



PETER FRITZ WALTER

---

# EMOTION IN MOTION

Integrate and Handle Your Emotions

The Collected Works of Peter Fritz Walter • January 4, 2016

---

## DESCRIPTION

Rage is Truly Healthy	1
About the Importance of Mourning	10
The Way of Joy	16
Integrating our Emotions	18

---

## RAGE IS TRULY HEALTHY

The moralizing distinction of our emotions in good and bad ones has led to the situation that rage, qualified as a bad emotion, has been put into the garbage ton of our subconscious mind. It is having its comeback in wars, revolts, massacres, and tortures or through domestic violence.

None of the so-called primitive or tribal cultures has ever reached the destructiveness of civilizations in which the repression of emotions is praised as a virtue and where such repression plays an essential part in the educational system.



## EMOTIONS IN MOTION / 2

Rage is an important and positive emotion, a free expression of *élan vital*! This energy however turns negative when it is blocked. Rage as an original, primal emotion has its *raison d'être* in our life! It exerts a signal function and blinks like a red warning every time when we are going to disrespect ourselves. Rage is a sign that we have yielded to others' commands that is pulling us out of our center. Often it also signals that we have been dishonest with ourselves and/or others.

An important function of rage is its signaling us the danger of fusional (codependent) relations and generally the limits we should respect in relating to other people.

Rage is the predominantly conflicting emotion in all therapies, probably because it is the emotion that in our culture is the most repressed. Often rage is the explosive expression of a deeply rooted revolt against authority represented by parents or educators in childhood.

The second aspect is, as we have mentioned already, the visceral rage we feel in every situation where others or the environment interfere in our evolution. This form of rage often can be traced back into early childhood where an inadequate mother felt threatened by a child who wanted to grow. Thus rage has an anti-fusional (codependence-dissolving) function and is a very healthy and even life-securing emotion, because the will to grow into autonomy is in the genetic code of every



creature. Carl Gustav Jung, in his concise study on the child archetype, writes 'Child means something evolving towards independence.'

This will to grow is but an expression of the right to live. Nobody wants to be born in order to remain a dwarf. A child who experiences that his mother does not recognize him in his becoming and rather wants him to grow down or backwards into the matrix, feels threatened in the very essence of his life. He will show typical signs of anxiety and insecurity (clinging behavior, contact inhibitions, muteness etc.) and his basic confidence not only in the mother or the parents, but in life as such will remain weak.

Such fusionally reared children will try to free themselves during their adolescence: they revolt! The deeper the fusion, the harder the revolt. That's a natural law, and it has a good reason.

In many cases however, the revolt fails which will actually tighten the fusion because the heated emotions of all family members will give everybody the feeling 'to have it really warm in the nest.' As a result, the fusion remains intact and contributes through heavy disputes of its participants to neatly warm the nest. As a matter of fact, the fusion can only end by means of an inner work since it has its root first of all in our inner relationships, the relation of our different inner entities to each other.



This means that it can only be solved with working on our inner selves and by establishing an inner dialogue. First and foremost we must become conscious of all the different feelings that are involved in the fusional bond. The basic feelings that we encounter in every fusion are anxiety, insecurity and rage.

Every time we engage in fusional relationships (fusion-friendship, fusion-love) we will re-encounter these same feelings. It is not astonishing that these emotions are felt so much the more negative or even outrageous. Fusion is idealized as a paradise-like state of purity and wellbeing. This idealization is psychologically sound because the reason for fusion is to cover our basic fear of life, which reminds the feelings of desperation we have experienced as small children during the absence of our mother, the person we were symbiotically bonded with.

Fusion compensates for lacking real symbiosis with our mother during the first 18 months of life. Rage is the signal that we should end the fusion and cut the pseudo-umbilical bond in order to achieve freedom and autonomy. This rage often leaves us confused and guilty, bewildered about 'where this was coming from.' Our perplexity will hardly be helped in a culture that, as it is the rule, represses emotions and has little understanding for boiling emotions, emotions that are burning hot, visceral and sudden. Rather is it that social norms



will then create a vicious circle commuting us from the positive shore of fusion to the negative one, and back—at the price of inner freedom which gets lost in this unhealthy pendulum. The even higher price we have to pay for fusion is alienation from our true Self.

