it is about would not be a relationship problem: e.g., claustrophobia, substance addictions, depression, etc. But this is a mistake, because every problem is always a relationship/communication problem, at least that is my view and my experience. It is quite easy to help to find back from the abstract issue to the person it is related to: First explain to the participant that such a problem is always a symbolic shift of the actual conflict, which is about an unresolved relationship constellation. Then invite him to find out or directly say who is connected to the issue or who caused it: *"If you feel, to which person would you assign your problem, to which one does it relate?"*. You will experience that there is usually an immediate answer, like *"my father"* or *"my mother"*. Then let him formulate the conflict as described before and find a concrete participant as a projection surface. You don't need to worry as a therapist about the abstract initial description for the rest of the session, because that's not what it's about and never was. Symptoms, experiences etc. are irrelevant in FLOATING and are neither considered nor needed for the transformation.

Always direct the participants' attention directly away from the symptom to the current contact situation, because that is the only place where the solution can be found. This never has anything to do with the disappearance of symptoms, but only with the establishment of connection.

5.1.2 Identifying proxies

The work can become tricky when someone comes forward to act out a conflict on behalf of someone else and wants to resolve it. Typically, this can occur when both life partners, small groups or other very close people participate in the FLOATING process at the same time. Example:

A woman has a conflict with the landlord, but the landlord is arguing with her husband. The husband now tries to solve "his" conflict with FLOATING. In such cases, when someone comes forward to deal with their issue, it turns out after a short time that something is wrong. What is to be dealt with in FLOATING is always the original conflict that arose in early childhood. This means that when a representative begins to work, it becomes apparent that the deep conflict, which according to the description seems to exist on the outside, does not arise at all in the process. And the longer the process lasts, the more it can be seen that the described problem (conflict with the other person) does not show up inside the participants.

How can such a situation be identified? Most directly by assuming the position of the projection partner. As a therapist you can then immediately feel whether there is a conflict at all. So it may be that no aggression etc. is felt at all. Another possibility would be to ask the participant in advance, before the work even begins, whether what is happening is really distressing for him and above all whether *it is a problem that has been unresolved for him since childhood*. Suffering through attachment/developmental trauma is never new, it has been unresolved since childhood, and it causes a deep, agonising suffering that is seemingly unsolvable and constantly manifesting. If you as a therapist notice that the participant describes an external problem, but the internal situation does not correspond to a developmental trauma, it is most likely a proxy and not the one who has the conflict. But even if you can't assess the situation right away, in any case it will show, because the work then leads nowhere. It becomes more and more confusing, and no solution is found because the problem does not exist.

At this point, I would also like to point out that in such situations, as a therapist, you can and should also quietly question the group: "Do you understand what is going on here? And if you as a group leader don't know what to do, the same applies as everywhere else: honestly share! *"Well, I don't understand this either at the moment", "Honestly, I don't know what the problem is at the moment, maybe we are missing some information", "Do you also have the feeling that something is strange here, that something is not right", "Do you have an idea what is going on here?"*.

In general, when working with spouses and couples, it is important to note that it does not necessarily mean that both of them are also engaged in the process with each other. In fact, it is often the case that one partner who wants to work chooses someone else as a projection screen. When intensive processes and a rapprochement occur here, it is good to point out that this connection does not mean that the person moves away from their spouse. Just the opposite happens: He comes closer, because the other participant is a representative for the part in the spouse that cannot yet go into contact.

5.2 Identifying relationship patterns and defence mechanisms

Everything is holographic: In each detail you can see the complete picture. This is also the case in working with people. If you are on this path for a longer time, sooner or later you will notice without a doubt that the whole life of a person is contained in every action, in every part of the body, in every linguistic expression, their posture, their work and above all their relationships. In this respect, as a therapist, EVERYTHING is shown to you at all times. The only question is whether you can see it....



First and foremost, it is a matter of paying attention to the neurophysiology, in which state, from the point of view of the Polyvagal Theory, the autonomous nervous system of a participant is: Safe, activated, frozen or collapsed. As long as the system is not in a state of safety, the therapist must become active and take appropriate measures to regulate it. Only when everything is stable does the process work and the actualisation of relationship patterns begin. Before that, the nervous system is neither willing nor able to change.

Your practice as a therapist can only be successful if you can also recognise which attachment patterns and structures are active in the participants. And that, in turn, is only possible if you have gone through your own hell completely. That's why I put a lot of emphasis in further training on the fact that future therapists must have "died" to a large extent. Dying/life cannot be achieved by reading or studying, but only in direct contact and by fully communicating your inner life and thereby overcoming your own defence system. It is out of this freedom that the FLOATING work takes place. As long as this has not happened, you are at the mercy of your counter transferences, and the work cannot have the security and depth it needs. You can also put it another way: Dying means living in freedom without "me", and this can also happen with little resistance, very gently. My first teacher once expressed it in English like this: "*Die and Fly*".

In other words, the second aspect is the relationship patterns and defence mechanisms. First of all, it is quite simply a question of whether someone has chosen the autonomy variant *or* the fusion variant. That is, either he lives more as an isolated island and needs no one, or he is constantly looking for a counterpart and denies himself. Another basic distinction is whether someone is more at home in memories of the past or in planning for the future or in the mental-spiritual idea of always having to be here/now. All three variations are strategies to block out present feelings.

In addition, it is important to consider what someone is doing in order not to have to feel something and what it is exactly that they do not want to feel. In any case, when we are in contact with a person, we see both their childhood and the adult "superstructure" above it. Both can be seen directly at the same time in posture, movement, speech, facial expressions and behaviour; we *observe a person's whole life*: What he has suffered and what structures he has created within himself to remain stable without a real possibility of resolution.

5.3 Maintaining the Participant in the Tolerance Window

Now we come to one of the most important topics in the whole book: external regulation and keeping the participant in the tolerance window. This is about the vertical axis, so to speak, the participant's relationship to themselves, their body state. It is not about the relationship context and not about their behaviour in terms of other people.

Without the ability to regulate people and bring them back into the tolerance window even in extreme states, this work should not be done. Otherwise, you endanger yourself and your participants. The ability to regulate is the basis from which the work takes place. For this you need deep knowledge about the neurophysiological processes of trauma and danger. In particular, you need to have studied Stephen Porges' Polyvagal Theory intensively, as well as the recommended reading in the appendix. Otherwise, you will not be able to assess the physical situation of a person and their ability to communicate and update depending on it. By the way, this is also a reason why many conventional psychotherapies fail: they try to establish new structures without taking the neurophysiological reality of the client into account or even acknowledging it in the first place.

Some examples that will appear *for sure*:

* Flooding: Participant is swamped by old unresolved feelings and loses orientation as to who they are today and where they are now. They experience high levels of instability, anxiety or even panic. The conscience adult who is able to act is largely "offline".

=> Take the participant by the hand, leave the environment immediately (but slowly!) and gently talk to the individual. Ask the participant abstract things like what city they come from, whether they travelled by car or train, what they are planning to do after the event, etc. Let them eat and drink something to activate the ventral vagus.

* Frozen state/dissociation: Participant sits there apathetically and looks motionless. This is where the danger is, of not noticing this at all.

=> Bring the participant back into the body with physical exercises, physical contact and dialogue as in the first example.

* Participant is no longer in a state of awareness because they do not know the procedure of becoming seen in a circle.

=> Approach them and ask them how they are and, most importantly, what they need, to describe the situation. Make them understand that it's all right, that they are not lost, that they don't have to change anything and is still considered and acknowledged.

* Flashback: Reflexive, extreme body response, complete loss of control. The stable adult is completely disconnected for a certain amount of time.

=> Same procedure as with flooding, only with maximum intensity. Sometimes you have to shout at them!

* Temper tantrum, assault, conflict staging: acting out on the group leader.

=> Here you have to draw a clear line, otherwise the participant will destroy the event by making themselves the unofficial leader and telling you what you have to do.

(The opposite pole to this is "blind worship". Neither of these is a message and therefore not a solution for the participant, but only represent *the poles* of their conflict).

* Panic attacks:

=> Load the body heavily with jogging, running or push-ups, at the same time calming down the participant and asking them abstract questions, as in the case of flooding.

Remaining with the people

These things are not the exception, they are *the rule!* So, understand that you will experience this. It has to become a routine to deal with it safely and professionally. In extreme cases, you must be prepared to call an ambulance. Everything should be done to prevent this from happening, but we don't know in advance what condition someone will be in when they come to the event. And it is an illusion to believe that you can see everything in a participant straight away. Quite the opposite: the *crucial* things are not shown or communicated at the beginning!

Ideally, you have assistants who accompany participants out of the setting if necessary and calm them down so that you don't have to interrupt your work. For groups of 20 or more participants, it also makes sense to have "integration assistants" who are alert to people who are not (or no longer) able to make themselves heard in the group in order to communicate their distress or loneliness.

When you have gathered more experience, instead of "regulating away" conditions through special measures or physical exercises, you can invite the participant to share them with the other person instead. Sharing is preferable to any isolated regulatory measure as long as it is possible. In this way, the participant experiences a solution in the bonding context. With regulation measures such as leaving the setting or doing body exercises individually, the person is out of contact for the time being and works only with themselves, which works but is not ideal. Ideally, everything is worked on in the attachment context and a (new) resolution is also found there.

Yes, sometimes it is an extreme situation and a challenge to deal with it safely. At the same time, however, all such states that seem extreme to you from the outside are never something new for the participant. They are always old states that they either already know or at least their nervous system knows. You can always convey this to your participants: "*The nervous system never produces anything new. It's always the same game. Triggers followed by dysregulation, the concrete expression of which is always the same.*" Δ♦

5.3.1 The matrix of the autonomic nervous system

Which of the branches of the autonomic nervous system are mainly active in which state?

Mobilisation by danger:

Sympathetic nervous system = act, fight

Mobilisation for security:

Sympathetic nervous system + ventral vagus = playing, dancing, singing ...

Immobilisation by danger:

Sympathetic nervous system + dorsal vagus = dead stop reflex (muscle tone present).

Dorsal vagus = shutdown, collapse (muscle tone is gone).

Immobilisation for security:

Ventral vagus + dorsal vagus = cuddling, breastfeeding, ...

Ventral vagus = deep meditation

5.4 Managing difficult "configurations"

In contrast to the previous chapter, we now look at some challenging constellations on a horizontal level: the behaviour towards others and the group as a whole. So, it is not about bodily states within the participant, but about destructive relationship patterns that have an external effect and that you will regularly encounter in groups. These must be safely recognised and professionally accompanied. This means in particular:

1. to protect yourself
2. to protect the group
3. to offer the participant a framework for change in spite of everything
4. to react clearly in case of doubt: Exclude from the event, call the police/emergency doctor.

In the following three chapters, extreme forms are described of how the possible biological reactions to "danger" in the group can manifest themselves in relation to the group leader and the event (fight, flight, play dead). These are the manifestations of *physiological states* in the relational context with which the participants struggle and which they cannot communicate and therefore have to act out. As soon as communication about these inner procedures is possible, the described destructive manifestations in behaviour do not occur.

