

“Presence in Psychotherapy“ by Dr. Guido Peltzer

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Presence is to be understood as being there, “Dasein”, in the sense of existing and at the same time as being there in the sense of being-with-somebody. It is a “here I am” and “I am with you”. As a designation, it denotes the present time as well as the presence of mind. It is the Now in the Here and Now, and the Now shared with another person. It is the Now of existence and the Now of awareness.

Presence is a vital precondition of psychotherapy, irrespective of the psychotherapeutic method. It is the core of the so-called transpersonal psychotherapy, and it represents an indispensable basic attitude within psychotherapy which thus fails to be a therapeutic method in its own right. It allows for the possibility of an extension of psychotherapy towards personal growth to take place, which goes beyond medical treatment and can lead to a profound inner transformation.

In Germany, 90% of the population have health insurance, and psychotherapy is provided as an insurance benefit. Thus, it is regarded mainly as an instrument of medical treatment, and there, attempts are made which focus only on the cure of the symptoms. In Germany there is a strong tendency within psychotherapy towards functioning merely as a remedy, a repair tool, void of consideration for mindfulness as well as the element of relationship. However, in Mrs. Reddemann’s psychodynamic therapy of trauma and in Mrs. Linehan’s Cognitive Behavioural Therapy of trauma, mindfulness functions as an integral part of the therapy.

To quote Mrs. Reddemann: “«What is the use of mindfulness in psychotherapy?» Having agreed on this title for my lecture, I started to ask myself whether this title should not rather be changed into «Is an efficient therapy possible without mindfulness?» I would like to define mindfulness as a basic attitude that all kinds of psychotherapy would benefit from and as a mode of approaching psychic processes. ... (The main thing is) the benefit for any psychotherapeutic work whatsoever and – what is particularly important for me – the benefit for the psychotherapists.” (Reddemann, 2007).

Scientific investigations regarding the efficacy of psychotherapy have shown that it is indeed effective. The question, “What produces the therapeutic results?” showed that the methods applied contribute only a small part. Rather, it is the alliance between therapist and client that accounts for the efficacy of psychotherapy (Berns, 2004; Wampold, 2001). What actually acts on the client is the relationship and the intensity of presence they are able to create. It is these components that account for the efficacy in a successful psychotherapeutic relationship.

In a therapeutical process it is essential for the therapist to be present in the relationship. This demand for presence has already been expressed in the framework of the detailed statements of transference and countertransference. At the outset of psychoanalysis, these aspects were left out, and as a consequence, there have been manifold abuses and retraumatisations. These abuses could only then be dealt with

when the therapists finally accepted that they were not functioning as a clear mirror, but rather had their own projections and interests.

The problem is that detached psychotherapy cannot produce considerable results when relationship as a vital means is left out. Whereas, through presence, the therapist is able to create a relationship that gives the client's own personality full scope. In presence, the required respect is given to the client, while the therapist's interests are left aside, and full dignity is given to the interpersonal boundaries.

This approach can be achieved by means of self-discovery as a constituent part of psychotherapeutic training. The attempt is made to develop what can be characterised as an "adult human being", that is, somebody who knows his strengths and weaknesses. This forms a constituent part of what is found in the *yogasûtras* of *Patañjali*, and in what is called *âdavopâya* in Kashmir Shaivism. In this context, presence plays an important role in the sense of affection, of kindness, and in compassion, not only towards the other person, but towards oneself as well.

Psychotherapy demands physical presence on the part of the therapist. It starts with the body. I recommend to all clients that they perform some sort of regular physical exercise. Likewise, this is an excellent basis for the therapists, too. It applies to all kinds of physical exercise, be it Tai Chi, Qi Gong, Yoga as *haúhayoga*, gymnastics, training for the back, or any kind of sports which involves walking, running, swimming, or whatever brings fun. Endurance training in combination with gymnastics appeases the autonomous nervous system and leads to relaxation. No matter what physical exercise one is engaged in, it should be performed daily and joyfully in order to make it effective.

Presence begins with the willingness to accept that I have a body, and that it is with this body that I come into contact with another person. It is the willingness to become aware of the ground I am standing upon, and to recognize that Mother Earth is holding me. This is the "grounding" which constitutes the platform for all that follows. The therapist has to be endowed with this "being groundedness" as an essential precondition in psychotherapy and to effectively impart it to the client.

