

The Way



Transforming
the
Human Condition

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The Way: Transforming the Human Condition presents a groundbreaking discovery in human restoration. Readers learn to activate The Process, their body's innate physiological mechanism to resolve physical discomfort, emotional patterns, and psychological suffering at the root cause. This practical guide redefines how we understand the relationship between body, mind, and consciousness while providing immediate tools that anyone can master.

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There is infinite gratitude to the marvel of life that made the discoveries of The Way possible.

Foreword – Read Before Reading the Book

The goal of this book is to contribute to making The Process accessible to anyone.

The Process revealed itself for the first time in April 2025. Any insights were recorded on video or audio whilst exploring The Process until June 2025. There was only time until August 2025 to complete the book, therefore the book was created in the spirit of "better done than perfect". It was considered more important to have the content available than to have it presented in the best possible way. This is the background for the following disclaimers:

- All personal experiences and the case studies are facts. Yet most of the explanations of why The Process works are nothing more than hypotheses that need scientific elaboration and confirmation. Future research topics could include the physical basis of the tension lines, how contractures are really created, the way the stretch reflex restores the muscles and to what extent central pattern generation potentially contributes to restoration independently of the stretch reflex. As our understanding of these topics will improve, parts of the book might need to be amended. However, the science behind The Process is not essential for the power of The Process.
- In the meantime, The Process has been shown to more than 30 volunteers, both in one-to-one and in group settings. The physical effects, emotional experiences and the free flow have been replicated by the volunteers showing confirming that The Process is innate to human beings.
- Some of the statements might sound vast and lacking sufficient reflection. In almost all cases, you need to mentally add qualifiers like "might", "possibly", "in my experience", "I think" to such statements. For ease of writing, these have been often omitted. The intention is not to convey a message

of absolute truth; the intention is to clearly describe a possibility that seems to be worth considering. Don't let such statements distract you from the essence of the discovery.

- Generative AI was used to structure and summarize the transcripts of the recordings into drafts for various chapters of the book. These drafts have been reviewed and corrected where necessary.

Your personal experience gained from conducting the exercises is essential. Do not *believe* anything that is written in this book. Instead, *use the exercises to create your own firsthand knowledge* of how your body works. Use the exercises to unlock nature's gift to you.

While the first parts of the book are easily accessible to anyone, part IV and in particular the chapters 12-16 might require either prior advanced meditation experience or persistent practice. Therefore, if you are new to the subject you might want to skip those chapters and potentially come back to them at a later point in time.

This book is not about the person that happened to experience The Process so that this book could be written. This book is about bringing fundamental physiological processes to light and making them available to humanity.

Important Disclaimer

Medical Disclaimer: This book is for informational purposes only and is not intended as a substitute for trained medical or psychological advice. The content is not intended to diagnose, treat, cure, or prevent any disease or medical condition. The techniques described in this book have not been evaluated by medical authorities or regulatory bodies. Readers are advised to consult their personal healthcare professionals regarding any treatment.

No Professional Relationship: Reading this book does not create a practitioner-client relationship. The author is not a licensed healthcare professional, therapist, or medical practitioner. The content represents personal experience and theoretical perspectives that have not been scientifically validated.

Assumption of Risk: By using the techniques described in this book, you acknowledge and assume all risks associated with such use. Physical techniques may cause injury, discomfort, or exacerbation of existing conditions. Emotional and psychological techniques may cause distress, disorientation, or psychological destabilization.

Individual Responsibility: You are solely responsible for determining whether these techniques are appropriate for your individual circumstances. Stop immediately and seek professional help if you experience adverse effects.

Limitation of Liability: The author and publisher disclaim all liability for any adverse effects, injuries, or damages resulting from the use of information in this book. This disclaimer applies to the fullest extent permitted by law.

By continuing to read and use this book, you acknowledge that you have read, understood, and agree to this disclaimer.