5.4.1 Provocation, conflict, power struggle, war

Biological equivalent: battle. This pattern is described similarly in various places in the literature, e.g., in the Enneagram as the 8-fixation, in NARM® as the trust-survival pattern or also as the psychopathic character pattern in bioenergetics. Participants with this relationship pattern usually make themselves clearly visible at the beginning of an event. They *want* to be seen and perceived, they impose themselves. It is not possible to overlook or ignore them. The patterns they use to make contact are Boundary crossing, exposure, provocation, conflict staging, power struggle up to open war. Some concrete examples of how this can look (and start) in practice:

* Participant places personal objects in such a way that they feel too close and intrusive, e.g., their mobile phone in the middle of the table of your information material.

* Is often the first to speak up during agenda points, makes a lively display of themselves.

- * Establishes a "line" by throwing an amusing-sounding question at you from further away or asks you to do something (e.g., come closer). This happens when an individual feels safe, because he has just made a connection with a weak person or has gathered a small group around him.
- * Stands over you and gives you orders, prompts and instructions.
- * Stops your energy by curbing your expression. If you are lively, they say: "Easy, easy" or "Slow down..." or even "I don't want to be lectured!" They never talk about themselves, but they have a controlling effect on the outside (you).
- * If you explain something to the group, they use this as an entry point for their argument by giving counterarguments, making you look stupid, making you look ridiculous, or by just embarrassing you in front of the group. They try to divert the energy (the group's attention) from you to themselves.
- * Generally dominant, imperious, seemingly untouchable behaviour.
- * Crossing boundaries, e.g., by coming too close to you physically.
- * Makes you feel small, helpless and powerless (projective identification).
- * You experience an ego presentation instead of information about their inner self. They don't give you anything substance about themselves, especially their needs. Rejects all.
- * If this is not enough to draw you into a war, harder confrontational measures are taken to the point of open, verbal confrontation with shouting (a reason can always be found).
- * Temporarily flips into the opposite pole: outward submission as a strategy, adoration, praising you in front of the group in an exaggerated way, which again is not sharing, because you don't learn anything from the inside.
- * Comments distantly on processes of other participants, although it is not their turn at all. These interjections (also throat clearing, sighing etc.) are very disruptive and inappropriate.
- * Deliberately enjoys disregarding important event rules (such as alcohol prohibition etc.)

Such people are extremely stressful and demand a lot from you as a group leader. The most important thing is to identify such people as soon as possible and to have the awareness of their inner structure. You need awareness of whether such participants are in your group and who they are. You have to keep a very close eye on them and see if they are willing to do any inner work at all. Often this is not the case at all, they just want to present themselves and party a bit! It is important to get the whole thing under control immediately and right at the beginning. Do not wait and watch. At the same time, it is important not to fall for the acceleration, but to react slowly, thoughtfully and consciously. If you blindly follow your inner activation, you will be trapped, and the participant can do whatever they want with you. Here are a few helpful tips on how to deal with such people:

1. Immediately at the first self-presentation, demonstration of power or confrontation, explain in a factual and neutral way what we are doing here (switch to meta-context): *"We are here to share a bit more about ourselves. This is not an event for self-presentation, self-promotion or ego warfare."*

If you want to participate, it's about sharing something about yourself. If you don't want to or you are not able to, I ask you to leave the event."

2. Stop any further self-presentation immediately, e.g., if the participant tries to take up space and wants to address something globally to the group. Allow communication only directly in a two-way dialogue. If comments are made on the processes of other participants, immediately forbid them loudly and clearly: *"No comments here! I am the only one talking to X at the moment!"*

3. At the same time, keep checking whether the person has an open window besides their war against you, whether a conversation and a change are possible. You can find this out by asking directly: *"How are you?", "What do you want?", "Why did you come to this event?"*, i.e., by directly accessing the inner self, preventing empty phrases and global statements.

4. If you realise that it is not possible to reach this person and that they are in the process of destroying you and your event, then there is not much left for you as a therapist to do but work around the defence system. I suggest as a last option, before the exclusion from the event, a confrontation through feedback from the whole group: *"I would like to ask the group how they feel about Y's behaviour. How does it feel for you?"*, then let everyone have their say. The group is always annoyed and stressed by such situations, but because of fear they are almost never in a position to say so.

When you do this, be aware that you will break through this person's defence system with the (negative) reactions of the other participants, as they will then no longer be able to maintain their power and their glorious self-image. Ultimately, there are only two possible outcomes: Either there is an escalation (because they become scared and panic) and they leave the event themselves, or you have to ask them to leave because they start to make serious threats or become aggressive. Sometimes, however, the mask collapses and something real from within becomes visible. The work then starts with this person in the first place. It is important that you confront these people, you must not "just let them do it" or give them space in the group! At the same time, signal that the window is open for real communication. And even if there has been an opening, you will still experience the confrontation out of the blue: A constant oscillation between communication and provocation/conflict staging.

When in the 3rd part of the FLOATING process between two participants, one of them has this pattern, you have to look carefully if they are ready to open up: Is the person able to share something of their feelings (*"I feel insecure"* instead of just communicating their magnificence *"I love you all"*)? If only one is honestly communicating while the other is showing their power and strength, then it is a matter of determining whether it makes sense to let the process continue or to stop it. Allowing it to continue only makes sense if something transformative happens visibly for the first participant, *even though* the other does not open up. This is very rarely the case because normally the system reacts to the other person's defence and does not open up (and rightly so!). If you notice that the process is stalling or escalating, which is almost always the case in such cases, then you have to end it and describe the overall situation to the group: *"Here is someone who wants contact and someone who does not"*. You can then either ask them to choose another person as a projection screen or work with the second participant for the time being.

The art of dealing with such a configuration is to not respond to either the worship or the war, but also not to distance oneself! Instead, it is about staying in contact in both cases and creating more proximity, e.g.: *"How does it feel now?"* In case of attack e.g.: *"Ok, then defeat me completely, kill me!"* etc. As a reminder, all these enactments only serve to create distance and avoid a real encounter. It is an apparent confrontation to avoid the real one or encounter with the inner life, and

thus other people. The tragedy is that such people have great difficulty in making any development at all in therapy because of the danger that the therapist will fall for either adoration or confrontation. This will cement the old pattern of destructive relationships, which consists of the idea that contact is only possible in the form of submission or war, rather than an exchange of feelings. Once these people learn that their feelings are really noticed, they can slowly let go of both poles.

Whatever the case, someone will identify your weaknesses and unresolved powerlessness triggers in a flash and try to expose them. Their aim is to engage you in a debate. It is highly energetic and fed by survival circuits. This structure must "always win" and hold the reins. Such a nervous system cannot allow itself weakness or even the hint of defeat under any circumstances, these are wired with extinction. That is why it has such a massive effect on the other party. Here, each therapist must see to what degree they can and want to deal with this.

Besides, as a therapist you can see and experience exactly how our entire society functions in such a situation. The majority is afraid and is not in a position to name what is going on, to complain or even to defend themselves. This allows a few individuals to take advantage of this for their system of power. In the group situation, you are the authority that can oversee everything and, through your role and your meta consciousness, have the "overall power", so to speak. This enables you to intervene and control things so that the group and each individual is protected and can make further progress towards healing. Unfortunately, such a higher authority does not exist in society. There are of course attempts to achieve this with structures, but in reality, none of this works and we have a few people in power who steer, control and exploit millions of weak, sleeping sheep through the mass media. It is also clear here that the two are mutually dependent: without a sleeping mass consisting of isolated, lost people, there could be no power politicians at all.

Do not confuse this situation with someone who, on the path of the transformation process, gets hold of their repressed anger and now lashes out at the group leader with criticism. This is a completely different process. In the case described in this chapter, fighting is generally used as a defence system against feelings. In a transformation instead, the opposite happens. The participant gets to their deeper feelings (anger). It may be that this is so unfamiliar to them that they act out at first. This approach is to be encouraged and acknowledged in any case! The channel is open, and this should be welcomed. I usually say sentences like, "*What would you most like to say to me, directly from the gut?*" so that the person can express themselves completely. I explicitly invite them to use swear words as well and to verbally destroy me. Afterwards I tell how it really is inside me, that I have no bad intentions towards them etc. This brings two new pieces of information into the nervous system: the expression of anger and hatred is welcome. The group leader sits deeply relaxed and perceives it, there is no negative reaction. And secondly, information about the inner life of the group leader enters the participant's system, which leads to real contact. Both in combination lead to the experience that the inner movement of anger and hate is welcome in the relationship context, one can discuss it and there is no problem with it at all.

5.4.2 Questioning, knowing better, dissociation, abandonment

Biological equivalent: escape. Some people come to an event with firm ideas. They expect or hope for a certain form of relationship building and interaction with the therapist. Of course, this is always disappointing. Expectations have nothing to do with contact or relationship, but with control. The trap here is that a certain arrangement is demanded in the hope of then feeling safe and being able to open up. When the person then finds out that something completely different is happening, there is irritation, disappointment, or confusion. A lot of hope for healing and transformation may have been put into the event. If dialogue about this disappointment is not

possible, *physiological* distress is also acted out here: In extreme cases, the participant drops out of the event. Sometimes this is only threatened at first. If the distress is greater, it is announced openly or done silently. The problem for the participant is that this never leads to a solution. Of course, by "escaping", the charge is channelled for the time being and it feels relieving, but then there is great disappointment at home because it could not be shared again! In this way, the person signals to their own nervous system that no communication is possible. So, it cements the old mechanism of disappointment and leaving. It is also very unfavourable for the rest of the group because an energetic hole is created. This becomes more noticeable the longer the participant has been in the group.

As soon as someone indicates that they want to break off the event (and thus the relationship), the group leader has to react immediately and clearly. This is an inner state of distress on the part of the participant. First, they should be made aware of the context of their situation, what is happening, why and the consequences for them and the rest of the group. Then I personally also say very clearly that I do not want them to leave and that it is a matter of discussing the whole issue in the next session. This approach almost always leads to the person staying, starting to communicate their situation instead of running away, and then a transformation takes place after all. Afterwards, there is almost always great thankfulness that the emergency situation has been perceived and that one has clearly reacted to it.

5.4.3 Silence, withdrawal, numbness, collapse

Biological equivalent: dead reflex. The other pole of difficult structures is complete withdrawal and no longer communicating until states of instability arise. Here the high charge that comes from the inside via the body, with regard to the relationship context, is not channelled outwards as in the first example, but inwards. The problem with this is that instead of too much attention, it comes to a state where no more attention is being generated. This creates the danger of overlooking participants with this configuration. And this pattern wants to be overlooked! It wants to be gone and seen at the same time. Often one hears from such people that they wish to be seen and that one notices their distress on one's own and helps them because they no longer manage to make contact themselves. At the same time, however, we hear that they would like to disappear forever.

In this case, particular attentiveness is also required so as not to overlook anyone who has fallen into such an inward whirlpool. Helpful here again are the "integration helpers" who keep an eye on the group outside the official programme points and can also go up to an individual to check whether they are in such a state or have the tendency to be. Contrary to the previous structure, these people have an incredible ability to make themselves invisible. Instead of extending the aura in the direction of attack, they retract it and are thus no longer perceived. Here, too, asymmetrical action applies, but in this case the emphasis is not on maintaining closeness as in the first case, but on maintaining distance but still staying in contact. Proximity is experienced as life-threatening, so your task is to talk to them from a long, independent distance.