It is this "being grounded" that gives rise to space in presence, and it is this space which constitutes the bridge between the physical and the mental planes. Actually, there is no need for a bridge, since there is no difference between the body and the mind. However, somebody who has been raised and formed within the western Christian civilisation often experiences this difference as an insurmountable gap. The perception of the three-dimensional space where I am located turns into the atmosphere this same space spreads. Interpersonal relationships demand space in order to allow contact.

Words and the sound of voices fill the space. Psychotherapy is verbalisation and takes place within the imaginative space of words, just as tones make music. Speaking and comprehending require presence to enable comprehension. And eventually, this manifests in the spontaneous flow of words while speaking.

Any kind of grasping or intention to control, limits the psychotherapeutic process. Therefore it is essential that the therapist's interpretation be as unbiased as possible. Deidentification from the meaning should be focussed on. Subject and object should

be open to listening and responding to each other with full freedom of expression, while simultaneously respecting each other's interpersonal boundaries. It is like dancing together without putting hands on each other.

On the part of the client, to engage him in the practice of awareness represents a major support for the therapeutic process. In my experience, it cannot be foreseen who will open up to such suggestions. However, for those who do, there are obvious benefits that result. There is no doubt about this, and this can only be realized when the therapist himself is versed in the practice of awareness, and when he displays this in his personal attitude.

All kinds of meditation are conducive to mindfulness and awareness. In this context, a distinction should be made between a trance which is induced with a particular intention or goal in mind, versus awareness that opens to an unconditioned presence. The challenge lies in allowing everything to happen, without grasping using one's own personal intention. Then a "Nondual Presence" can arise, where there is no valuation and no distinction between right and wrong.

When we are willing to not value whatever we are observing, but rather to just be present to what there is, at that point there unfolds the recognition of the inalterability of existence, because in that, "it is as it is". This attitude is practised in quiet meditation, expressing itself moment to moment, and, it gradually turns into a resident attitude that remains present the whole day through.

Meditation is aware presence in every moment, in every instant. And it is the breath that enables one to open to the Now, because we breathe the air only moment to moment. And the very Space, which is the source and substance of the breath, turns into the Presence of the Now, the Reality. Space and Presence are one and the same, and when the awareness of that Space is open in someone, one's potentialities can be unfolded without restraint or limitation.

Thus, Presence can generate a modified perspective towards the problems at issue. It develops what is known as *ĕâktopâya*. In it, the psychotherapist's basic attitude turns into a Presence as a willingness to recognise and accept everything, and thus to face reality.

This marks the transition to a "Philosophical Practice", providing one with the opportunity to simultaneously integrate and transcend the fields of psychology and philosophy, while at the same time realizing oneself as Presence. This is a major challenge to the formation of the therapist's character and personal growth. Likewise, there is an exciting possibility for the client to experience this as well.

Ėâktopâya deals with "facing psychic facts", that is, spiritual knowledge applied to everyday life. In "facing" whatever comes up in the process, one has the opportunity to give up the defence reactions of flying, fighting, and freezing. It is the willingness to look at oneself just the way one is, that is, the way one sees oneself in every very moment, without avoiding. It is the ability to bear the pain, the scare, and the anxiety or "Angst", which come along with this, and to confront oneself. It is the "inclusion of the paradoxical nature of reality into our understanding, our knowledge or insight, so that our ignorance becomes a legitimate part of our experience", writes our German teacher Ulrich Hennigs, who has translated and commented on a text pertaining to

Kashmir Shaivism. Knowledge and ignorance, good and evil, right and wrong, as well as the “inclusiveness”, or “the reintegrating way of thinking” (Mutius, 2004), represent major aspects of this practice.

It is recommended to pay attention to the relation between subject and object, that is, to the *in-between*. The other person appears because I am looking at him, and he is looking at me. What does that mean regarding my ideas and projections about the other person? What does this mean regarding transference and counter transference? What happens to my judgements, requests, feelings, and limitations when I look at them from the point of view of the unseparatedness of nonduality? What does nonduality mean in the light of Presence? In what way does the psyche respond to the confrontation with the existential question for meaning, the whence and whither, the “who am I”? How can one face the fundamental reality of loneliness, of death, and of not knowing the meaning of life (Sinn)?