Warnings – Must Read Before Any Process Work

Whilst The Process is a natural restoration mechanism, it must be approached with respect and wisdom. Like any powerful tool, improper use can cause difficulties. This chapter outlines important precautions to ensure safe and effective practice and needs to be read in its entirety, even if you intend to work with physical restoration only.

General Safety Principles

Start gently: The Process can create profound changes. Begin with mild activation and short sessions. You can always increase intensity as you gain experience.

Stop if experiencing an overall feeling of discomfort: Limited, localised discomfort during Process work is normal, but widespread discomfort, dizziness, or feeling that something is wrong requires an immediate break. In case of re-starting Processing, make sure to reduce the intensity.

Allow integration time: After working with significant patterns, your nervous system needs time to reorganise. Feeling unusual for a few hours or even a day after longer sessions is possible. Plan accordingly.

The Intensity Balance

Finding appropriate intensity requires some attention:

Too little: only limited activation occurs, and restoration is likely to be limited, too. Just right: Clear sensation of tension and release, manageable, transient discomfort. Too much: strong pain, systemic distress, inability to remain present.

The "just right" zone varies by person and changes as you work with The Process. What's intense today may feel mild next time. Continuously adjust based on present experience.

The Iceberg Phenomenon

After initial improvement, symptoms sometimes temporarily worsen:

- Adjacent muscles may tighten until they will be released, too.
- Emotional patterns may require more extensive clearing than anticipated and therefore seem to intensify before finally being cleared
- Old symptoms may resurface as layers around them are softened

Understanding this prevents surprise and supports appropriate Process work.

Build Your Experience

Ultimately, safety comes your direct experience:

- Your body knows its limits
- When in doubt, reduce intensity

Working with Healthcare Providers

Do not work with The Process unless supported by a healthcare provider:

- Use The Process alongside, not instead of, appropriate medical treatment. Continue prescribed medications unless directed otherwise by your physician
- Always consult with healthcare providers about your practice
- Seek medical evaluation for new or severe symptoms

Group Practice Considerations

When practising with others:

- Maintain your own boundaries
- Don't take on others' patterns
- Avoid competitive intensity
- Respect different paces of restoration

Special Populations

Certain conditions require extra caution or professional guidance:

Pregnancy: Do not work with The Process during pregnancy.

Heart conditions: Those with heart conditions should practice very gently and only under direct monitoring.

Psychiatric conditions: Those with psychiatric conditions need to align with their healthcare provider in detail and have support systems in place before attempting to work with The Process. As emotional patterns release, temporary psychological intensity can occur. It will be helpful to initially work with physical restoration only.

Recent surgery or injury: Allow full medical healing before working with The Process.

Permanent physical dysfunctionality: be considerate of any permanent deviation from natural physiological functioning, e.g. a knee replacement or a fixation of two vertebrae using metal plates. The interaction of the tension line network with such deviations might be sub-optimal and working with The Process in affected areas should be undertaken with utmost care.

Additional Warnings for Deeper Restoration of Parts III and IV

The head, neck, throat and torso contain psychological structures and require additional precaution. Consultation with your healthcare professional remains a requirement before practising.

Brief sessions initially: Start with just minutes of attention to head and neck patterns. These areas can create intense systemic effects.

Learn to deal with emotional activation: the signals of activated contractures in your throat, face, jaws and torso are interpreted by the mind as your current mental and emotional state. Before working with these contractures, your mind needs to learn that any signals sent out by the contractures have a purely physical origin without any real meaning regarding the mental and emotional well-being of your organism. If the mind does not have sufficient clarity on how to interpret these signals, you might become overwhelmed by what will seem to be strong emotional reactions.

Learn to deal with spiritual experiences: the release of tensions inside the head and in the atlas region at the top of the spine can create supremely blissful experiences and unusual visual impressions. As the mind is not used to such sensory input, it might become overwhelmed. Therefore, only approach such tensions very gradually and wait a few days each time before you repeat to see how the body, mind and soul react.