While the first structure blocks out their weakness and need for help, here the opposite is the case: power, strength, and the ability to shape relationships and communication are completely denied and the person experiences themselves as a hopeless victim.

Concrete behaviour of how this can occur:

- * Participant sits far away from you
- * No eye contact is made, with anyone at all
- * Inconspicuous clothing, like camouflage clothing to match the scene
- * Gaze fixed and focused downwards
- * Sits alone in corner during breaks

It is important here to imply that you don't get too close, but are still always there: giving hope, showing the way, giving encouragement. For people in this situation, from their point of view, there is no way out because they have never been "outside"! They know nothing else. Therefore, it must be explained here in clear words that although the situation *feels* hopeless, *it is not* hopeless! The nervous system and gut feelings lie if transformation has not yet occurred. Mirror again and again that this little contact is good, so it is not true that no one is there. *The most important thing is to mirror repeatedly when new experiences of contact are made with feelings of safety/well-being!*

The first structure causes stress and aggression in the group. The third one mentioned here acts as an energy hole, like the second one, and pulls the group down. One can say that the stiffening is also a leaving, only motionless inwards. Therefore, participants who have extreme manifestations of all three poles must be closely observed and guided!

5.4.4 Competitive struggles

Envy, competition, and jealousy in relation to a (particular) participant or the group leader practically always occur. The only question is whether this is communicated, and the leader finds out. In childhood there was too little appropriate attention and this lack is then projected onto the present situation. It is important here to first communicate the basic truth:

There is always enough attention and love in a group!

This also applies when people are in great inner need. The lack only arises because the attention is not being consciously directed and all those in need are tugging at the same time. However, as soon as there is one after the other, there is always enough for everyone. For everyone who has once received the full attention is stabilised and then has the ability to give their attention to the next person. Incidentally, this is also the principle that is applied in the Local Group Process.

5.4.5 Side shows

There are many participants who use situations outside the official programme framework to channel their issues and charges. One can notice two peaks at longer events. The first is right at the beginning or even before the event starts. These are procedures where the nervous systems want a release or channelling as quickly as possible due to great inner distress. This is followed by a phase of relative calm. The second peak then occurs in about the last third of the event and has a different level. Here it is usually about deep processes, what really comes to the surface from within. So, in the first case it is about "desperate" channelling of the charge (still without the group as a resource), in the second case it is then really about a resolution of the conflict that comes to the surface and can no longer be channelled away. Often participants already use the registration process itself for their enactments. Examples:

- * Frequent logging on and off again
- * Excessive concentration on special requests
("can I bring my dog?", "I can't eat xyz")
- * Arguing about formalities
- * Acting excessively needy
- * Refusal to follow rules ("I don't want to do this exercise; I know it already")
- * Forgetting documents/dates ("when do we start again?")

...

In any event, it is important to know that much of the work takes place outside of the official programme items and meetings. So, it is absolutely essential that you do not drop out of your therapist awareness even when you are in contact e.g., during breaks with the participants. The work continues seamlessly, from morning to night, without interruption.

Assistants, by the way, carry a large part of the "channelling burden" in addition to the external tasks they have to manage!

5.4.6 Operations on the periphery

In my experience, no event is without disruptions. On the contrary, the higher the energy and potential, the more extreme the events on the periphery become. These can be harmless things, like some noise, or more serious, like a sudden breakdown of the technology and much more. The important thing is not to assume that everything will run smoothly, but to watch comfortably and know that everything will still run perfectly. Because that's how it is :-). In the end, everything falls into place...

One rather harmless and funny example happened once at an Easter retreat: A swarm of wild bees came by on the second day and really settled right in front of my window! It buzzed and buzzed all the time. I could only air from the other side of the room and had flying guests there all the time :-). On the second to last day, the swarm of bees left again.

I think the word "witch's cauldron" sums it up quite well. We offer the space for things to unfold and that's how it happens. *It is also not the case that only the issues of the participants manifest, but also your own unresolved ones!* The only difference is that for this time, as a group leader, you must deal with them alone and there is no space to work on them. And that can get intense sometimes. That's why it's so important to have worked through at least most of your issues before you start this kind of work.

safe and secure

5.5 Help to stay in sharing

We humans find it incredibly difficult to stay in the pure sharing of our inner life when we are in exchange with each other. This requires a lot of distance and awareness that I am not my thoughts, nor my feelings, nor my physical sensations, nor the movements of energy (prana), but that which perceives everything: Awareness.

So, what we see is participants losing themselves in narratives, about the past, the future, about their views and concepts. What we see is being merged with their own thoughts, experiencing them as reality. Sometimes it is noticeable that the trains of thought become so complicated that no one can see through them. Another variation is to talk about the other person, what I think I know about them or even to reproach them. There are countless ways of leaving the present moment. These processes should be carefully stopped by the therapist and the participant guided back to their body and feelings, e.g.: *"How does it feel right now when you are telling such complicated stories that nobody can see through anymore?"*.

Sentences beginning with "I", "me", "my" or "me" serve as a guide for pure sharing in the here and now, e.g.:

"I feel wonderful."

"My head is thinking you are an aggressive person right now."

"My stomach feels a little tense."

With such phrases the participant stays with themselves, and the other person does not feel attacked or manipulated and can react completely freely and say what moves them. If someone loses themselves too much, you can simply say, *"Please stay with yourself, rather talk about yourself, how it is there."* There are also more extreme variations where someone starts to therapize the other participant (power play) and tells them what they think they see in them, for example: "I see a lot of fear in you." or they even go on a direct attack: "You are impossible!" In such cases, we as group leaders step in immediately and stand in front of the participant in such a way that the connection to the other is broken. We place ourselves right between the two, but close to the one who spoke and point out that it is about sharing and not about the other person.

Please also keep in mind as a therapist that this work represents the maximum possible vulnerability for the participant! They are observed by a group and meet their worst demon on the outside and try to do without the old defence system! Convey that you want to help, that all explanations and instructions serve only one purpose: to help. You are on the side of the participants, no matter how unworthy, aggressive, depressed, sad or despicable someone feels.

A special and difficult to see through variation of how Honest Sharing can be prevented is when someone (typically) of the fusion type weaves Honest Sharing itself into their defence system. Yes, this also exists. After all, anything can be used as a defence, even the concept of Honest Sharing, which is supposed to do the opposite. This can be seen in the fact that a certain pressure is put on the other person. It is an attempt to force the form of honest sharing that the person imagines on the other person. Here again the mechanism of the merging type is active, desperately wanting to establish a connection. But instead of communicating the real, deep states of abandonment and need for connection (and thus allowing the other the space and freedom), the attempt is made to force closeness. It is a power play and therefore cannot lead to real connection. In such cases, it is about inviting the participant to focus on their real needs and states instead of the process of honest sharing.

5.6 Keeping the overall context in view

Unless we keep the overall context in mind, we would not know where the journey is actually going. Therefore, it is also important to have a deep understanding of the human condition and the neurophysiology of trauma and attachment. Only then can we safely guide people and whole groups through the shallows of their childhood experiences towards living in real contact today. The context around which everything revolves is the search for safety through connection and procreation. The most important thing for us is contact. Contact gives security and the opportunity to act out the reproductive instinct. These are the actual factors that make up our bodily state(!) and subsequently our life and happiness. Everything we do from morning to night serves the sole purpose of creating these two circumstances.

We are often not aware of this or strive for substitute actions or substitute situations because direct contact is distorted or not possible at all due to developmental trauma. So, it is a matter of being in view: Underneath everything, the movement towards each other is always active, it is never gone, at most it shows itself distorted or is overlaid by defence mechanisms. Everything is an offer of love... As soon as we can live and experience this movement freely again, we are healed, transformed and experience deep human fulfilment.

In reality, you are never alone,
Not for a second, not even now

5.7 Managing the audience

Throughout the event it is necessary to keep an eye on the group as a unit, especially the spectators you are not working with. It may happen that someone becomes unstable just by watching and you have to act accordingly, e.g., ask an assistant to help and control. It is also important to be aware of the overall field of the group while you are working: Is the energy and attention still there? Does it feel relaxed, cheerful, or more like aggression or lack of understanding? Is there a stable field of connectedness?

If the group field does not feel good to you in this way, you need to speak to the group as a unit. This can be, for example, that you *name* something that is floating unspoken in the room. Or you might make a humorous remark and joke around to change the energy. Or even just *ask* what is going on, how you are feeling. Also, don't underestimate the willingness of your participants to give feedback, to want to shape things themselves and to improve things. As crazy as it may sound, involve your participants!

The point is not to demonstrate sovereignty, power, or competence, but awareness! So, if possible, always be clear about the meta-context of what is happening and be able to name it, to describe it, especially when attacking and staging conflict.

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5.8 Observing your own inner movements (chakras)

The same way attention is directed outwards, to participants, group energy, etc., at the same time one must not neglect one's own inner movements. When this happens, we lose ourselves as group leaders and we miss out on very important information that comes from within. We always work with external but above all with internal information that comes to us through the body, the feelings or through mental images.

People who have meditated or done yoga for a long time can assign their inner movements to the chakras and thus to energy centres. Everything one experiences takes place at the level of one of these 7 centres. For example, we may receive images or thoughts from the participant via the point in the forehead, the centre of mentality, or we may perceive an openness or blockage in the heart space.

It is important to know that everything that is happening in a relationship and in contact always happens on both sides and influences each other! If my heart is blocked, my counterpart feels it in themselves. If someone has a troubled mind, it also stirs up my mind. If I dissolve my stress, the other person also feels a relaxation in themselves, etc. That is why it is so important to look inside,

because everything that happens there has something to do with the person you are working with now...

Another typical example is when someone is stuck in early childhood neediness as a mechanism, I feel this in my solar plexus chakra as being drawn in and the tendency to want to protect myself there, i.e., to close myself off or move away from the person. The big challenge as a therapist in relation to your participants is to react, act and speak asynchronously. Non-integrated emotional spaces in the participant trigger a reaction in me that corresponds to the reaction of the environment to the child at that time. That is also the reason why we constantly experience the re-enactment of our childhood. If I now react to this unconsciously as a therapist, I am serving and cementing the old mechanism. That shouldn't happen; on the contrary, we want to establish something new. So, part of the challenge is to listen to these movements within us, but not to follow them blindly! One way to work with this is to simply share this emotion, e.g., "*this triggers a state of anger in me right now, interesting, isn't it?*" It must always be made clear that I have a great deal of distance from it and that there is therefore no potential danger for the other person by acting out.

5.9 Using projective identification

This technical term describes a phenomenon that on the one hand can cause us therapists a lot of trouble, but on the other hand also provides very valuable information in the form of *direct inner experiences*.

To understand the whole thing, let's take a brief look at the initial situation: If emotional parts in early childhood had no space in the bond with the parents and therefore had to be permanently split off, such as needs, powerlessness or aggression, then during the growth phase an opposite personality or identity forms, which is based on this separation! It sounds complicated, but in the end it is simple. The mask that we wear and show to other people and that we perceive as ourselves always shows the opposite of what we had to split off. A brutal, power-hungry politician, for example, has suppressed his needs, feelings of helplessness and powerlessness and possibly no longer knows them from his conscious experience. Someone who lives in the attitude of a victim, blaming everyone else and the circumstances, has denied their aggression, hatred, ability to act and create and is no longer aware of it.

