

DARPAN

# The Art *of dissolving* Emotions

Our strategies of escape, of egotistical repression, whether in the form of success or failure, veil « the living, pure and free being that we were at birth », says Darpan. We confuse emotion with love or joy, whereas emotion, even « positive » emotion, is the substance of the past. We have to learn to mourn them in order to be truly reborn.

Do you like living with an emotional person? Do you enjoy waking up in the morning next to someone who is negative, depressed, angry, in a bad mood or resentful? The obvious answer is no. So why is that society, and especially the world of the arts, media, advertising, and entertainment, constantly strive to awaken in us those famous emotions without which, it is said, life would lose all its flavour?

The answer seems obvious and very practical: it is enough to distinguish between so-called "positive" emotions and those, perceived as "negative", which should be eliminated and put aside by all means. This "solution" is in the same vein as having invented the devil to whom we attribute all the misdeeds that a God of love cannot commit!

Didn't our parents teach us to "squeeze our butts" in the face of fear, to get involved in work when we are distressed by heartbreak, or to armour our vulnerability in order to be strong? Isn't it by lighting a cigarette or throwing ourselves into our countless electronic entertainment that we overcome our anxiety, our sorrows and all the unwanted sensations that we have put out of our minds?

The example of our elders often leads us to believe that in order to get out of this situation, we must arouse and nourish these so-called "positive" emotions in order to counterbalance the weight of our darkness. The preferred way would be to live small arrangements with ourselves and to indulge in what seems pleasurable by repressing and running away from what we perceive as unpleasant, painful, frightening or too powerful.

Our undesirable contents have indeed been dodged, repressed, locked up in the oblivion of our subconscious with the hope that in time, this misfortune would disappear like dead leaves in the compost. Loneliness, sorrows, fears, surges of life and love have been forced, by our parents and by ourselves, to disappear from our perception and our feeling in favour of a parched intellect that constantly translates what is lived, in the physical body, thirty centimeters lower!

We have become very skilled at hiding our painful magma by forging behaviours that seem natural but are more a matter of self-manipulation. Thus, some of us manage to disguise the denial of themselves (and of what lives within them) into a façade of nobility, commitment, altruism or social success and to make a difference. We also sometimes go against our needs and interests in the hope of finally being loved, seen and recognized, stumbling again and again against that wall of insensitivity and indifference that we tried to break through as children and against which we are struggling as adults.

The strategies of escape, cunning and repression of the ego vary greatly from one individual to another. They are expressed through contortions, contractions and other manipulations of ourselves that we have indulged in from a very young age in order to evolve in a difficult context, to survive in a deleterious atmosphere or to cohabit with a parent who is alcoholic, absent, depressed, abusive or authoritarian.

In this sense, the ego (our survival instinct) has been a precious ally. It has temporarily preserved us from the bruises and pain associated with lack of love, severity and indifference. It has allowed for some to retain their zest for life and joy, sometimes inadmissible in parents caught up in their rigidity, their unhappiness and the shell that surrounds it.

As we have "gotten out of it", we forget too quickly the difficulties of that time, believing that they belong to the past and that they no longer have the power to touch us. In reality, they have taken hold of our present life by affecting our decisions, influencing our choices and making us unable to know how to undo what we have done in and of ourselves.

This emotional past is still alive energetically within us at this moment. Its particular vibration attracts to it events and circumstances oscillating on the same wavelength. Thus, a fear of abandonment is susceptible to be actualized in our present life through the events we fear the most, such as replicas of the first event. We literally create the painful situations that will justify our fear and convince us of

their reality.

We try to put aside the elements of the past that bother us, the very ones we want to avoid at all costs and no longer feel, pushing them away like rubbish that is thrown into the sea and that the tide brings back the next day on the beach of everyday life. The past always catches up with us. In fact, it does not leave us, despite our efforts to reduce its influence and free us from its yoke.

As time goes by, the mirror of the outside world reveals our way of functioning, highlights our relational difficulties, our flaws, our shadowy areas and our repetitive patterns. We devote much of our energy to counterbalance this unhappiness by turning to the excitement of the world and our addictions, until wear and tear sets in and we no longer have the strength to counterbalance unresolved pain and conflict.

Sophisticated as they may be, our strategies of escape and repression have many flaws, even though as children they have allowed us to weave between obstacles and temporarily overcome hardships. Over time, we realize that we are constantly caught up by what we have put aside, torn by unresolved conflicts and childlike decisions that unknowingly close in on us and rot our lives, especially our love and family lives.