Practice with great care: it is known from meditation settings that too high and in particular too sudden intensity of emotional and spiritual experiences can destabilise the mind. As a consequence, long lasting symptoms like fear, panic, misery or depression can occur and can require hospitalization. Therefore, always follow the advice of your healthcare professional and take great care when practicing.

Stay in control at all times: make sure to be able to stop The Process and switch the attention to other, ideally physical, tasks. The Process will stop if the mind takes the attention away from it. However, after intensive practice The Process can become stronger and start to drag the mind along with it (you will notice when this happens). Fully stop The Process as soon as you notice the first signs of the mind losing the power to stop The Process. Otherwise, the mind will continue to become weaker while The Process continues to create a high, unrestrained effort level which could possibly lead to fainting.

Extended Practice Periods

Extended intensive practice (many hours daily) requires:

- Adequate nutrition - Process work is physical effort
- Extra hydration
- Electrolyte balance – in a comparable way as when doing intensive physical activity

Rest periods - integration is as important as activation

Avoiding Dependency

The Process should increase independence, not create dependency:

- Don't rely on other 'The Way' practitioners to "fix" you
- Work with your body's intelligence

- Use your own creativity to optimise how The Process works for you. Only you can feel what your body is telling you whilst working with The Process
- Use teachers as guides, not gurus

The Integration Challenge

Rapid restoration can create adjustment challenges:

- Energy previously bound in tension becomes available
- Relationships may shift as your patterns change
- Old coping mechanisms may no longer fit
- Identity structures may feel unstable

Plan for these changes. They're positive but require adaptation.

Avoiding Spiritual Bypassing

Whilst The Process can create profound states, don't use it to:

- Escape from practical responsibilities
- Claim superiority over others
- Avoid learning how to best deal with emotionally challenging situations

Stay grounded in ordinary life whilst allowing restoration.

Practice at Your Own Risk

The Process works with your body's intelligence, not against it. Approach it with respect, patience, and wisdom. Honour your limits whilst exploring your potential. Let your body guide the pace.

This direct approach to transforming the human condition was not known so far. This book represents personal experience and hypotheses, not medical advice. The techniques described are experimental and have not been scientifically validated. There might be other risks beyond what has been described above. In case you choose to try out any of the practices described, you do so at your own risk.

Introduction: A Discovery That Changes Everything

Imagine lying awake at 2 AM, your body moving with a wisdom you've never experienced before. This wasn't meditation as practiced during nearly a decade of traditional Vipassana meditation including annual silent retreats. Something entirely different was happening. The body was systematically resolving blockages, muscle by muscle, following previously unknown pathways within the body.

What began as curiosity about an unusual physical sensation during a meditation retreat in April 2025 became the discovery of a restorative mechanism that appears to be built into every human body. Over the following months, contractures that had persisted for decades dissolved. Chronic issues cleared. Emotional patterns that seemed permanently etched into my personality began to release.

This book reveals the “Process”—your body's innate ability to address physical discomfort, emotional trauma, and even the deepest patterns that create psychological suffering. It works through the stretch reflex, the same automatic response you experience when a doctor taps your knee but activated in a systematic way that travels along an intricate network of "tension lines" throughout your body.

What You'll Discover

The Process is universal. Every human body contains the same basic architecture of tension lines organized into precise patterns that have been refined by millions of years of evolution. Whether you're 20 or 80, athletic or sedentary the fundamental mechanism remains accessible.

The Process addresses root causes, not just symptoms. Most human discomfort—physical issues, emotional reactivity, even a background sense of dissatisfaction that colours daily life—stems from muscles that have become chronically shortened. When these

"contractures" are released through The Process, the symptoms resolve naturally and permanently.

The Process is immediately practical. Unlike methods that require years of training or ongoing dependency on practitioners, The Process can be learned by anyone and applied whenever discomfort arises. A headache, back issues, anxiety, or emotional upset becomes an opportunity to explore and restore rather than something to endure or suppress.