When the "politician" encounters a person and more closeness develops, the repressed parts are inevitably touched. But since the "politician" cannot experience them, they must look for another channel. If the other person is also unable to allow these feelings, a brutal confrontation ensues. But if someone is *more open, they(!)*, their counterpart, feel these repressed feelings of powerlessness and weakness. So, it can happen that you, as a therapist, suddenly feel small, helpless, and completely incompetent towards such a person. Conversely, when someone is playing victim, you suddenly feel a raging anger, hatred and strong impulses to act rising inside you.

Both cases make you aware of the repressed parts of yourself and at the same time you feel how the parents felt towards the child at that time! So, you experience exactly the condition, the relationship context of the parents at that time! If you now blindly follow these impulses, you will cement the old pattern of the participant. This is also the mechanism of how we always pass on structures to subsequent generations in turn. *As a therapist we must absolutely resist these rising impulses and instead react asynchronously!*

5.10 Maintaining one's own body awareness and grounding

More important than following one's own subtle inner movements is one's own grounding on the earth and in the body. Therefore, the group leader always works standing up and is often in motion during FLOATING. They must always be close to the person who is speaking. If you notice that you no longer have your body awareness because you have lost yourself in what is happening outside, then return, move the body. You can also tell the group at any time that you need a break and do some lolling, stretching and physical exercises. The participants learn right away that this is completely normal and can be done in any situation.

5.11 Connection "upwards" and "downwards"

Before every event we ask the invisible environment and higher dimensions for help and support! To do this, we expand our consciousness by imagining the whole physical environment a few kilometres away. So, we think of the space that surrounds us, as far as possible, as if we can "see" with our mind spherically everything around us at the same time to a great distance. Then we imagine our personal helpers, teachers, saints or simply life itself and ask for blessings over the whole event and its participants. This really has to come from within, from the heart. It really has to be about the participants, nothing else. If you have something else in your focus, like fame, more clients, money, security, recognition, then you cannot do this work. That's why nobody gets the certificate from me who hasn't left those things behind for the most part.

During the event we keep renewing this connection and awareness of the wide space around us.

It is important to prepare the event space before the start by first "addressing" everything in it, i.e., the objects and the space itself, inwardly from the heart. This does not mean speaking acoustically, but rather waking up the space and its contents so that it comes alive :-). If there is not so much life in a place yet, then everything is asleep and for the work it is nicer if the whole room participates and joins in. To do this, touch every object from the inside with your heart and your loving attention. Say inwardly how beautiful everything is and that you are happy about the possibility of having your event here.

At the end of the event, always thank all participants, assistants, the room, landlords and all visible and invisible helpers!

5.12 Leave the heart open

♥ Try to let the whole event take place from your open heart and your crystal-clear mindfulness at the same time. Love and mindfulness are really the same thing. ♥

An angel is standing next to you right now, listening to you

5.13 Questioning your own motivation

As a therapist, the most important question you can ask yourself is: Why am I doing psychotherapy? The point is to find out what you want to compensate for with this activity, with this profession: What feeling, what condition? Because a large part of your energy and motivation comes from this. There is nothing wrong with that, but you should be aware of it, otherwise it can

be that you lose stability if a participant does not serve your unconscious "default". Examples that are often encountered in psychotherapists can be:

- * Loneliness
- * Fear of people
- * Feelings of being powerless
- * Confusion
- * Frustration with one's own life

We are always looking for roles and professions that allow us contact and relationship, that is, closeness, without touching trauma material at the same time. When all this has been explored to the depths, then you can let go of any thoughts of success, sovereignty, competence, power, control, and recognition. Only then is it possible to surrender completely to the moment and let the therapist "die" through the free flow of energy. There are then no more ideas standing in the way of *life*. Living and dying are ONE. In reality you have nothing to do with either, nor with any goals or results. You are relaxed even if the whole event fails and must be cancelled, or you are worshipped as a super therapist.

5.14 Integration

Any time you notice a change towards greater contact in your participants, it is important to mirror this and therefore anchor it. This way it becomes a conscious part of the nervous system and receives more energy, so to speak. Children also get to know themselves through mirroring. Only this way do they get a frame of reference to their experience. For this reason, always make positive changes clear, acknowledge them, mirror them!

How do you feel?

This also includes describing the overall context. It also involves establishing the abstract understanding of the regulatory processes in the body and the patterns of relationships. The participants are to become experts themselves! And not only that, but they should also become future islands of awareness and transformation. So don't see them as clients in need of help, but as future therapists and group leaders. The perspective with in which you look at your participants has an *effect!*

When FLOATING, always make the discrepancy between projections and reality clear: *"You have now heard something from them that doesn't fit your story at all. Interesting, isn't it? What is it like when you hear that?"*

5.15 Success markers

To finish the chapter about the therapist's tasks, I would like to give you a few indicators that show that your work is going well, that there are deep experiences and more contact and connection. The most important and absolutely most reliable signal is when you notice that the participants are hardly interested in you any more... Yes, you read correctly. This shows that they have become so in touch and connected with each other that they don't really need anyone anymore. I often see this towards the end of a retreat. In the beginning the group leader is the focus, there is still little connection with each other. The participants want to share their distress and solve their problems. Over time, however, your work ensures that the connection *with each* other deepens. This leads to a field of peace, joy and lightness spreading. To encourage and invite this, you should also dance to groovy music for a few minutes every day. In any case, the group's independence from the therapist should be mirrored, acknowledged, and encouraged! Our goal is to bring people to the point where they can transform themselves in small groups and no longer need professional support.

Further signs of transformation are relaxed faces, less physical movements, everything becomes slower, more relaxed. One can perceive an inner glow, there are more smiles, and the participants talk intensively. At some point you don't even notice that two people are standing next to each other and not talking. Everything turns more and more into a flowing overall field instead of isolated islands that don't know what to do. It can also be seen how the participants help each other with difficult situations and can regulate each other more and more without a group leader.

Expressing gratitude is of course another characteristic of deep transformation processes.

Being connected

6 Tips for participants

The following chapters now deal with important information for participants of FLOATING. It should help them to better understand their own situation.

6.1 For whom FLOATING is suitable

FLOATING is an extremely effective tool that leads very quickly to a deep transformation, but without being cathartic or using other extreme techniques. On the contrary, all the work always takes place within the tolerance window and starts from the adult part. The starting point is the adult, this is *strengthened* and *stabilised*. This is the basis in which all new experiences are integrated.

Since FLOATING is done as a group, it needs so much stabilisation that you can share and communicate in groups. If groups destabilise you strongly and you fall back into conditions from which you can no longer communicate on your own, then you have to tell the group leader beforehand! They will then decide whether they can still work with you or whether they should first suggest an individual setting.

An example is when someone has been chronically lonely since childhood and is unable to make physical connections. Through the group setting, this loneliness is then experienced very clearly, which leads to even more withdrawal and compensation, which in turn strengthens the separation from the group, and so on.

Another example is people who can only contact conflict settings. When this is so strong that you experience constant war with the others and the leader in groups, then the same applies as above.

Apart from that, nothing stands in the way, and you can engage in this incredible, intense, and transformative process. Your life and relationships can unfold in a short time to a degree of peace, relaxation and fulfilment that was previously unimaginable. In fact, you will probably already experience it during the event.

6.2 Reflexive merging or separating

The reflexive "jumping" of one's centre towards another person is one of the typical processes in people with attachment trauma. This jumping or merging can be completely out of conscious control. It just happens and there seems to be nothing you can do about it.

But why does it happen? The lack of secure attachment and closeness suffered in childhood is so great that this repressed part shows itself in an uncontrolled way through the back door. Instead of gradually and consciously coming to a relationship through contact, communication, and proximity at some point, all these phases are skipped in a second and the person finds themselves in a symbiotic fusion with the other person. This can go so far that it happens with practically every person with whom one comes into contact in some way. The consequences are that great powerlessness and a lack of possibility to shape relationships is experienced. A possible protective reaction is then to generally withdraw in order not to lose the feeling for oneself.

This kind of situation cannot be healed by telling people who are affected by it to keep their energy with them, i.e., to simply stay in their centre, something you hear all the time in the spiritual scene. This is only possible from a certain degree of autonomy and security of attachment. Because what would it mean if someone like that kept their energy with them? They would have to suppress the

impulse for contact and connection that breaks through from the subconscious. How would that work? It cannot work like that.

To overcome this pattern of relationship is only possible inside a bond with a human being. In a relationship where a partner understands these processes, the person affected can let his centre jump to the other person in a protected setting. So, they first put their centre back into the other person and experience a symbiotic fusion. In contrast to the past, however, a healing exchange now takes place. Over a longer period of time, the person in this secure bond can slowly begin to feel themselves again! In this way, a development of the inner child is made up for. The person affected can very carefully take her centre back to herself and learn that the connection is not lost.

This is the healing, to rest in yourself, to express your needs and at the same time to be in contact with a person. The feeling for yourself in contact is no longer lost.

Also, the opposite configuration is possible, where one disconnects reflexively, although the longing for connection and contact is there. In this case, the path in therapy is the same. The participant experiences that they can separate and distance themselves, but the other person (therapist) *does not separate but remains there*. From this experience of being allowed to create distance and space again and again, the person can then cautiously risk letting themselves in a little. In this, the experience can be made that autonomy is no longer endangered by proximity and needs can be communicated. This means that there is no longer any need for an emergency solution in the form of separation and the person can remain in contact.

6.3 Returning to the body

Returning to the body is at the core of any trauma healing: at the *same time* as the body sensations, the unprocessed feelings, images, and thoughts enter consciousness. This connection must be broken. Body sensations are always here/now. The parallel appearing incriminating material belongs to the past but is initially also experienced as current and above all real. Activated trauma material is experienced as real and not as a memory until the processing procedure in the brain has been completed, i.e., until the impressions have passed through the thalamus and have been stored in the cortex as a coherent *story that can be told*.

The awareness of physical sensations is closely linked to the brain stem, the oldest part of the brain, where the traumatising is stored. Therefore, trauma material is also initially activated via the perception of body sensations. The uncoupling is essentially done by proceeding slowly and carefully, not identifying with this trauma material, *verbalising* the body sensations, and orienting oneself to the real environment now.

It is actually very important to verbalise these sensations. The reason for this is that language is not possible at the level of the brain stem, this part is responsible for survival functions. The language centre (Broca's area) is much higher up, in the cortex. Through elaboration, there is an increase in coherence and connection between brain regions, as both the brainstem and cortex are involved. Trauma led to incoherence, the brain regions no longer work together as they did before, but in order to survive, they became disconnected from each other to a certain degree. In order to bring about a change, this can look something like this: I observe my body with my eyes closed and see which area comes to the fore all by itself. This could be, for example, a tension in the stomach. Then I just observe this tension without wanting to change anything about it and say it: "*Now I feel tightness in my stomach...*", describing it in detail *so that the body perception and its verbalisation can be there at the same time*.

When images, feelings or memories appear, it is a matter of allowing them, but not to continue to occupy yourself with them, but to return to the body sensations again and again.