Rage is per se not an expression of violence or aggressiveness. Cultures are quite different in evaluating emotions that are part of our daily life experience. In South-America it is not a strange thing to happen that some people gather in a street who shout or bombard each other with reproaches. The energy of such disputes is hot, and such is the climate and the general mentality. Thus, there is no contradiction. People who pass may smile, stand still a moment, shake their head or throw a funny word in the heated dialogue. But imagine this same scene in Switzerland! People will isolate the group, make a bow around it, look scared, run away or call the police. In the first example, emotions are valued as inherent in every human interaction, in the second example they are excluded out of normal communication and repressed into a taboo sphere or criminality.

He who mistrusts emotions, mistrusts life, because life manifests through emotions, through hot energy. It is not hot rage, but cold rationality which has invented the napalm bomb and the nuclear destruction, and neatly ranged them under headings like 'defense systems' or 'deterrents.' Only on



the basis of repressing our natural emotions a civilization could grow that destroys in a manner that is ice-cold and highly efficient.

Yet emotions are also efficient, only in another form. Not in the way of short-sensed left-brain logic which disregards cyclic events in life and is unable to grasp its wholeness (holiness), but according to the principle of free flow, the bioenergetic law of cycles. After rage comes peace.

Emotions are the infinite riches of life. They make that we are feeling, and with it of course failing beings, that we are passionate and thus compassionate. Most destructive acts come not from auto-regulation, but from de-regulation, the too-much-of-control that is so typical for modern society.

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

To come back more specifically to the discussion of rage, it is essential to see that rage is an emotion which forces us to distinguish. Not only distinguish us from others in order to get out of fusional entanglements. Also distinction in gen-



eral, as a necessity that constitutes individuality. Without distinction from the group, the collective, the social field, the other (partner, child, parent, friend, etc.), one's own person cannot be formed. In order to become detached from the mass, the individual must find its limits, individualize, singularize. What prevents from the danger to adapt to the collective in a way to abandon ourselves is simply getting to *know our difference*. Every time we forget this truth and are going to dissolve in the alienating influence of the mass, rage calls us back to our own mission, our uniqueness, our truth which is important just because it is another truth, always another truth, different of the manifold truths in a pluralistic universe.

Let us look at how children handle rage! Small children, if not subjected to a repressive or anti-emotional education, are often enraged. There are phases in the development of children where they are even more difficult and get more readily out of temper than in other developmental stages. These phases are known as beneficial for the child since they develop and mature more during these times than during others. Because during these phases the child individualizes and becomes conscious of their difference.

Who has ever seen that little children who play with each other and get enraged and who also sometimes beat each other, would irreparably damage another or even kill a playmate? The fact that this virtually never happens shows us how



important it is to exteriorize emotions, and on the spot. Every therapy tries to reestablish our inner harmony in re-integrating our emotions and showing the way how to accept rage as a positive emotion.

The way to self-respect is synonymous with the way to respect our emotions. However in many of us emotions still lead a shadow existence , and this shadow leads in them a kind of separate life. In extreme cases of schizophrenia, caused by a splitting off of emotions, this shadow has become a monster-like creature that puts the person at times under tremendous terror.

However, it is no question that we can dialogue with this shadow in us and make him our friend. In this accumulation of rage which has condensed to an inner shadow is frozen a high energy potential. Once we manage to get in touch with the shadow and integrate its potential, we are substantially enriched and get a sense for the depth of life. The result is a fountain of creativity and joy in life.

Through the inner dialogue with our shadow, the energy in us which always negates, we find out about our individual problem which caused the energy blockage and created the shadow. Furthermore, this work will step by step free the energy contained in the repression of the undesired emotion. This energy is then available for creative purposes as well as for changing the behavioral pattern which lead us to an ac-



cumulation of frustration and negativity. Negativity and destructiveness can only be acted counter by the admission of emotions, not by their repression.

Another part in us that often expresses rage is our Inner Child. With many of us this inner child has been hurt and most often through hypnotic suggestions of the parents that were of a kind to impede the child from growing out into autonomy. Our reaction to this hurt was blind rage since we felt utterly powerless vis-à-vis the all-too-powerful world of adults around us, a world we felt did not understand us in our need to grow and leave childhood. The magic of childhood is that no child wants to be a child, but is an adult in-growth! And this visceral need for autonomy needs to be respected by parents and educators, whatever be the age of the child!