From Ancient Wisdom to Modern Understanding

While aspects of The Process have appeared throughout history in various traditions—the meridians of Chinese medicine, the spontaneous movements of Kundalini yoga, the "winds" described in Buddhist meditation—this book seems to provide the first systematic explanation of the underlying mechanism. By understanding the physical reality of how it actually works, you can access these benefits directly without needing to adopt any particular belief system or cultural framework.

A Personal Journey That Became Universal

What started as one person's unexpected experience has revealed itself to be a fundamental aspect of human physiology that somehow remained hidden in plain sight. Right from the first days of experiencing The Process, the larger implications were undeniable. If this Process could relieve half a lifetime of physical limitations, dissolve emotional patterns, and reveal the constructed nature of selfhood, it needed to be shared. The commitment formed: to develop accessible practice methods, to document The Way in a book and make this knowledge available to anyone interested.

Every technique described and every principle explained emerged from direct personal experience. The contents of Part I-III have been tested and replicated by other people. The woman who eliminated chronic knee issues that had plagued her for years. The man who

resolved decades-old shoulder issues that multiple therapists couldn't address. The individuals who discovered they could release emotional patterns in minutes rather than months. These aren't exceptional cases—they represent what becomes possible when you learn to work with your body's intelligence rather than against it.

Why This Matters Now

In our age of chronic physical issues, widespread anxiety, and increasing disconnection from our bodies, The Process offers something unprecedented: a way to address suffering at its physiological root. This isn't about managing symptoms or developing coping strategies. It's about activating the restorative mechanism that nature designed to maintain optimal functioning throughout life.

What to Expect

This book is organized as a practical journey. It begins with simple physical techniques that provide immediate relief and build confidence in The Process. It then describes how the same mechanism can relieve emotional patterns and even the deepest structures that create psychological suffering. Each section includes exercises, case studies, and detailed explanations that honour both the profound simplicity of The Process and the sophisticated intelligence that makes it possible.

The goal isn't to become someone who never experiences discomfort, but someone who knows how to work with it skilfully. When you understand The Process, a headache becomes an opportunity to support the body's self-restoration. Emotional upset transforms from something that ruins your day into information that guides you toward greater freedom.

Most remarkably, you'll discover that the very sense of being limited by fixed patterns—physical, emotional, or psychological—is itself maintained by tension patterns that can be released. What emerges is

not a different person, but the same human being, now freed from unnecessary constraints, able to respond to life with greater ease, clarity, and joy.

Part I: A Method That Can Work for Everyone

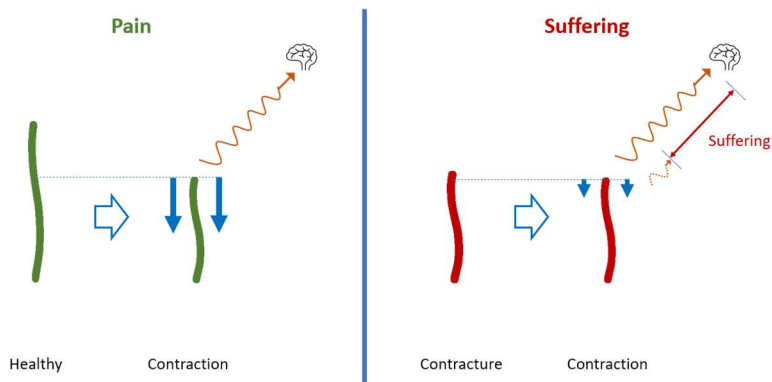
Chapter 1: What Is This Method and How Does It Work?

The human body possesses a remarkable restorative mechanism that has remained largely undiscovered until now. This mechanism, which is referred to here as "The Process," can resolve physical discomfort, emotional distress, and deep-seated psychological patterns through a simple process that anyone can learn and apply.

The discovery started to reveal itself during deep meditation practice, when a physiological process emerged that released shortened muscles throughout the body. What continued as a personal exploration evolved into a comprehensive understanding of how the body naturally maintains and repairs itself—and why this system has become disrupted in modern humans.