Gradually, this approach to the body sensations leads to the disconnection of the current body sensations from the trauma memories and thus to the arrival of the whole nervous system in the current time and place.

I AM in full possession of all my
power and creative ability

6.4 Honest sharing in detail

As I see in practice again and again the extraordinary difficulties of being able to share something of oneself, I would like to dedicate an entire extra chapter to this process. The chapter includes practical examples and is written from the perspective of the two main types, autonomy, and fusion, so that you can easily see your way. The inability to stay with *oneself* and say something about one's body, feelings and thoughts is the main obstacle not only to FLOATING, but ultimately to everything: relationship, work, indeed all of life itself, because exchange and thus energy flow *is* life. I take extreme examples for both structures so that it becomes clear and obvious.

We will begin with the *autonomy type*. First a summary of their situation and how they normally try to make contact. This is followed by examples of what real sharing looks like for people who have this structure. In the following chapter we discuss the situation for the *fusion type*.

6.4.1 Autonomy type

Baseline situation: People who have sacrificed their connection to their parents in childhood in order to remain true to themselves, or to save themselves, now have the problem of getting into contact and relationship altogether. This structure appears in literature e.g., as Enneagram type 5 or in NARM® as contact survival structure or also as schizoid character structure in bioenergetics. Your whole nervous system has developed for a world in which there is no adequate counterpart and you only have yourself. They live completely on their own inside, even if from the outside it looks as if they are talking to someone, as if they have a connection or even a relationship with other people. This is not the case! The only relationship they have is either to their own thought space: concepts, ideas, plans and imaginations. They become a surrogate partner with whom they merge. They are virtually one with their thoughts. Or the other variation, that they use their bodily sensations as a substitute partner. Examples would be: Competitive sports or developing physical symptoms of illness.

You sometimes also find people (mostly women) in this category who have withdrawn to their emotions and use them accordingly. This is a special case, as emotions normally only develop in the context of relationships; emotions always have a connection to someone else. Here we find a mix of fusion with thoughts, stories, and dramas, which then trigger corresponding emotions. This means that the emotions do not arise according to a reality in relation to people on the outside, but form because of *inner ideas*. Thus, no real person is needed.

A further special case is when people have access to spiritual dimensions, taking refuge, so to speak, in infinity or transpersonality. The principle is the same, there is a merging with an inner level as a substitute for deep connection with other people on the outside.

In either case we find an autonomy on the outside ("I don't need anyone") and a symbiotic merging on the inside with one or more of the three main centres (mental, emotional, physical) or upwards (spiritual).

Resolution: So how can someone with such an inward focus on themselves come back into real contact with the world outside? First, it is important to know that the entire nervous system wants to prevent contact with the outside, as a protection against disastrous experiences: It is a protection against something that 1. has already happened, 2. would no longer pose a danger to life today and 3. is rather unlikely to occur again in the old form. Such people unconsciously assume that contact with the outside world would cause disastrous reactions and conditions.

For these people, the key to connecting is to start and dare to reveal something about their (secret) inner life and to look outwards again.

In the beginning it feels completely wrong, embarrassing, dangerous, shameful, pointless, and hopeless. It feels that way. However, these feelings are not (any longer) true! The experiences that someone who gets in touch from this state always ends up with more vitality and positive feelings if they ignore these marginal feelings and carry on anyway.

One might also say that people with this pattern have too many boundaries, both inwardly (no longer feel anything) and outwardly. They not only shut themselves off from people, but often physically from the environment as well, avoiding surroundings where they can be seen and preferring to retreat into a castle.

To begin with, it is good to become aware of the 4 levels and to look at each one individually and to formulate what is moving there. Here are some concrete examples of what this can look like. I have chosen messages here that are typically heard from people with autonomy structure:

Thought level (forehead/head level):

"I have a lot of thoughts in my head right now."

"I don't know what to say."

"I have the thought that it would be better if I wasn't there."

"Nothing interests me."

Feeling level (heart level):

"I don't feel anything right now."

" Pauses in conversations scare me."

"I feel lonely, isolated and disconnected."

"I have no feelings regarding other people."

Body level (total physical body):

"My stomach is tense."

"My eyes are tired."

"I can't feel my legs."

Spiritual level (Everything incl. environment):

"I am immersed in limitlessness and eternity right now. I am everything. There is no I. "

If you find it difficult to communicate these things about yourself, see if the following statements are true and if you can communicate them:

"I don't understand."

"I don't know what to say."

"I'm confused."

"My head thinks that I would be completely insignificant."

"I don't think I can do this right now."

"I feel overwhelmed."

"I feel numb."

"My head feels dazed."

"I feel incompetent."

...

In any case, find a phrase that best expresses your inner condition. As "guardrails", make sure that each sentence begins with one of the following words: *I...*, *Me...*, *My...*, *Me...* As long as you form sentences that begin this way, you are on the safe side and do not run the risk of slipping into empty stories, accusations, questions, evaluations etc. This slipping, by the way, *always* means that you are identified with thoughts. These are formulated as a reality instead of sharing the thoughts for themselves as something abstract, separate from you.

The autonomy solution means that you have sought the cause of suffering and its solution within, with yourself.

Sharing needs is the beginning of your path. ♥♪

6.4.2 Merging Type

In literature this structure appears, for example, as Enneagram type 2 or in NARM® as attunement survival structure or also as oral character structure in bioenergetics. In this case, people suffer from the conceit of needing positive attention from others *for their survival*. As a child, they have sacrificed themselves, their autonomy, for the connection to their parents. It represents an attempt to resolve an environment where a little more love and care was possible than in the autonomy type. There was at least a form of connection, even if it was completely distorted! With the previous type, no connection was possible, not even through total self-denial. Therefore, one can say that the environment for the fusion type was still somewhat healthier than that of the autonomy type. As with any structure, this represented the best possible solution for the specific situation in the early years of life.

The problem today is that the fusion type denies their own movements and needs in every relationship in the hope of preventing the rejection that has, after all, already happened as a child. However, this triggers the exact reactions in an adult opposite that they experienced as children, which is anger, hatred, and rejection. So, these people also live in the constant re-enactment of their childhood and find it difficult to get out. In a desperate attempt to connect again and again, they often ignore any boundaries from people and their environment. As a result, they injure themselves or even have accidents and in response reap injuries from people as well. Boundaries are poorly developed, both inwardly to their feelings (are flooded with feelings, too weak "I") and outwardly.

When sharing honestly, the challenge for such people therefore is not to relate to the other person and not to say anything about the other person. This is extremely difficult for them, as they virtually

only live through the other. Turning to oneself seems life-threatening, as this was linked to disconnection at an age when loss of attachment was life-threatening.

From their perspective, turning to themselves only seems possible if they have separated beforehand. In this way, they anticipate what has already happened in their childhood. Without being aware of it, they assume that their own needs have no room in the other person and that the other person turns away. This separation from the other person can also happen inwardly, energetically parallel to the communication, which triggers stress in the other person.

I have chosen messages here that are typically heard from people with a fusion structure:

Thought level (forehead/head level):

"I worry a lot about you."

"I am thinking about how I can help you."

"I was thinking that it would be nice if you would take more care of me."

"I am only interested in how you are doing."

Emotional level (heart level):

"I'm having extreme mood swings at the moment again."

"I feel disconnected, helpless and alone."

"I'm scared because I don't know if I'm welcome."

"I have a feeling of immense love."

"I feel strong jealousy."

Body level (Total physical body):

"I don't feel hungry, I feel nauseous."

"I feel excited and full of energy."

"My knee hurts because I ran into something again."

"I have a headache, migraine, stomach-ache, etc."

Spiritual level (Everything incl. environment):

"My love encompasses the whole universe."

If you find it difficult to communicate such matters about yourself, see if these statements are true and if you can convey that:

"I don't know how to talk about myself."

"I feel so much but can't express it."

"I am confused."

"I'm always with the other person, and that annoys me."

"I want it to be about me for once."

...

In each case, find a formulation that best expresses your inner situation. As "guardrails", make sure that each sentence begins with one of the following words: I..., Me..., My..., Myself.... If you form sentences that start like this, you are on the safe side and don't risk slipping into empty stories, accusations, questions, evaluations, etc. This slippage, by the way, *always* means that you are in danger. By the way, this slipping always means that you are identified with thoughts. These are formulated as reality instead of communicating the thoughts themselves as something abstract, separate from you.

Even here, with the deepening of contact, strong feelings of shame, guilt, being wrong, not being allowed to be there, etc. almost always emerge. All this does not belong to you, and you can safely ignore it on the way to healing yourself. Behind this is a raging anger that enables you to leave all these false messages behind.

The merging solution means that you have sought the cause of the suffering and also its solution *externally*, in other people.

The sharing of anger and hatred is the beginning of your path. ♦♦

I would also like to point out that there are also mixed forms of honest sharing, where it looks as if it is a sharing of oneself, but in the end, it is about the other person: e.g., wishing. This form is found especially in the fusion type, and one should always look carefully to see whether something of oneself is *really* being shared. What is often heard here: *"I wish that my partner would be more considerate of me."* At first, such a sentence seems like a message from oneself. But if you look more closely, it is manipulation, control, and power struggle. A wish is not a feeling, but something mental, an idea of how something should be. This puts us in the head and on the outside. A way to really communicate this level would instead look like this: *"In my head right now is the idea that my partner should be more considerate of me."* You can also examine the different effects as you read. In the first case, it is identification with the content of the thought. In the second case, it is a communication of it. One step further would be to share the feeling that is to be avoided. FOR EXAMPLE: *"I feel helpless, powerless and insecure."*

Someone is there and you have all the freedom

6.5 Old and new feelings

By re-enacting the experience of separation, the same old feelings emerge again and again. New feelings that have something to do with the real-life situation today arise through a deepening of contact that has not been possible before. So, we can easily see the difference. In the first case, they are always the same feelings, like a record that has stuck. No matter what actual situation we are in, no matter whether there is a nice or unpleasant person, the body produces the old feelings completely independently of this situation. If we do not let ourselves be irritated by these "guards" and really meet the person, then new feelings arise that are coherent with the situation. These can be positive as well as negative. The difference is that they belong to the present situation and not to the past. They therefore represent actual living and not an unconscious memory that has nothing to do with today.

6.6 Disqualification criteria

Generally excluded from attending FLOATING are all factors that require a clinical setting: Drug or alcohol addiction, suicidality, psychosis, schizophrenia, anorexia, severe depression, severe personality disorders, etc.

7 Continuing education

The purpose of the training is to bring more people into the position to use this method safely and efficiently. The training is conducted by me (Gopal Norbert Klein) personally and concludes with a certificate. With the certificate you have my permission and support to do FLOATING on your own. However, it does not entitle you to offer a FLOATING training by yourself. There is no examination to get the certificate. It is issued mainly based on the following criteria:

- * Their own structure is largely mastered and does not interfere with their work.
- * The application of the method is mastered in its external form.
- * Extreme conditions can be assessed and safely handled.
- * The theoretical knowledge and understanding are present.