As adults we have the responsibility to take care of the child in us. This means also that we accept our inner child's rage, and his or her sadness and loneliness. Infantile rage is not a big problem if it is expressed through a child, yet very destructive when expressed by an adult who has, contrary to a child, a higher power potential. Our inner child wants to be loved and understood—and listened to! Once we do this and get into dialogue with our inner child, we take responsibility for ourselves, and with it also for others. Destructive human beings are often destructive children since they did not give their inner child the chance to grow up and mature.



EMOTIONS IN MOTION / 10

A destructive culture is an infantile culture, a culture that did not mature inside although powerful and sophisticated outwardly with all its knowledge and its proud aggressiveness.

Once we integrate our inner child by caring for its wound and heal it by understanding its rage, its fantastic energy and creativity, its inborn wisdom and spontaneity, its strong will to live and its natural capacity to love are available as a surplus of *élan vital*.

When our inner child is furious, we must understand that it has a right to be enraged, but that we, adults, do not need this rage any longer since it is nothing but a stored-away behavior pattern that we can change if we want to. Once we accept to be vulnerable and recognize deep down that true adulthood is that we can afford to be vulnerable and open towards life, the pattern will change by itself. The energy contained in the pattern which was blocked will be freed and serve more creative purposes.

## ABOUT THE IMPORTANCE OF MOURNING

Mourning is important. It brings us in touch with our inner depth and lets us feel the whole of our self. It also serves to free us from attachment, be it to a person or a thing that we cherished. Mourning is thus essential for self-renewal.

Attachment has always the tendency to pull us out of our center, to alienate us from our true self. However, it would be



an extreme position to live without any attachment. Some sages did and do showing us that it is possible to renounce the world and live a life as a hermit in isolation. Yet this is rather the exception and could mislead one or the other into an extreme position that would be against their nature.

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

Attachment and detachment are somewhat dialectical movements and have both their place in our life. Detachment which is forced and not accompanied by mourning would end in a rather arrogant self-isolation which would not only cut off our relationships but, worse, erect a barrier to our inner self.

There is a meaning in every process and in every circumstance of life. If we do not grasp this meaning we cannot create new constructive life cycles. Our influence upon life would then be disturbing or hindering the evolutionary process programmed into our cells from the very beginning of creation. And there is also a meaning in attachment! Many young people and also adults who live in deep attachment or fusion with others (parents, friends, partners, etc.) project upon them their infantile symbiosis and try to solve their fusional problem in getting freed gradually from their symbiotic bonds.



Attachment, paradoxically, understood as a process of detachment, and of liberation, can lead to personal autonomy. However, this requires that there is positive awareness of the whole process of codependence and the dialectics of attachment and detachment.

Fusion cannot be cut off like the Gordian knot, although destiny sometimes does act like a Damocles sword, depriving us suddenly of loved ones if we consider fusion as a paradise-surrogate and not a transition state. In some life stories the sudden death of loved companions plays a major role bringing with it long phases of mourning and deep, sometimes painful purification. We find it often in the life of great persons who are destined to fulfill specific tasks for humanity as a whole and who, in attaching too much to others, act counter to their developing strong individuality for accomplishing their life's mission. It happened to George Gershwin and to J. Krishnamurti losing their most loved brothers through dramatic circumstances in ways that left both these wonderfully emotional men in an almost chaotic state of inner destruction, and turmoil. It happened to Edmond Kaiser, the founder of Terre des Hommes, when his small son one tragic day fell in a well in the back yard of his house—and drowned. In a way, the famous humanitarian organization replaced the little boy and became the new spiritual child of Kaiser, a man I knew as a very emotional and sensitive friend.



Apart from such special cases it is not unhealthy to be attached to other persons and material things as long as we are sharply aware of these attachments and observe them passively. Doing this, we will see that attachment is a process and not a static, steady state of being. If we remain open for a gradual transformation of the symbiosis into true autonomy, this process can lead to personal victory and success!

Autonomy is a natural state of being because only in full individual autonomy we carry the responsibility for our being and our present incarnation. Otherwise we delegate some of this responsibility for our life onto the person we are fused with.

Mourning is thus truly empowering and helps us to take responsibility for our life and individual fate. Out of every mourning process we grow newly born, changed from our deepest roots. Every mourning liberates us from the old skin of make-belief and renders us more true, more authentic. Often we progress first on the inside level before we incarnate this inner evolution in our outward life and relationships.