Mr. Hennigs writes: “With each of these questions there comes a desperate query to understand just what the text is talking about: a gap, a lack of understanding, a failure to respond, ignorance, an empty space, an openness, and all of these can cause uneasiness. At this point, Kashmir Shaivism recommends stick yoga: dwelling in this very state, in this gap, in this ignorance, in this empty space. *Ēâktoṇpâya* is the practice of keeping the thinking mind quiet and confronting whatever appears in that mind.”

Daṇṇaprayoga, stick yoga, is quiet attentiveness to whatever motions of thought arise. It is the state of attentiveness which goes on simultaneously with the sensation of being like a stick. It is not the stilling of the body and the cessation of the thoughts which is demanded in many meditation techniques. Rather is the process of being stimulated within impartial attentiveness, and as it goes on, curiosity and possibly even an erotic element may ensue. At the highest stage, Eros as the drive to manifest is equalled with *spandan*, the cosmic pulse, the vibration of everything.

Kashmir Shaivism is based upon a nondual philosophy, which may contribute greatly to this approach. It is a school of belief within Hinduism that developed in the Kashmir valley, Northern India, around 800 A.D., bearing various elements of both Buddhist and Hindu schools of thought.

Nonduality is an important, but difficult concept. When we attempt to grasp it with words, it remains paradoxical in itself, for words are always bound to duality. The empirical world is a world of duality, marked by differences and thus by the relation between them. This relationship becomes manifest in the vibration, *spandan*, the cosmic pulse. Without distinctions, without contrasts, we would not be able to perceive anything. As the *advaita* tradition in Hinduism would put it: This world appears with a nondual plain as its background. This background is free from distinctions, and thus it is without relation; it has no other. However, nonduality is not a background, the basis of everything, rather it *is* everything! Although it is impossible to provide an affirmative description of it, it can, however, be alluded to, but only in the sense of “it is not this, it is not that” - the “*neti, neti*” approach. This is a reference to the paradoxical nature of reality. To speak in Buddhist terms, it is the emptiness of all phenomena (*shunya*).

Nonduality includes everything, everything indeed. It is “all-inclusive”, for it is *non-exclusive*. It appears as duality to a dualistic observer. We all experience reality in different ways, depending on whether we look at it from a dual or a nondualistic viewpoint. In nonduality, which is the absence of distinctions, there is no sense of time passing from one moment to the next; rather only the present moment, the Now, exists. And in that moment there exists no place to be distinguished from another, and in that only the “facticity (*Faktizität*)”, the Being of the “timeless no place”, exists. In order for something to happen at all, it has to become manifest, it has to appear. That means, what is here is everywhere, what is not here, is nowhere.

Nonduality and duality are inseparably connected and are intertwined with each other, and the absence of differences actually manifests itself as diversity. “Supreme perfection, according to Lao Tse, appears deficient, and thus abides by perfection.” In this way, Presence unfolds the possibility of letting things happen in a nondual sense, without succumbing to the seduction of identification and control.

We experience the dualistic plane by grasping it, whereas the nondual plain can be experienced when we open up to it. Then it reveals itself. Yet we cannot grasp it; it is already there! *You cannot invite the wind, but you can open the window.* Or, as the Zen master Shunryu Suzuki puts it: “It is not one, it is not two. It is one and two. *Things as it is*”. Only if we accept this paradox, through refraining from grasping and controlling, only then liberation and freedom is possible.

When we respond to openness with openness, when openness gets in touch with openness, there is love and compassion, *karuna*, and it reveals itself within the relationship as being one. While this may not be noticed directly, it becomes apparent in the effects it brings about. It often goes along with moments of silence, and this may give rise to the experience that a miracle is happening. A miracle is the moment when it becomes apparent that everything is intertwined with everything. Accordingly, in nondual Presence, openness or Oneness is integrated.

In Kashmir Shaivism no final response is given to the eternal question: “Who am I?” Rather, it is the openness of this question that is pointed out, emphasising the fact that it can by no means be answered.