7.1 Requirements

To participate in the FLOATING training, you need some personal and professional requirements. On one hand, you need to have a basic stability that enables you to go through more intensive processes. Keep in mind that you will later accompany people through their inner inferno, their desert, or their dangerous jungle! One of the main parts of the training is to get to know your own defence structure well and to overcome it to a large extent. This is in a way like the dying process. All participants in the training go through this dying process. Only in this way are you completely free and uninfluenced by the processes in your clients. My task is to help you do this as gently as possible. I only offer opportunities that you can either take or not take. Also, in the training we never do extreme or cathartic exercises. There is also no time pressure or pressure to succeed. *As a group, we focus on the individual situation for each of us.* The training takes place in the tolerance window and the adult is also stabilised and strengthened here.

We use spiritual techniques and methods that have a massive structure-dissolving effect, such as Tibetan Pulsing, only at the very end, if at all, and only when there is a stable basis among the participants of the training. The difference to the dying process described above is that such methods can lead to ego dissolution, but no counter pole is established in the form of relational ability. The first case is dying into the connection with other people, into the connection with a *concrete opposite*. In the second case, it is a dying into fusion with the cosmos, into pure awareness, without reference to other people, without a concrete context of attachment. This is a very serious difference with far-reaching consequences.

It is necessary to learn and practice how to safely handle extreme circumstances and states. A few concrete examples that you will encounter regularly later: Participant runs out of the room crying, participant throws a tantrum and yells at you, participant embarrasses you in front of the group, participant has a flashback or freezes. Like I said, everything should be done to avoid this, but it is the realistic everyday life when doing trauma work! It is impossible to know all the triggers of participants in advance and to avoid them. Often participants do not know their triggers themselves. If such things do not happen every now and then, it indicates that too *little* transformation is happening in your work.

Therefore, it is a requirement that you have completed another training where dealing with extreme conditions was sufficiently practiced. A certificate from me is only given to someone who can also prove that they have completed an appropriate training, e.g., as a TRE® provider at Niba e.V. This is purely for pragmatic reasons, as I do not want to offer the training for states of dysregulation as well. But we will practice this in any case, especially in the group context. The point is to always keep the group field stable, no matter what happens with individual participants.

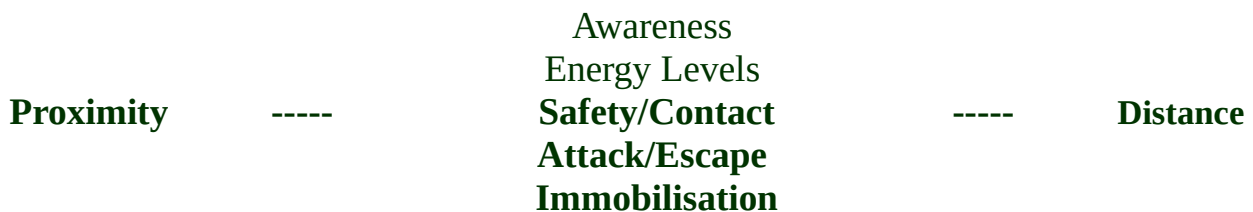
The whole training revolves almost exclusively around dissolving one's own inner distress in relation to group (experience) life. Only after this has happened will the nervous systems be able to absorb something new. I only start transmitting knowledge, methods, and techniques afterwards. It is hardly possible to predict or even determine how long the training will take. I estimate that it will be between 2 and 3 years. The training is started together and completed together. *Either everyone gets the certificate, or no one does!* Yes, that is interesting. Let it sink in... We must let go of the idea that there is a solution alone. There is not, neither within a family, nor in this training, nor for the planet as a whole.

7.2 Content and Practice

7.2.1 Theory: neurophysiology/ANS, trauma, healing

In essence, this is about navigating the horizontal plane of proximity and distance, as well as the vertical plane of brain regions with the corresponding defensive circuits.

In other words, I provide orientation within this cross of coordinates:



For this purpose, I will describe and explain, among other things, based on the polyvagal theory, how the nervous system is structured with regard to trauma and defensive circuits and how it reacts in the therapeutic context. We will also learn how to assess which physiological state a client is in. Because only if you know where someone is at the moment, from the point of view of the brain regions and defensive circuits, can I contact them at all. Either through verbal dialogue when the SES (social engagement system) is online, or I have to help the client realise that fight or flight is not necessary at the moment. Or I have to guide the client to come out of the numbness back into the body and into awareness of the environment.

Furthermore, it is necessary to perceive at what age the nervous system is stuck, i.e., from what age the autonomic nervous system is communicating and whether someone is mainly moving in subtle energy levels beyond the physical body, which is not necessarily the same as dissociation.

The process goes even further when the therapist is enabled to sense what is going on at which level in the client's space of consciousness directly through the perception of all their own chakras at the same time. These are very complex perceptions that can and should be trained. Thus, without even a single word being exchanged, the therapist can grasp the client's overall situation in less than a second. The less the therapist identifies with inner and outer manifestations, the more they can allow the client's state *within* themselves and perceive it neutrally without being moved out of their presence themselves.

Furthermore, it is about learning to give the participants more and more space in terms of proximity and dissociation. The therapist must provide the widest possible inner space in which the participant can approach and distance himself *without the therapist dropping the connection!* The therapist

must learn to go along with the movements of transgression, attack, devaluation but also distancing, rejection and autonomy without getting into uncontrolled countertransference.

Ultimately, this is the central aspect of all healing, and means accepting the client in all movements and manifestations. This leads to the client being able to move in their patterns until they feel safe, in order to make new experiences from there. Only those who have been totally accepted in old patterns (which does not mean that they are allowed to act out uncontrollably) can venture into new ones!

7.2.2 Education about spiritual avoidance strategies

One of your tasks is also to enlighten people currently with the overabundance of spirituality about its pitfalls, wrong paths, and avoidance strategies. We illuminate in detail how meditation, yoga, spiritual literature, and events like Satsang, even contact with enlightened beings, can be used to run away from the real problem. A great number of people get stuck in spirituality, and it is a matter of understanding the mechanisms on the one hand and knowing precisely how to accompany people back to life and to more contact and relationship on the other. This is particularly challenging with people who have easy access to energy spaces and say to you, for example, "*Why should I exchange the ecstasy, the boundless vastness, the non-existence for the suffering of an everyday existence in the physical body?*". It is worth pondering this question....

The possible avoidance strategies can be divided into two categories based on the two basic defence mechanisms: Withdrawal or Fusion. For the first case, the (unconscious) idea that there is a solution through withdrawal and alone is used to seek a corresponding context in spirituality. This embeds the pseudo-solution attempt from childhood (withdrawal and isolation) in a present-day, real scenario that promises a solution (meditation and enlightenment) and thus stabilises the entire personality structure more temporarily and brings it into coherence with the environment. This initially generates security and the hope of salvation. The problem is that many spiritual teachers do not see through this situation and in the worst case still encourage the person to practice the old (now destructive) attempt at a solution. This leads the student into increasingly greater distress and distress, as no real solution is reached, but the path feels right and coherent to the person concerned, at least at the beginning. This is one of the worst things that can happen to a person in search of healing and transformation. The real way for such people is to bring them into contact and relationship with others and to realign themselves with others. This, however, involves great fear and shame and so it is much more comfortable to meditate alone.

Then the second misguided path arises when people who have established the other variant (fusion) use spiritual scenes to "party". Here they tend to use scenarios where there is a high degree of interaction, such as tantra or contact improvisation, etc. This is used primarily to meditate with other people. This is primarily used to merge with other people to be able to block out their own inner space. Such people do not want to look inwards; they only want to go outwards and use the people in such groups to exchange energy *superficially*. So instead of going into isolation and meditation for self-numbing, these people numb themselves by becoming absorbed in others and exchanging on the surface. Here, the real way would be exactly the opposite, namely, to help them to stay in contact *with themselves* in relationships and to share their feelings. But this is exactly what such people are afraid and ashamed of. Meditation would be a good training ground here to turn to one's inner self without a counterpart.

(Emergency) states of the body-mind system and spiritual concepts that attract each other but in reality, have nothing to do with each other:

Dissociation and lack of attachment <=> Emptiness (in the sense of Buddhism).
Loneliness and social withdrawal <=> meditation
Party (intense superficial exchange) <=> Love
Desire for an end to suffering <=> enlightenment
Spiritual helper syndrome <=> planetary consciousness
Identification with the idea of here/now <=> living here/now
Vigilance <=> Mindfulness

The body-mind system is only interested in security and reproduction. Awareness in itself *is* already and needs nothing beyond that.

7.2.3 Overcoming guards

On the path to leaving the prison of old, outdated relationship patterns, we always encounter inner states which want to prevent us from doing so. They served as protection in childhood, from what had no room in contact with the parents and endangered the bond. The system still wants to protect us as adults. However, this old environment no longer exists on the outside. So-called inner guards served for survival, but today they have exactly the opposite effect: they prevent our life. Therefore, in the course of the work we have to recognise if someone encounters a guardian, for example in the form of feelings like fear, shame, guilt, being wrong or embarrassment and react accordingly.

As a child we could not have realised that the parents were unloving, it would have overwhelmed the helpless organism that is totally dependent on its caregivers. Therefore, the only option the system has to maintain the idea of loving parents is to "do itself wrong". The parents are not bad, I am bad. I am wrong, there is something wrong with me. In this way, the unbearable charge finds a channel and the system acquires a certain stability. It leads to distance to the outside (parents), but also to one's own inner spaces and feelings.

Now, when a participant comes into increased contact, either with their body or with other people, the old guardians inevitably appear, wanting to stop them. It is a sign that the person is on the right path and is beginning to enter new territory.

If you want to overcome a guard, there are several options:

- * Ignore them and move on
- * Kill them.

And you have to go about your inner work in the same way. Otherwise, as a therapist, you will fall for the defence system and no transformation will take place. *The crucial point is that a guardian feeling, if followed, always leads to the fact that the contact to the inside and outside is prevented and thus no actualisation takes place.*

In practice, ignoring means the therapist listens to the communication of shame, doubt, etc., but then explains the meaninglessness and lack of reality of these feelings and encourages the participant to continue with what they are *doing*.

To kill in practice means the therapist helps the participant to access their anger, for example by asking "Do you like this feeling of shame, guilt, etc.?" With this anger, the old guardian feeling is destroyed, or it gives the strength to *continue*.

It is really important to encourage the person to move on. This is because from the person's point of view it looks like great danger or even danger to life. It is the message that the body and mind send and this feels extremely real and convincing because it used to be that way. And since our nervous system was formed in the growth phase (keyword neuroplasticity) we practically *become* what we suffered from as children. Therefore, as a therapist we have to convey that nothing happens today, that as a therapist you are there, and everything is safe.

If the participant goes further, deep, real feelings come, like sadness, which is the transformation. The stress that was necessary to maintain the distance dissolves and a more fundamental relaxation of life follows.

Besides the described guardians that want to protect us from (old) danger, there are also guardians that want to protect us from (old) emptiness. These are, for example, boredom, senselessness, despair, or hopelessness. Emptiness here refers to the state of disconnection and shutdown due to childhood neglect. The first case (danger) was about *threatening reactions* by existing attachment figures, the second case (emptiness) was about *missing* attachment figures.

Here, too, the same applies: Ignore or kill. The difference to the first case, however, is that it is much more difficult to access the anger towards a caregiver who was not there. But a non-existent parent figure is one too!