At that level we may still be attached to certain persons or objects although, as a result of our inner evolution, we do not need these attachments any longer or they even hinder our further development. In fact, we have to realize that there is no obligation to be attached to whatever exists. In relationships or partnerships it often happens that one partner thinks



to carry an obligation towards the other partner to remain attached to him/her. However, such pseudo-obligatory attachments are based upon a misconception. There is first of all a confusion between one's own needs and the needs of the partner, typical for fusion or symbiosis. Second, the partner who feels obliged to stay with the other disregards that every relationship is based on the *consensus of both partners*. Furthermore, the law of attraction, one of the fundamental laws of the universe, rules not only the relationship of celestial bodies but also of human beings. And if this law points for a given relationship to a negative attraction (equals repulsion), all efforts to keep such a relationship will be vain and result in strain, hurt and disruption.

If one person does not feel attracted (any longer) to another, for example because she has over a given time-span evolved in a way the other person has not, the magnet which once attracted these beings to each other has lost its force.

It is of secondary importance that only one of the partners feels and signals this fact whereas the other disregards it and wants to stick to the relationship. The fact that the attraction fails on one side points to the truth that it has gone—definitely, for both partners. In this case the partner who does not feel the lack of attraction or of magnetic force in the relation and who wants to continue it must go through a process of mourning in order to get connected to his/her inner center.



Mourning will lead this partner out of his/her alienation out of which follows the attachment to the other and centers the person again in her own truth and reality.

Mourning is a process that teaches us the capacity to let go and accept. The pain in mourning decreases to the extent that we accept and let go. There is an inner connection between mourning and melancholy in its form of creative day-dreaming. If we accept to remain free inside and are able to let go, we do not need to escape into exaggerated activity but can take time in order not to disturb the inner growth process.

Mourning is linked to the capacity to love. If we can let go, we can love. If we allow to mourn, we purify ourselves of all that impedes us from loving. Therefore mourning is not a negative emotion. It is entirely positive. Mourning makes our life energy (*élan vital*) flow in the same way as love does. However, if we refuse mourning, escaping into vain activities or indulge in bitterness, hate or frivolity, we block the energy flow—and thus we block life.

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



## THE WAY OF JOY

It may seem unusual that we talk about joy. Why? Because everybody will say that there is no question about our preference for joy and that we do not need anybody to tell us that joy is a desirable emotion.

However, it is not that easy. He who allows rage and mourning, will experience joy, yet he who represses rage and mourning, will have difficulty to really feel joyful and light.

I do not talk about pleasure. Pleasure and joy are fundamentally different in that the first needs an object while the latter not. Joy does not need a reason. Joy of life requires deep confidence that life has a sense. This does not mean that life must contain a task or mission as a sense-giver. This sense is rather contained in life as a basic layer, a continuous feature. When we are joyful, we en-joy to live, and we enjoy to enjoy because en-joying is an immediate expression of life itself.

True joy is not possible if our heart is charged with negative feelings, especially guilt-feelings, regret and all what links us to the past. If we carry our past like a bundle on our back, we carry it in our heart. The past is like a bunch of old flowers, anecdotic, a collection of letters of which some smell like roses and some others like rotten apples, a box of toys and



dirty clothes in which is hidden a forgotten diamond that lost its shine any. The past is the garbage in our cells.

Joy is a creative and renewing process. It often comes with all its force right after mourning and represents a new birth inside of us, a new beginning of life in the present.

Joy is independent from outer circumstances. It comes from inside, moves from the inside outwards, centrifugal, toward life. At the same time joy is an emotion that gives us the feeling to be in deep and mysterious communion with the whole of creation. 'Be embraced millions!' wrote Schiller in his *Hymn to Joy* that Beethoven used as the text for his 9<sup>th</sup> Symphony, a prayer set in music which goes beyond all religions.

Our kaleidoscope of emotions does of course not only consist of joy, but the other emotions have also their place in it. To restrict our inner life to only one emotion would equal impoverishment. If we try to maintain constantly one single emotion in us (be it joy), we would block the flow of our vital energy.

But many of us who come out of negative early environments try, consciously or unconsciously, to repress their emotions. The result is a considerable impoverishment of affectivity and sensitivity and a heightening of the violence potential because every emotions, if repressed, reacts like the



tiger in the cage, becomes thus more virulent and more explosive.