In the “Nondual Space”, “the Now” opens towards eternity. And, in the completely alert, aware attentiveness, which is unconditioned openness, there is access to Presence, which is no longer experienced as awareness nor as presence; it *is* Presence. For in that Presence, as Presence, there is no thing which can be perceived of, nor is there anybody to perceive anything. It is a state of clarity which often is described as intuition, as it goes along with the intuition that transcends the ego; it is *intuition without intention*.

In this moment the experience of time-space and thought cease to exist, and talking comes to an end as well. It is a state beyond language and thinking. It is the naked moment beyond past and future. It is the Now that includes and transforms past and future! It is the Now, where eternity comes across the “facticity (*Faktizität*)”, or Being, of all phenomena. It is the “break in of freedom” (Krishnamurti), which can definitely be a frightening experience, and at the same time, in that there is tremendous release and fulfilment.

This paradox makes itself known at the extremely painfully, sensitive point where we realize that we cannot change the world; it is the way it is. According to Agamben (2003a), an Italian philosopher, this is the “irreparability” of the world. It appears in itself as itself, in the “ipseity”, or *self-ness*, the being as it is, irreparable.

It is the scare in the confrontation by the fact that one does not have a choice: The actual moment is but this very moment and not several of them leaving the choice. From a different point of view, this indiscriminateness is the great release when I manage to open up to nonduality, *anuttara*, which has no other and thus obtain the power of discrimination, Khecari Shakti, the capacity to “walk in the sky”, to be a “skywalker”.

In Kashmir Shaivism *êââbhavopâya* is naked awareness, pure attentiveness. The experience of no need for choice gives rise to *anuttara*, a state without difference breaking into ordinary perceptions of the world. Shunryu Suzuki says: “This something, beside experience, is true enlightenment. Thus we should not assume that we experience enlightenment as a state of mind.” (Chadwick, 2000, S. 297). It is the Zen master who replies to the question about awareness: “Awareness is Awareness”. There is no *how*; there is only Awareness.

When we stop identifying ourselves with the projections of our empirical world, which consist of the interpretations and ideas of the ego and our personality, the “*being thus*” can reveal itself. “The breaking in of *anuttara* makes discrimination cease and brings to an end interpretations and conceptions”. (Hennigs)

Shunryu Suzuki says: “Real freedom means not to feel constrained when you wear this Zen robe, this inconvenient formal robe. In the same way, we should <bear> this civilisation in our busy life, without disregarding it, and without getting entangled in it”. And, he quotes Dogen Zenji, “We should be like a ferryman. Even though the boat conveys him, it is him who steers the boat. In the same way we live in this world.” (2003, S. 114ff.)

“On the emotional plane – that is psychically – we can hardly bear existential issues like death, loneliness, meaninglessness, helplessness, etc. Likewise, we are reluctant to bear transpersonal states (*vâmashaktis*), for they unhinge logical thought and thus also the world we are used to, (...). And this indeed is the point, for exactly in such a moment consciousness reveals itself in its primordial form – *Bhairava*.” (Hennigs)

From the viewpoint of nonduality, experience is uncovered of the context of thinking. *Thinking marks the beginning, discursive thinking gives rise to distinction, openness is beyond thinking*. Thinking is bound to time and space. Whereas in the “timeless no-place” there is no thinking, rather an uncovering of the Reality which leads to a “clearing, as which the truth of existence presents (“west”)”. (Heidegger, 1994)

In this sense, Nondual Presence is the dissolution of the fabrication of the ego that determines our motives obtained from memory. We are conditioned by the story we create of ourselves in all the relationships we maintain, and we behave according to these mental conditions. This conceals the genuine, undistinguished origin and the underlying tendency to arise, the “cosmic intent” as Ulrich Hennigs puts it. Without this reference I tend to believe my own projections, which have been fabricated

through the individual as well as the collective history, and I identify myself with these.

The deidentification from the ego-fabrication gives rise to the freedom to perceive myself and another person in an unbiased way. This qualifies each theory to what it really is, merely a theory, that might at most reflect reality, but it is not reality. A theory may sketch the circumstances, the relationships, and the structures. However, we have to realize that we are attempting to talk about something that does not exist as something, but merely as a relation. As a matter of fact, it is impossible to talk about this as it appears at the time in a given moment, as never again is it just the same, although we seem to experience it as a continuum in our every-day life.