During the training, we naturally meet our own guardians and get to know them in detail: When do they appear, how do they feel, what do they want from us, how do they argue? So, in the course we get to know these "characters" well and also the new territory behind them. As soon as we can enter honest contact and deep relationships, we can easily recognise the guards in the people we work with.

7.2.4 Transforming one's own structure

In the training we clarify at which point old conditions are activated in contact with the client, especially outside the sessions! The whole thing can be reduced to three factors: Problems with distancing/autonomy or with crossing boundaries/proximity/relationship offers or with the confusion of levels. Then we discuss possible ways of dealing with this situation without jeopardising the relationship with the client. Of course, all other issues are welcome as well, but it has been shown that in the end most problems can always be traced back to these 3 factors.

Connected to this is the central question already mentioned, why do I want to be therapeutic at all, where exactly does the energy for it come from? If this is really examined in depth, the danger of countertransference is reduced. Only then can I know precisely which reactions and relationship patterns of the client trigger an activation in me. Clarifying this question is one of the central aspects of supervision and trauma training. It could be, for example, that it is a re-enactment on the part of the future therapist who creates a setting for themselves where they, in turn, cannot fully live and express themselves because they have to control the countertransference's today for therapeutic reasons. The point is to make these things conscious, not so much to change them.

Together with the understanding of the neurophysiological processes in the autonomic nervous system and the subtle levels, a multi-dimensional awareness develops on all levels relevant for healing: Neurophysiology, attachment patterns, subtle levels. Thus, safe navigation in the therapeutic relationship and body context with the client is possible and leads very quickly to profound changes. All this and much more is part of this training. It is mainly about bringing psychotraumatology and spirituality together. It is not just about a particular technique, but also

about learning and practicing being with the client. The training aims to produce therapists who can let sessions arise out of themselves, out of the moment, completely freely, with and without methods.

On the practical level, everything will revolve around learning to relax in contact and to communicate the inner processes, also in groups. We will practice, practise, practise :-)) and learn that it can be a wonderful experience. Each participant will quickly realise in which pole they have stabilised, whether withdrawal or fusion. Of course, we practice again and again to act, communicate and live contrary to this programming, which gives us a degree of freedom and happiness never imagined before.

Secondly, as already mentioned, we practice recognising defensive states and intervening in a regulating way. For safe work with traumatised people, it is imperative to deal with extreme states such as flooding, flashback, panic attacks, acute suicidality, deep hatred, physical discharge, dissociation, and numbness in a routine and self-confident way. This is only possible with the appropriate knowledge of the processes in the brain and nervous system, a lot of experience with one's own inner processes and through practical practice. Ending a flood or dissociation, for example, should be mastered almost in one's sleep.

But we must also be able to safely deal with movements such as crossing boundaries, chaotic patterns of interaction, falling in love and sexual attraction. These sometimes present an even greater challenge for the therapist! Those who do this work must have attained a considerable degree of freedom from strong sexual energy and feelings of love.

Since these movements naturally also develop in the training group, we will use this directly to practice how to deal with them. The central aspect here is the exchange about it. Everything that moves among each other in the training will be discussed, especially that which has to do with sex, love, and hate. Nobody needs to be afraid of this. During the training, we slowly get used to sharing more and more of ourselves until we have learned to allow it all in the group, to talk about it and to experience it in an uninvolved way without having to do anything with it compulsively.

7.2.5 Singles, couples, groups and supervision

The training with clients starts in an individual setting, later it is followed by couples work and finally group work with FLOATING. Gradually the participants grow into working with real clients and are supported and accompanied with supervision.

7.2.6 Working with subtle energies: central channel and chakras

But it goes much further: we practice perceiving and dealing with subtle energies and how they affect our chakra system. This part mainly consists of verifying and refining our perceptions with others, because we can all do that, we just don't trust our own perception in this area anymore ;-)

We also deal with the central energy/light channel (Sushumna Nadi), around which all subtle work ultimately revolves. States of happiness, joy, freedom, ecstasy *always* mean that energy flows through this central channel. The reverse is also true, when energy flows through it we experience happiness, joy, freedom, and ecstasy. Every experience has an energetic basis with a certain flow of energy. It is important to understand and experience these connections.

What we call our life is a statement of how much energy flows through our spine. It appears as if this flow depends on foreign objects and circumstances. But everything we associate with wonderful people and experiences is actually within us. Life is not out there at all; it is the flow within us. The freer the energy is able to flow through the spine, the more alive and ecstatic we feel.

All urges, desires and longings are only hoping projected outwards to feel this flow of energy in the spine. But it can also be influenced completely independently of outside experiences, e.g., through yoga and meditation. The more experience one has with meditation, the clearer it becomes that our well-being ultimately depends only on the flow in the spine. And you don't have to activate it awkwardly through the fulfilment of dreams and longings, you can also do it directly.

Through this insight, unfulfilled longings lose their power. Because perhaps the external scenario is no longer possible, but the experience within us that we unconsciously hoped for through it is always possible. In reality, this is us... In this respect, one can say: we have never missed or lost anything, unless we believe that something could have been found outside of us in empty sceneries.

Everything that happens that is troublesome are only effects of impurities of the 3 main energy channels. Instead of doing something externally or on the communication level, it is quicker if the channels are cleansed directly, e.g., through the 9-fold cleansing breath from Tibetan dream yoga, Tsa Lung or Pranayama. This only makes sense, however, if there is a misidentification from the space of experience in question and basic self-efficacy. *No energy work before self-efficacy has been achieved on the physical level!*

There is only being, you are that

For practical work with people and especially with groups, it is essential to perceive the other person's energy system and your own. Without this level, no matter how much competence you have, something will always come up "through the back door", which you then do not understand and cannot sort out. Therefore, we practice observing and controlling energy fields in several steps.

1. observing whether I am open to contact and exchange now or whether I am closed and prefer to keep to myself.
2. observing whether the other person is open for contact and exchange or closed and prefers to keep to themselves.
3. practicing opening or closing one's own energy field, *regardless* of how I feel now. Independently, because the state of the energy field is usually only controlled by old defence mechanisms at the beginning, and we want to overcome these or live free of them. In this way we can come into real contact with others, especially in difficult states.
4. For the group work we practice protecting ourselves: To close our field in case of massive attempts to break into us, e.g., by generating attention, victim play, attack, silent sucking, etc.
5. conversely, we must learn to carefully contact someone *through* a closed energy system without them closing it even more or separating. This can prove surprisingly difficult as the protective shell naturally signals "leave me alone". But we can only talk to someone *after* an energetic connection has been made. We cannot really force this, but we can send a stream of love as an offer ;-) and see if the words form in us with which we address the person....

7.2.7 Relationship patterns = shaping energy

Each relationship pattern ultimately represents a particular way in which energy is directed and shaped regarding another person. We keep working our way from the external, visible aspects of relationship patterns to the forms of energy. Sooner or later this leads to the fact that you can immediately recognise a person's pattern just by seeing their body. And it goes even further, you will eventually realise that you can energetically create any relationship pattern yourself! It is then possible for you, for example, to generate the radiance of an untransformed Enneagram type 5 (or any other type) and direct that at someone. This person will then feel the same as in a relationship with such a person. It is immediately felt, and we learn both to perceive this and to generate the field accordingly.

Moreover, we learn the difference between the *impersonal* expansion of the energy field and the *personal* loving turning towards another person. Here we experience the dilemma of many spiritual seekers: an expanded energy field of a great spiritual teacher feels good but does not nourish and heal the lost parts.

7.2.8 As a therapist, fail and "die": no mind

We will go through longer meditation cycles to get used to the existence and practical therapeutic work without ego. As already mentioned, the therapist has to die or be able to step aside, they only disturb! This happens when it becomes clear that we are not thoughts, nor feelings, nor bodies, nor energy flows(prana)....

We also practice completely messing up sessions, totally failing and failing as a therapist. Only when the failure has been total and complete, we are then free to do really good work ;-)

7.2.9 Nature

Something that most of us completely underestimate and have lost sight of is the power and support that comes to us from nature and the elements. We cannot walk the path of healing without nature. Just as there is no healing and transformation on an individual level alone, without a counterpart, without a bonding context, there is no healing and transformation on a collective or more planned level without nature. Ultimately, there are always three instances involved: me, the partner or community and nature or God. In order to become more aware of all this again, we will repeatedly spend longer periods of time working in the midst of nature and realise what an enormous, almost unimaginable help big old trees, forests, mountains and large bodies of water offer.

7.2.10 Boundaries

Another important point is practicing boundaries and protecting the organisation in special external situations, for example:

- * Conflicts with other groups, organisers, landlords.
- * Ensuring that we have a protected room or accommodation
- * Respecting our own performance limits

...

7.2.11 Physical fitness

All the skills and knowledge mentioned above are of no use to us if the body is weak. A strong and trained body helps us to stay grounded and aware of our limits. Therefore, it is important to train the body as well: Strength/martial arts, endurance, flexibility (stretching). We need both: the meditative but also the karate fighter, the female, and the male aspect of ourselves. A trained body gives both you and your clients support and stability.

7.2.12 Legal protection in Germany

It is very important for your own inner stability that you know and apply the legal basis for working with people here in Germany. If you are not licensed as a doctor, alternative practitioner or psychotherapist, it is still possible to help people. Certain conditions are necessary for this, which we will discuss in detail. I also discuss how to deal with threats of public assault and stalking.

7.2.13 FLOATING as a source of livelihood (money and energy flow)

I want all participants not only to become capable therapists but also to be able to really use their work as a source of livelihood. This requires expanded and esoteric knowledge about energy flows and one's own activities in the world. After the training everyone has the understanding to always have enough participants and to be *able to live safely* from FLOATING! However, this no longer has anything to do with you, but only with the absolutely pure desire to help. Through this, you become an island of light that people can go to that are still lost. Those who care about the whole (the planet, humanity as a whole) are constantly invited and have a home everywhere. They can travel and work wherever they want and are free in every way. However, this only works if your attitude and activities are completely pure of self-interest. If you do this so that in the end something comes out for you, no energy, no life flows and nothing happens. It is not about you, but about the whole! If you care about the whole, the whole will always provide you with everything you can imagine for yourself and even beyond :-)

In reality, there is no such thing as lack of money or money problems. If you lack money, especially as a therapist or spiritual teacher, it almost always means that you are holding something back and not giving 100% everything. Money problems are proof that you still revolve, however subtly, around yourself and are not yet 100% concerned with other people, society, and the planet. In the training we learn to let go of our fears in this regard and experience how beautiful and safe it is to serve the whole, floating freely. Of course, you yourself are also part of the whole. During this process, we lose all interest in money and material possessions. It becomes obvious that we don't have to worry about the return, it is the business of the universe.

You also learn to act as a multiplier so that the mechanisms that help us humans can spread more quickly and become a natural part of our society. How far you want to participate in the big picture is, of course, entirely up to you. In all of this, it is always important *never* to work directly confrontationally with old power structures or dark collective fields, unless you know what you are doing! It is neither necessary nor efficient. Instead, it is about starting below or above: As an analogy, imagine a house with 7 floors. On the 3rd floor you can see mold. Instead of repeatedly fighting the mold there and exposing yourself to the dangerous organisms, it is better to first repair the burst pipe in the basement so that no more moisture rises and then open the hatch to the roof terrace so that light and warmth flow in from above. Directly on the 3rd floor with the dangerous mold we do nothing at all, or only people with special training and the appropriate job.