Despite this fact, we can, if we accept all of our emotions, with some exercise and passive observation of the kaleidoscope of our emotions attain an inner state of harmony and joy which is permanent.

The first step on this path is to accept all of our so-called negative emotions and to express them in a constructive way—not to repress them or pile them up. We simply must recognize that all these emotions belong to us, that we are in a way these emotions, at least at times and that they give deep meaning to our lives.

Once we study the kaleidoscope of our emotions, we will find out that they are linked to each other in an intelligent interdependence and that we need them all for our wellbeing.

## INTEGRATING OUR EMOTIONS

Understanding our whole range of emotions as a vitally necessary cycle of change and renewal.

What is the role of our emotions? Why are we not robots, purely thinking, analyzing and rational beings? Why do we have feelings?



Feelings allow us to experience reality in another way than this is possible using our intellect only; they empower us to empathize with another. Emotions establish a direct contact with reality. We speak of an experience that we 'felt in our bones.' It is as if we had felt such experience with our whole body, not only with our mind and our feelings. What we mean when we speak of such a touching (sic!) experience is that the intensity of our feeling during the experience (our being touched by it) was very deep.

Control of emotions must never go too far. It should never become detrimental for the body or some parts of it since our body is in turn part of a greater whole: the mind-body unit. We should therefore avoid the term 'controlling' our emotions, but talk of their integration. Integration means that we accept and passively observe our emotions. It means that we affirm the inner reality they create and choreograph and that we respect their right of existence. Consequently, this also means that we recognize the enrichment our life encounters through our emotions and that we develop a feeling of gratitude for these riches life bestows upon us every day through our feelings. If we have made bad experiences with our emotions, if we have hurt others by an explosion of rage or anger, if we are often irritated or in bad mood, the problem is not the fact that we have emotions, but that we disregard the part in us which represents our emotions. And this part is, as we have seen above, our inner child.



More or less uncontrolled eruptions of emotions are always the result of a former piling up of the specific emotion which causes us trouble. Emotions are expressions of vital energy. This energy can either flow freely, stagnate, or become obstructed. In the ideal case it flows and emotions then replace each other, as we saw, in a quite spontaneous dialectic movement which equals health and wellbeing. We then experience the whole spectrum of our emotions.

One could represent our emotions with the colors of the spectrum, produced by a prism. If we fix our regard too long on a certain color, our eye muscles get tired and the color (for example red) causes us a feeling of repulsion or even an upsurge of aggressiveness, simply because it was too long imprinted upon our eyes. It is the same with our emotions. If we are focused too much on a specific emotion because we block the spectrum of emotions in us (by judging emotions as 'good' and 'bad' and thus retaining some while repressing others), the energy flow which is caused by the change of our emotions, is blocked.

As a result, we begin an inner fight with the emotion that we have blocked since we try to get rid of it. However, the more we fight this energy, the more it will disturb us, the more it is strengthened, just like a fish caught in our hand escapes just in the moment we press our hand the hardest in order to keep it.



Integrating our emotions means to recognize their existence and to let them flow freely without interfering in this flow. We all have observed that an emotion which manifests itself for the first time, is always relatively harmless. If repressed, however, it will make a stronger and tougher appearance the second time. The third time, it may take on frightening, dangerous or destructive forms, and so forth, until we recognize its right of existence and its message.

The fact that we recognize an emotion and observe it does not mean, as some of my readers may suppose, that we have the right to hurt others with our temper tantrums. To give an example: If someone has got us into rage, we should neither choke down this rage nor deny it, nor on the other hand let it explode like a bomb. To express rage constructively would mean to simply tell the person that we are angry or furious because he or she has done this or that to us or hurt us in one or the other way. In simply communicating the fact, we validate the emotion and choose at the same time a constructive means to express it. This requires a certain amount of self-discipline and also some practice. But the most important is that we do not judge. This means that we do not worry about the question if our getting in rage was in some way justified or not or if the other person was right or wrong in her



behavior towards us; all those reflections will not bring us a solution to our problem and confuse us even more.

Using verbal expression to communicate our emotions, we humanize every kind of feeling how negatively we perceive it or may qualify it. Language has been given to us not only to communicate thoughts, ideas or concepts (for which it is predominantly used in our culture), but also the things that move our heart. Culture in the true sense is the capacity to humanize feelings and desires, be they asocial, through verbal and artistic expression and communication. We gain inner unity and integration between thought and feelings only if we recognize our emotions and respect them so that we can exteriorize them adapted to every situation in our life. Doing this requires intuition and sensitivity as well as respect for ourselves and the person(s) toward whom we express our emotions. And we should always observe the golden rule that we should not do to others what we do not wish to be done to ourselves.