We are gradually discovering that we have fewer and fewer resources to devote to these behaviours that play against ourselves and those we love. We can no longer stand living in lies and hypocrisy, even if it means falling off the masks and taking the risk of exposing, in our own eyes, what we find unspeakable and intolerable

Whether our strategies have led us to some form of success or failure, they conceal the pure and free living being we were born with; a quality of being we aspire to, behind the world and the senses; a state of wholeness and completeness that we strive to achieve in a thousand and one ways without ever achieving it sustainably.

Thus we frequently find ourselves in the situation where we think we have understood everything about an inner difficulty without ever having been able to get rid of it. This impasse usually generates a feeling of powerlessness because we tend to overestimate the power of our intellect to resolve the uneasiness that lives in the emotional fabric of our lives.

Even if we manage to put a name or a face to our emotional pain, to link an emotion to an event or a person, have we really dislodged the secret cogs that work behind the scenes, where we perceive hunger and love?

If intellectual understanding is held in high esteem in our society and throughout the educational system, it is a poor tool when it comes to freeing our flesh from the many contractions imposed on the being. Freeing ourselves from the unhappiness that lives within us in the form of emotions, pain and suffering is a huge challenge to rationality. If the intellect has a place in it, it is that of an instrument and not that of a master who constantly wants to direct and control everything in order to preserve us from feeling.

To shed light on these mechanisms, it is not necessary to go fishing for pain and darkness or to analyze our personal history, but to observe how the past is superimposed on the present, now, by letting it unfold within us, through our feelings. We must regurgitate it without getting lost in its unfortunate stories.

In its ignorance, society makes no distinction between emotion and love. It blithely mixes the two in a dangerous amalgam and encourages many of us to abound in this emotional territory that always reveals itself, at one time or another, as a source of endless suffering and complications.

Our emotions are only the visible part of a knot of unhappiness buried in the subconscious and whose roots run deep into the sensitive and vulnerable flesh of the child we once were.

Emotion is the substance of the past, the psychic expression of all the sorrows, disappointments and frustrations accumulated in us since birth. Emotion is the most substantial part of the emotional self or, more precisely, of the person we believe we are, the character we have been attached to and identified with since we were very young. If we become emotional, it means that we are living in the past, that we love our sorrows by confusing them with pure love, free of all emotion.

In reality, there are no so-called "positive" emotions because every emotion is the residue of an unresolved past, the expression of unhappiness in us, the sign that something is wrong in our life. If we become emotional about our work or our partner, it indicates the presence of a difficulty that has not been dealt with sincerely and intelligently.

The resurgence of a pain through a gesture, an encounter or a life circumstance indicates the presence of something that has not yet been fully welcomed, seen and accepted. It is the mark of the past that is superimposed on the present, altering the perception of the good and beautiful life in us.

Emotion lives at the hook of the human being. It draws its substance by capturing our attention and drawing from our vitality whenever it can arouse a form of excitement in us. When the emotion is full, it withdraws, often leaving us with a feeling of weakness, pessimism, denial or guilt. When we speak or act on emotion, we are not ourselves but are possessed by the unhappiness of the past which is expressed through us and thinks through our brain.

The only virtue of emotion is to indicate that something is not in order in our life, to reveal the presence of a repetitive pattern, a completed mourning or any other situation that has generated in us, in the past, a form of suffering and unhappiness that persists in the present.

There is nothing like love and openness to love to remove from our inner dungeon the misfortune that has lodged there. If we open ourselves to love, we inevitably open ourselves to what we have put aside. It is not possible to modify our inner "channelling" so that the only known and pleasant sensations filter through our perception to the detriment of others, too painful, frightening or too powerful, because the channel is the same!

Love, joy, innocence, are the wonderful qualities of the being we are and have nothing to do with the person we think we are. These qualities sometimes manage to cross the layer of our emotional accumulations and lead us to assimilate them, wrongly, to emotions.

In reality, these qualities (or emanations of our true nature) are always present within us, never separated from the feeling of ourselves. If they could be purified from the mass of unfortunate psychic magma that lives in our subconscious, we would perceive them continuously (and realize more easily what we really are). This has been the movement we have been tending towards through meditation, therapy and self-work for some decades now.

Emotion feeds on our attention and reappears in our perception at the slightest opportunity, like a volcanic eruption. When we are possessed by emotion, its presence very "substantial", can be clearly felt in our physical body and often affects it through aches, tensions and discomforts of all kinds.