Looking at the opening that arises within the limitation – the clearing in the forest that one encounters by walking “off the beaten track”, as Heidegger might have put it – the perspective widens as soon as I manage to bear the initial feeling of anxiety. In this vastness, there is unlimited autonomy, a freedom we could never dream of. This is beyond everything, and, at the same time, it is within everything.

“To have faith in the *coherency* of the whole, that is, having confidence regarding the imponderables of life is the desirable strength to achieve. After all, we are creating the world, in the very form indeed, that we experience it. So why should we be scared of ourselves by believing that we are either not good enough for this world or too good for it.” (Hennigs)

Krishnamurti says: “The death brought about by meditation is the immortality of the new”.

What I wish to make clear is that the relation towards myself as well as that between subject and object, that is, human relations in general, is completely transformed by Nondual Presence as a basic attitude. Within the therapeutical relationship this demands from the therapist to give up any ego related projections, and any identification whatsoever with the projections, which usually arise regarding myself and the other. It is the knowledge of Nonduality which enables the therapist to generate this state of emptiness. From my point of view, this is an important precondition for transpersonal psychotherapy as a basic psychotherapeutic attitude. Dwelling in a state of blankness enables the therapist to act on the spur of the moment and to leave aside the projections and conclusions of the past.

Clearing personal structures brings about the purification of intuition, which unfortunately is often misused by individual, self-oriented intentions. Intuition constitutes an appropriate, effective factor only when it operates free of intention, without ego-identification. Yes indeed, even one’s own theoretical ideas fade. It is therapy without theory, without dogma, without taking measures of any kind just to be on the safe side. Nevertheless, one can use the methods without being entangled in them; “One can wear them as a robe”.

Presence in the actual moment is more than authenticity. When the distinction between you and me is removed in the unbroken immediateness, this leads to a considerable enhancement in the quality of the relationship, of authenticity and of Presence.

The emptiness makes itself felt in the reluctance to offer quick answers, even if they appear all-too evident, but rather “to live into the questions” (Rilke). It is the willingness to face the essential conditions of human life, embracing above all the pain, the anxiety, “Angst”, and the unpleasantness. Just like emergence is a violent act, the process of insight is by all means a painful experience. That is what the “dark night” of Saint John of the Cross stands for (Kreuz, 1995, S. 131 ff). The difficulty consists in bringing to bear nonduality, *anuttara*, all inclusiveness, the timeless no place, and to become a skywalker, *Khecari Shakti*.

The point is that it takes two to make truth possible (Hannah Arendt). It demands straightforwardness and honesty, allowing confidently that the roles may change.

Psychotherapy provides ever fresh and new views and perspectives. It challenges one to acquaint oneself with different eyeglasses, and to change them if necessary in order to end the after-effects of the past. Transpersonal Psychotherapy, however, provides the challenge to abandon these eyeglasses altogether in order to see without covering. In this direct view, identifications along with our projections just melt in the light of attentiveness, like snow in the sun, and the after-effects of the conditionings cease.

Krishnamurti comments on this: “As soon as you begin to realize what you are, without any attempt to change it, which you are is transformed.” Thus, the identification with the projections is annihilated, the projections become transparent. What appears is “that what shines through, through that what shows up” (Pir Inayat Vilayat Khan, 1998).

In effect, Freedom is the openness of the system that gives rise to creativity. The brain is a creative, open system. Mathematics, physics, psychology, psychotherapy, consciousness, evolution, world, cosmos, - all this openness – this indeed is freedom. This is the creativity of nonduality. “The open is being itself” (Heidegger according to Agamben 2003b).