Inner strength and self-confidence are enhanced by a positive attitude towards life and oneself. What also increases inner strength is the benevolent acceptance of one's faults and the faults of others. Vice versa we could say that rigid moralistic behavior is an expression of inner weakness.

In transactional therapy, a healthy positive attitude towards life is expressed in the terms 'to find oneself okay and



to find others okay.' What does this mean? Work on our emotions should lead to an integration of our affects and their constructive expression in order to harmonize body and mind. Many of us grew up in a moralistic and affectively poor environment and have therefore developed schizoid character traits which means they have split their emotions of from their intellect. One symptom for this phenomenon is for example that a man searches warmth an affection with his wife or partner, sexual fulfillment and adventure however with a girlfriend. All forms of machismo and sexism are basically signs of a schizoid character structure, individually, in the group or even on the level of society.

However, before we can change the world, we must have done the work on ourselves, for the faults we see on the outside have their roots inside of us. If we want to achieve inner unity, we must work on the integration of our emotions and our affectivity as a whole. Doing this, self-confidence and inner strength build up by themselves. It is one of the paradoxes of life that our inner force depends on the extent to which we are able to accept our and other's people weakness. In accepting us as simply human, we become more-than-human. Everyone who has done some form of introspection knows how imperfect we are as human beings, but how great our potential for perfection is. We gain access to our deep affections only from the moment we stop judging and criticizing us and put an end to improving us. Without such leniency



or grace toward ourselves we cannot overcome the neurotic rigidity which led to the splitting off of certain emotions. This grace is the very condition that we become re-connected, bit by bit, with our inner selves that we have disregarded and put aside. You could call this process reunion with our soul. And the first step to begin a dialogue with all our inner selves. The first step is to feel our feelings again, to gain awareness of them.

Many of us do not want to feel certain emotions again because those emotions were in our childhood met by intolerance from the side of our close environment.

What happened for many of us in this situation is that we are replacing the hot emotion with a 'cool' emotion; the repressed rage transforms into depression. The depression is the compensating feeling for the repressed anger. This means that every time we are angry we feel depressed, simply because we do not allow our anger.

This hypocrite game leads to deep confusion because we forgot the primary link between rage and depression and may want to find out about the reason of our depression and its symptoms (for example migraine, tiredness, insomnia, lack of energy, etc.). Through attentive awareness and self-observation we may be able to gradually break off these inner defense mechanisms that we built up in childhood in order to survive.



We want to get rid of these mechanisms because now, as adults, they are no more beneficial for us, but impede us from being whole, rendering us emotionally mute and deaf, or hard and bitter, or even sexually cold or blocked. The first step is thus to feel the undesired emotion again and welcome her as desired and okay! The second step is to express the emotion in a way that is not destructive.

What then happens may come as a surprise! Expressing our rage will then be felt as something much more harmless and much less destructive than we had imagined! The third step is a basic restructuring of our life philosophy or inner program. In being more integrated and whole, many of our fears vanish, most of our phobias just dissolve and our inner thought module changes fundamentally. It is as if its polarity switched from negative to positive. At the same time we gain deep insight to what extent our former schizoid module was but a defense against life and its joyful movement of charge and discharge.

The method to deeply affect our thought module and to restructure it, is positive thought, positive affirmations repeated to ourselves while we are in a relaxed state of mind.

One of the pioneers of this method was the American theologian and philosopher Dr. Joseph Murphy, one of the founders of the New Spirituality movement in the United States. This method, if practiced systematically, can be used



like a therapy for self-healing, destined to completely reorient our inner attitude towards life as a whole.

With specific affirmations it is possible to regain our inner sensitivity and receptivity in order to directly break through our mental or emotional blockades. Affirmations for self-healing are for example:

- From now on I accept and feel my true emotions.
- I accept all my emotions with grace.
- I am good and whole and all my emotions are the expression of the life in me.
- From now on I express all my emotions constructively.
- I accept myself as a complete thinking and feeling human being.
- All my emotions are good and important and connect me with my inner self.
- From now on I have total confidence in the intelligence of the life force in me and accept all my emotions.