At its core, The Process works through the body's stretch reflex—the same automatic response you experience when a doctor taps your knee and your leg kicks forward. This reflex, present in every human being, serves a purpose far beyond simple diagnostic tests. The body uses it during many everyday activities including walking. But moreover, when activated appropriately, it will restore shortened, sensitive muscles to their original length.

The key insight is this: most human discomfort is linked to muscles that have become chronically shortened. A normal, low-level contraction of a muscle does not create discomfort. When we lift a glass, we usually don't feel anything in our arms. When the contraction is strong or long enough, even a fit muscle will become painful (see left side of picture 1).

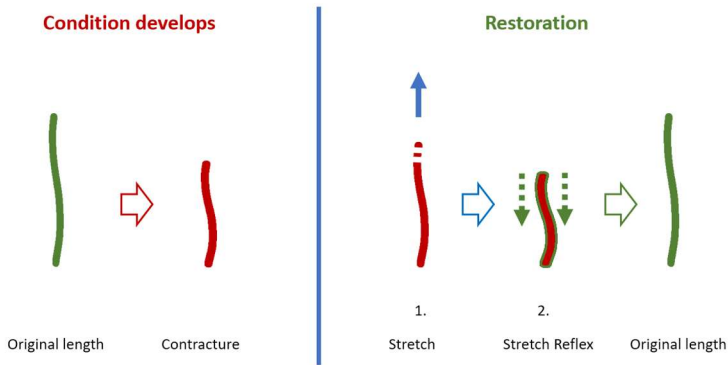


Picture 1: Pain vs suffering

Pain is a normal signal that gives the brain the feedback about the muscle being strained. However, when a muscle has developed a contracture, even a small, light movement or no movement that would normally create only a small unnoticeable sensation now causes a clear discomfort. This is suffering: a strong signal although we have not done much at all (see right side of picture 1). We go for a walk and the knees start hurting. We sit on the sofa and unexplainable sadness arises. We want to relax and feel that there is a background tension that will not ease. We sit on a chair and back starts feeling sore.

These contractures develop over time (see left side of picture 2). After each deliberate movement, the muscle does not return fully to the length it had before but remains a little bit shorter. The cumulative effect over many years leads to permanently shortened muscles that are continuously tensed. They create not only physical issues but also emotional distress and psychological patterns. The revolutionary discovery is that these contractures can be released through a purely biophysical process that requires no external manipulation or treatment.

When a shortened muscle is deliberately stretched, the stretch reflex will trigger an involuntary contraction of the muscle. If the stretch reflex is strong enough and if it can operate without interference from signals coming from the brain, the stretch reflex will instantly reset the muscle contracture (see right side of picture 2).



Picture 2: Restoration via the stretch reflex

Here's why this has not been discovered so far:

The movements of the body are facilitated by a highly systematic network of thousands of tension lines that span the entire body. These lines—vertical, horizontal, diagonal, and parallel—form an interconnected web through which the stretch reflex travels. The Process always restores only one tension line at a time. To resolve a contracture, all individual tension lines being affected by the contracture need to be released. Yet we rarely let the stretch reflex operate like this and are oblivious of its power and the existence of the tension lines.

What makes The Process profound is its universality. Every human body contains the same basic architecture of tension lines and the same stretch reflex mechanism. Whether you're 20 or 80, athletic or sedentary, the fundamental process remains accessible. The difference lies only in how much contracture has accumulated and how long the restoration process takes.

During the initial experiences with The Process, it was astonishing to find the body moving through specific patterns without being instructed to do so by the conscious mind. Muscle after muscle would contract and release in precise sequences, following pathways the mind had never learned or imagined. The nature that guided this process clearly exceeded conscious understanding.

Later on, it became clear that discomfort can be a messenger that serves as a precise guide to where restoration is needed. Rather than something to avoid or suppress, discomfort would exactly signal where contractures exist. By learning to put discomfort to good use, it was now about partnering with the body's wisdom rather than resisting or running away from it.