Emotion is intelligent in the sense that it will try to capture our attention so that we can be pleased in it or in its expression. Abounding in the emotion, repressing it or fleeing from it always leads to giving it the attention and energy it needs to survive. If we are in a form of dependence on emotion, we will be inclined to seek excitement in all areas of our lives because emotion feeds on stimulation and lures the intelligence that we are through excitement.

When we love our emotions, it is not love that we love but our emotional self; that psychic past that we confuse with our true nature. Intended to be only an interface between the being and the world, this false self takes all the space, splashes what is good and true and protects, thanks to the ego (leaks, struggles), its emotional mass, its misfortune, its beliefs and its conditioning much more than he honors the love of which he knows nothing (but claims the opposite!).

We literally cling to our emotions because they seem to be the most intimate thing we have. They are the toxic bond we have with our parents and ex-partners, living or gone; a pact of unhappiness, creating the illusion of being in contact with those we love while we are only brooding and cherishing a sorrow! Loving emotion has nothing to do with love because, in reality, we love the unhappiness within us. Associating loved ones with an emotion is only an artifice designed to deceive us and to find refuge in a facsimile of love.

We can be comfortable with anger and indulge in it only to not feel our fear or sorrow, especially in men. It is also possible to avoid fear by giving in to some form of tearfulness or of self-pity and convince us that this is indeed a sadness!

Our emotions do not reflect real feelings but the interpretation of them. There is nothing less reliable than emotion.

The attachment to our emotions is finally due to the fact that without them, we fear more than anything else that we will find ourselves facing emptiness, boredom and dullness. Where would we be without emotion and the excitement it brings? What would we become without their "substantiality" that preserves us from falling into the abyss of Being?

These reasons lead us to nourish our emotions rather than to detach ourselves from them, by ceasing to pay attention to them, by stopping identifying ourselves with their substance and losing ourselves in their tortuous and unhappy stories.

Stopping fleeing and repressing our emotional contents allows us to welcome what has not been welcomed in the past and to accept (at last) to let this pus out, taking care not to indulge in the emotion that runs through us.

We must remain anchored in this presence or "adult consciousness" and welcome this unhappy little girl or boy through the emotions that make them up. It is an act of childbirth that is not done through the intellect but in our flesh. Where understanding and explanations fail to free us from this painful past, our feelings and conscious attention manage to welcome what has become part of the emotional fabric of our inner life.

We do not go "fishing" for old sorrows and do not use our strength of will to dissolve them; we simply allow these painful contents to be freed from our entrails by letting them pass through us like a burp, without speculating, analyzing or disserting about them.

We cannot simply be satisfied with mentally identifying the origin of a problem. We must also examine, from a traumatic event or difficult context, the ways in which our reactions and decisions as children have sealed the fate of our life power and love.

Gradually, we "starve" the emotion, reducing the emotional mass of its virulence and thickness, opening the door to a finesse of perception capable of perceiving what is right, good and true in ourselves with greater intelligence, presence and gratitude.

This weaning implies mourning the past and this false "ourself" that stands out like pieces of ice from the ice pack. We are led to welcome the apparent blandness of the absence of emotions that the emotional self will soon have to judge negatively to convince us to go astray!

However, when we put into balance the suffering generated by years of fleeing, struggling and painful cohabitation with our emotions (and the perverse and destructive effects they have generated in our surroundings), we discover that it is better to suffer intelligently by adequately welcoming our emotional residues and freeing ourselves from them.

This approach gradually frees us from our toxic past, refines the perception of the beautiful present that we are and anchors us in the softness and transparency of the true present.

Warning: the size of this article does not allow us to address all the elements of this original approach nor to go into detail about the solutions proposed during the seminars.

**Darpan** approaches the problems of the psyche without folklore, in a clear, simple and direct way. He accompanies, with kindness and without complacency, any person sincerely motivated to bring to light the inner difficulties that have led to a form of suffering, be it physical, mental or emotional.

Resolutely turned towards a practical approach, it describes, in a precise and detailed way, the mechanisms of suffering, the workings of the ego and access to the inner life, by relentlessly exposing the elements that separate us from our true nature.

His sites: [www.aventure-interieure.ch](http://www.aventure-interieure.ch) and [www.ressenti-therapeutique.fr](http://www.ressenti-therapeutique.fr)

His book : *The Inner Adventure* available only on my site

See also articles in **3° millénaire** n° 101, 102, 105, 110 & 120 (in french)