Guruji Swami Shyam, our Indian teacher, wrote:

“Whenever I close my eyes, I see you as Me with Me ...:

Since our bodies are made of physical substance, so the living situations and the nature of work have to be different. And the aware persons like you have accepted it and developed your psychological awareness to that height where your Knower is one with it. So all that world around you is the manifestation of the same Pure Being in which, for the Knower, there is no birth, no death. Yet, when we take the body into account and watch everything from mind’s side, then it is all mental and the creation of illusory mind. So every individual, who essentially is the same Being, has made himself a body with senses and mind and the three states of functions – deep sleep, dream, and waking state. All three of them are one deep sleep when we see from deep-sleep side. And when we see from dream side, for the dreamer there is no deep sleep and no waking state. And when we watch from the wakeful side, then for the person who is awake in the waking state there is no deep sleep or dream state. And when you meditate, then the one which has no form, yet it is Pure Awareness, Pure Existence, unborn, unchanging, for him there are no three states. So it is your own choice ... whatever state you choose, it is all fine.”

Classical psychotherapy remains inside the scope of interpretations, and it confines itself to a small part of consciousness. Awareness, spirituality, Nondual Presence enables psychotherapy to expand towards a practice that opens the horizon to reveal the underlying paradox consisting in the inalterability of the world. It is the ceasing of distinctions, the fact that everything is, and that identification narrows the perspective. When you do not interfere with openness, transformation is indeed possible in its true and profound sense. Only then one sees the other person as me, and it is only Me alone everywhere. "Pure, Free, Forever" as Swami Shyam puts it.

To the therapist, Nondual Presence provides the opportunity to become rooted, and at the same time it is a strengthening without which this work could not be done. For the client, it is the chance to experience a genuine, profound transformation that "sends him freshly towards new dimensions" (H. Hesse).

Just as Swamiji says, we do have the choice to either remain in the limited spheres of consciousness or to transcend them. Only in the Nondual Presence does the formlessness arise, which is the openness and the variety of consciousness as a whole. *Anuttara* is an individual state that is beyond comparison, and it makes up the variety of the empirical world, and at the same time it *is* the world, *it is everything*. This state exists in and emerges out of relationship. Therefore, Presence unfolds through being present and being in the present moment, where Now and Eternity cross and are congruent. It is being there, "Dasein" and Being, "Sein". "*Things as it is.*" (S. Suzuki)

"That something tender would happen to us,
when we are touched by heaven,
when its breathing nearness
seduces us to wholly be here."

(Jean Gebser, 1986, Gedichte Bd. 7, S. 29)

I thank you for your attention, since there is nothing but awareness, it is the door to presence, that opens up to openness.

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Two books I came across after writing this paper, which are very interesting:

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Swami Shyam (2007). The Avadhoot Gita. International Meditation Institute, Kullu H.P. India (www.shyamspace.com)

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Appendix

“Always without desire we must be found,

If its deep mystery we would sound;

But if desire always within us be,

Its outer fringe is all that we shall see.”

(**Daodejing**, Chapter I, transl. By James Legge, 1891 Sacred Books of the East, Vol. 39)

Eckhardt Tolle (2003) writes: “The intellect produces an obsession with the future in order to escape the unsatisfying present... If it is the quality of your consciousness in this very moment that determines your future, what determines the quality of your consciousness? It is the degree to which you are present. The only place where real transformation can take place, where the past can be dissolved, is Now.” (p. 70) This emptiness is a state destitute of expectations, without intention, without a direction. It is the dwelling in the very moment that is *Now*, that leaves no choice”.

As **Jean Klein** (1993) noticed: “We have to forget about everything and wait – wait for nothing. So we attain a state of complete receptivity, which is open for the all-encompassing, eternal and perfect novelty of each moment... All fear is the inevitable price of separatedness. As long as we stick to the illusion, that we are a separate ego, we will not be in a position to eliminate fear. The only radical remedy for fear is the insight that allows a new approach to nondual, global consciousness. Just like the ego is not able to avoid fear, likewise the global unity of consciousness is not able to experience it.” (p. 25) In the state of indiscrimination, there is no fear, as there is no-thing, no-one else. However, as a matter of fact we do have fear of this state of freedom as long as we have not realized it, since it is completely unknown to us.

The symbol for this is the nature of **Shiva and Shakti**, male and female, Yin and Yang. In a way, ShivaShakti is the nondual state. Shiva disposes of the potentiality to arise, Shakti is the power, that brings about the world affairs, that is duality. For this, *matékâ* is an indispensable means, the letters of the alphabet, the Word: “In the beginning was the Word.”