7.2.14 BARDO Training

A small preview of what will happen after FLOATING: The third and last volume of this book series will then only deal with esoteric contexts and methods. It is aimed at advanced spiritual seekers and people who have reached the end of their path. Those who have been through the experiential level of honest sharing, relationships and contact in their lives experience a stable basis in themselves and in the world. This opens the way to evolve beyond the physical level. Here, too, there are methods such as Tibetan Pulsing, meditation, astral travel, lucid dreaming, energy guidance and many more. We look at transitions, gaps, passageways, spaces. What *is* between two thoughts, what *is* in the middle of a surprise experience, what *is* between waiting and going... The corresponding events take place in a very protected and secluded setting and are no longer open to the public.

7.3 Certificate

With the certificate you can offer FLOATING on your own and thereby create a new existence with a lot of satisfaction and joy. In addition, you have a direct impact on the transformation process on earth and help to build a new and peaceful world.



8 Transfer into society

At some point FLOATING should become a normal element of our society, performed everywhere as a matter of course, without the guidance of therapists or spiritual teachers. To achieve this, it is necessary to introduce this pattern to children, so that they have it automated in their nervous system and the whole thing can become part of everyday life. It should become a helpful mainstream template, a template for action for people that really helps them to reach their goal, instead of just short-term balancing as in the case of consumption. I am happy to support any effort to make this part of the education system. We need new structures that are free of any therapeutic, cultural, and spiritual context so that they can be accepted and practiced by all people without barriers. This new connection that this will create between people will start a silent revolution that will transform the whole planet into a paradise again.

In addition, a *TV production* and later a *movie* are being planned for it. The work and principles are to be communicated in an entertaining way that everyone can then incorporate into their lives. The idea is to document the transformation process of individuals, couples and families and later show how it can transform an entire neighbourhood. In this way, larger and larger islands can be created where people really live together in peace and connection. Later, these islands grow together, and the planet as a whole goes towards its healing. Anyone who would like to participate in this incredible project, whether in front of or behind the camera, please just send an email to Gopal.

The important thing to keep in mind with such large planetary operations and scenarios is the functional principles:

- * Do not build any pyramidal structures!
- * Everything must be decentralised, autonomous and self-replicating (not a single point of failure).
- * Recognising counterforces (infiltration, disruptors) and bringing them to light.
- * Focus on connection through communication, instead of conflict and division
- * Orientation towards effective mechanisms, instead of certain people, capabilities or positions of power
- * Holographic set-up: The information about the whole system must be present in each part and update itself there independently.

All this ultimately serves only as preparation until humanity as a whole can again direct energy and consciousness together to bring forth good, beauty and healing. Physical constructs and communication like this will then no longer be needed. Everything will be exchanged and brought into being directly through heart and spirit. *Creation is in fact a collective act of channelling something higher rather than warring against each other.*

Have you ever perceived anything outside
your own mind?



9 A story for the soul (fairy tale)

The empty shop

From all the businesses and shops in the city, it was the strangest, and at the same time, the most beautiful. The shop window was bursting with light and glitter and beautiful objects, mirrors, gems and a thousand other things. No one could pass by without at least taking a look. Children pressed their noses against the window for hours and lost themselves in the colourful display: whirling wheels of colour, kaleidoscopes of water, colourful figures, toys, an endless collection of beautiful and fascinating things. The display window was rearranged daily, so boredom was never an issue. And so, it was one of the topics of conversation in town what was going on in the "shop window".

But the strangest thing about this shop was that you couldn't buy anything in it. When you entered the shop, you found yourself right inside the confusing collection that was already visible in the shop window. No one was there, you could only look around. A shop where you couldn't buy anything and instead found exactly what was already in the shop window. This was the experience of most people.

But there were a few who looked more closely and realised that yes, the front door was inside the shop window! Thus, it was not the actual door to the shop at all but belonged to the decoration! And of course, if you used it, you only got into the shop window, but you didn't get into the shop behind it. An entrance door that wasn't an entrance door at all. It was a delusion.

Then a few curious people started looking for the real entrance door and found it after some time. However, it was almost invisible. Only if you stood in front of it at a certain time of day and the sun was shining on it, you could see the outline of an ancient, ruined door that no one had opened for decades. Someone gathered their courage and tried to open the door to get into the shop. But when they touched the door, it crumbled.

The entire shop was completely empty, covered only with an ancient layer of dust and a few cobwebs. Nothing was there, not even furniture. There was absolutely nothing to be found here, a total disappointment. It didn't match the fantastic shop window at all. This emptiness and disappointment made people angry. They were offended, they felt they were being taken for a ride and they angrily walked out again. They had hoped for something at least as beautiful inside because of the shop window.

At some point, an old antique dealer heard about the story and took it upon themselves to get to the bottom of it. Being an expert on all things old, they had a good nose for secrets. So, they went and entered the empty shop as well. They searched everything, made assumptions, thought about it and investigated. Even if they were able to reconstruct what might have once stood here on the basis of a few prints, it was still only speculation and did not help. Nothing pointed to the owner of the shop.

So, time passed, and people did not give it another thought. But one day a young girl came to the shop. She was intoxicated by the colourful shop window and wanted to go into the shop and buy some of the things. She went through the ruined door and entered the empty shop. But when she saw that there was no one there at all, nothing to buy or get or eat, and no one to talk to or play with, she became very sad. The shop window looked so colourful, why is there no one here? She stood on the dusty floor and burst into tears, crying bitterly. But as she stood there crying, a puddle of tears slowly formed on the floor, growing larger and larger and gradually washing away the dust.

When the floor was finally washed clean of the tears, a floor hatch appeared. Or had it just not been visible under the dust!? The girl summoned up all her courage and opened it with all her might. It was pitch black underneath, and only after some time, when her eyes had adjusted, she recognised a boy sitting in the depths of the cellar. He sat there, motionless and huddled. Behind him, in the depths, a lake could be seen. This lake was not dark, however, but seemed to glow from within itself. Next to the boy was a large quantity of precious stones and a golden mirror. He had been hiding here for countless years and could not open the hatch from below alone.

Overjoyed, the girl called down and brought the boy back to life. Over the course of days and weeks, they restored the shop. It was a great joy because customers were coming in again and buying or selling their things. Eventually it became a vibrant meeting place in town where people liked to hang out and chat or even have a cup of tea or two.

The hatch on the floor, however, and all that was hidden under it remained a secret to the two. But whoever was good to them and suffered was allowed to enter the cellar:

Sad and lonely people bathed in the shining lake.

Poor and unsuccessful people took a gemstone.

Lost souls took a look in the golden mirror.



10 Nothing exists out of itself

To conclude this common journey to ourselves, let us take a little look beyond the edge of the forms of appearance. All that has gone before has served primarily to transform our existence in form, in the relative, into something beautiful. This is always possible, as you may now suspect or feel after reading this book. But the ultimate truth, what life really is, what we are, goes far beyond that. When we have found peace in relative existence, we can eventually let it go. It is beautiful, it was beautiful, a great fascinating adventure, like a multidimensional cinema film that never ends unless we want it to. However, at some point we have experienced all this, lived through it, acquainted ourselves with it, found solutions and penetrated it all. In contact and relationships with each other, we have learned that we cannot exist separately, that separation creates unbearable suffering. We have learned to connect, to merge into each other without losing each other. We have become one with people.

It is the same with the relationship to the cosmos, to the universe, one could also say to God. What is possible on a small scale is also possible on a large scale. We begin to give up our individual existence in favour of oneness with everything, eternity, and boundlessness. An indescribable ecstasy is the result, which will sooner or later dissolve us as a separate someone.

Maybe at the same time a great sadness arises at this point to let go of all forms, friends, life partners, ideas, experiences, plans and memories. Nothing nothing nothing can be taken into unity. But this sadness is also "only" a manifestation without existing out of itself. No manifestation, nothing you can perceive, including yourself has an independent core! In Buddhism this is called emptiness, everything is empty of inherent existence. Everything exists only in dependence on each other. Nothing exists as a separate object. And so, in reality, there is neither you, nor all other people, neither those who are very close to you, nor the people who have harmed you. All experiences of happiness and suffering are also empty, they come and go.

When everything is always changing, what remains, what is permanent and reliable? Where is the basis, the solid ground? The answer is: You are that. However, what we call "I" is not as it appears to us. "I" is pure awareness. We say "I", but if we look closely, "I" is everything. This limitless expanse is our home, we are our home: space outside, awareness inside. In the end, we go back there again, after an indescribable experience as seemingly separate beings.... But don't worry, this will not happen until all your desires are fulfilled and you have experienced everything you want or have let go of everything.

When I meditate and enter into limitlessness, the last memory, the last thought that dissolves are of my partner. Someone has been there, by my side, and has not left, even in the most difficult times here on this earth. With this experience of being connected, it is easy to go home....

WE ARE beyond life and death

11 Thank you

I would like to express my special gratitude to all the people from whom I have been privileged to learn, both directly and indirectly:

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

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

Kristina

... und you

A heartfelt thank you is also due to ALL those who have contributed to this book with ideas, feedback, inspiration, proofreading, distribution, and much more. etc.



12 Attachments

12.1 Literature suggestions

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feedback, questions and topic requests.



Gopal Norbert Klein (HP Psych.) is one of the best-known trauma therapists on the spiritual scene. What is special about his work is the fusion of the latest neuroscientific findings from trauma research with spiritual experiences and dimensions. He himself was affected by trauma and therefore knows trauma healing deeply from his own experience. For decades, he has studied his own healing path and met many great spiritual teachers. The combination of understanding the nervous system with mindfulness in interpersonal contact makes his work a real transformational firework! Gopal is also a popular speaker at congresses. He works as an author and DVD producer and organises seminars and retreats internationally. He is the founder of the FLOATING method for profound regulation of entire groups. His most important project, however, are the "Local Groups". In these, people can develop together without psychotherapists or spiritual teachers. Finally, Gopal Norbert Klein is committed to spreading the once secret method of *Tibetan Pulsing*.

The FLOATING Handbook

This is a sensationally simple method which, when used collectively, can permanently dissolve deep-seated relationship problems and the consequences of developmental trauma. FLOATING is a group process based on honest communication of thoughts, feelings, and body conditions.

FLOATING is described in detail in this handbook. It is a guide for psychotherapists and participants as well as the teaching material for trauma training.

Anyone interested in psychology and trauma healing will find deep insights about this work, especially about the complex tasks and challenges for therapists. It is written in a helpful and understandable way for everyone.

Spiritual teachers can use it to complement their work with an extremely effective process to create a base in the nervous system and in relational life. With this basis, opening up to spiritual dimensions is much easier and more harmonious.

A relationship is only possible without an ego, a relationship or connection is the death of the ego. We embark on a journey into connection together, with our perception as a separate individual fading into the background. This does not mean giving up on ourselves, only shifting our centre from "me" or "you" to being connected to others.

The book "**Healing Relationships II**" describes the practical application of FLOATING, it's framework as well as spiritual aspects. This technique was developed by Gopal Norbert Klein. It brings all relationship problems to the final meltdown. A wonderful life begins, in harmony with the world....