The empirical world consists of ideas and conceptions that we refer to with denotations and words in order to be able to comprehend and communicate them. In our interaction with the world, we depend on words to enable us to behave within duality and to create relationships in telling stories. At the same time, words distract us from nonduality and conceal it; they make us forget about nonduality. Therefore, words can entangle us in duality and distract us, if we do not know about nonduality. However, when nonduality has been realized, words can act as a release. “In the *spandakârika*, it is said: “The individual self” is confined by letters, through the words it becomes a victim of the *èaktis* that dwell inside the notions. Therefore, the individual self becomes *paèu*, the tied cattle.” (Hennigs)

With the so-called **tattvas** (principles of the plan of creation in Kashmir Shaivism), the unfolding of the psychic qualities that constitute the soul is set forth as follows: The omnipresence of *ĒivaĒakti* is divided into parts, and appears as individuality. The omniscience is limited by knowledge and produces ignorance. *ĒivaĒakti* as entirety is limited through desires and thus dissatisfaction arises. Eternity is limited by time, and death arises. The omnipotence of *ĒivaĒakti* is limited by fate and gives birth to beings. Thus, life with its limitations of duality arises from the infinity of nonduality. Life develops from the undistinct consciousness up to the phenomena, from mind to matter. This is to be understood actually as an act of violence. In the beginning of the world, the absolute, the pristine, the unborn, is wounded by the arrow of the Howler (*Rudra*) and becomes apparent.

What arises, is the irreparability of ipseity, as **Agamben** puts it: “The Irreparable is that things are just as they are, in this or that mode, consigned without remedy to their way of being. States of things are irreparable, whatever they may be: sad or happy, atrocious or blessed. How you are, how the world is – this is the Irreparable.... Seeing something simply in its being-thus – irreparable, but not for that reason necessary; thus, but not for that reason contingent, is love. At the point you perceive the irreparability of the world; at that point it is transcendent. ...

The expositive relationship between existence and essence, between denotation and meaning, is not a relationship of identity (the same thing, *idem*) but of ipseity (the same thing, *ipsum*)." (Agamben, 2003a). And quoting Heidegger: “The open, in which every being is freed...is being itself.”

To quote **Heidegger** once more: “By revealing itself in the being, being withdraws. ... In this way being, with its truth, keeps to itself. This keeping to itself is the way it discloses itself early on. By bringing the being’s unconcealment, it founds, for the first time, the concealment of being. Concealment remains, however, the characteristic of the refusal that keeps to itself.”

Modern **brain research** has revealed evidence that the diencephalon functions as sort of a filter that affects our perception to a considerable extent. Here, the distinction between important and unimportant is made. The different kinds of memory processing are being assorted and the access to memory is regulated. This is strongly bound up with emotional contents. On the psychic plane, this becomes evident in the prejudices, projections, and the eyeglasses by which our perception of reality is determined. The assumption suggests itself, that this constitutes in essence what we conceive of as the ego.

Psychotherapy attempts to modify these filters that is the way of perceiving facts and regarding them as true. We can say that it is impossible to change the past, but the aftereffects of the past can come to an end by means of the modification of the filters. Nondual presence regards these filters as an expression of a biographical conditioning that determines the person and thus the ego. This orientation, these eyeglasses, determine our intentions, our volition and thus our future. So the future is extrapolated from the past, and thus is turned into a self-fulfilling prophecy. It is the veil that covers reality, making the cosmic intention invisible and disables it. This is meant by *avidyâ*, ignorance. In transforming the access to memory, nondual

presence qualifies these filters, and thus the person along with the intentions and the volition, and ultimately the power of memory is qualified and redundantised.

Y. Inoue

Master Rikyu's style was like a fight without sword and without dogma. In one word, he fought the fight of a naked man. (p. 22)

This may be experienced in **Taketina**, in working with rhythm, that demands attention insofar that I am alert and present, without focussing solely on one particular point, but rather let rhythm flow with a wide unfocussed concentration. 'Also **Contact dance** provides an excellent approach to this attitude.

In the flow of a **musical** interpretation a suchlike experience may arise, when, after a long period of practice, the composition is flowing from the hands as it were effortlessly. Likewise, sometimes in conversation the words **flow** from the speaker's mouth spontaneously, without prior consideration or planning and thus get in flux.