The implications extend beyond physical discomfort. As layers of physical tension release, emotional patterns stored in those tissues also resolve. What we label as anxiety, depression, or emotional reactivity can be found to be equivalent to muscular holding patterns. Resolve the physical contracture of those holding patterns, and the emotional charge dissipates.

Perhaps most remarkably, what we consider our personality or sense of self seems to be maintained by chronic muscle tension. The defensive patterns, the characteristic ways we hold ourselves, even our perception of who we are—all have correlates in physical contractures. As these release, it feels freer than it has felt in years, or a lightness of being arises that had long been forgotten.

The Process is a skill that can be developed. A headache, a back spasm, a wave of anxiety—all become opportunities to apply The Process and restore balance. The body's innate wisdom, once accessed, will guide transformation with an effectiveness that can surpass that of an external intervention.

The potential of The Way is both simple and radical: any person in this world has the option to learn how to resolve the underlying issue of most forms of physical and emotional discomfort. The investment required would be to learn to work with your body's natural mechanisms and develop the patience to let The Process unfold. The reward can be freedom from suffering that may have seemed permanent and unchangeable.

Chapter 2: Why It Works – Set Up by Nature

The mechanism of The Process isn't a human invention but nature's own design, refined over millions of years of evolution.

Understanding why it works, requires examining how our bodies maintain themselves and what has gone wrong in modern human life.

The foundation lies in the stretch reflex, one of the body's most fundamental protective mechanisms. When a muscle stretches rapidly or beyond its comfortable range, specialised sensors called muscle spindles detect this change and trigger an automatic contraction to prevent injury. This happens faster than conscious thought.

Beyond the simple stretch reflex, there is a fundamental mechanism in all four-legged animals that governs natural movement without involving the brain. So called central pattern generators in the spine coordinate the complex cascade of stretch and contraction required for each single step. This cascade travels through interconnected muscle chains and generates the beautiful gait of horses in the same way as the elegance of tigers. These chains span the entire body, ensuring that the effort of movement is spread across all skeletal muscle fibres of the body whilst continuously refreshing tissues that might otherwise shorten and stiffen.

The key to understanding this system lies in recognising the network of tension lines woven throughout the body. These tension lines aren't arbitrary patterns, but pathways optimised by evolution for efficient movement and force distribution. It is not obvious what the tension lines actually are or how they are created in the body. They could be related to the fascicles within each muscle, linked together by the physiological muscle chains in the body to form the tension lines. They could be embedded in the fascia tissue that spans our entire body. The most likely explanation seems to be that they reflect how the nervous system is organized throughout our body. The latter theory would be supported by the fact that there is a self-similar tension line structure with both even finer, more fragmented and higher, more consolidated levels of tension lines (see chapter 24 in the Appendix). Independently of the scientific explanation, the physical reality of the basic level of tension lines is as follows:

Vertical lines run from the toes to the head, creating the primary pathways for upwards force transmission from the legs during movement. When functioning properly, these lines maintain the body's upright structure in humans.

Horizontal lines link the fingers with the centre of the body at various levels. In animals, they create the forces in the front legs that support the head and torso.

Diagonal lines create a spiralling pattern from the toes and fingers to the head that enable the shift of body weight from one side to another. They connect both sides of the body—running from the right foot via the right chest, the right neck across the left side of the head to the top of the right face, for instance—allowing graceful, efficient motion.

During four-legged movement, these lines work in full coordination. As an animal's right rear leg pushes off, tension travels up to the right side of the head, then down to the right front paw. At the same time the right leg is pulled forward, shifting the body weight to the left side. The sequence then continues in the same way on the left side, creating a figure-eight pattern of tensions moving through the body.

There are 5,760 basic tension lines in a complex yet very stringent structure. These lines can be verified experientially by everyone (see chapter 3).

- Two types of tension lines exist in every limb, so in total there are 8 types of tension lines
- Each type is organised in 10 layers starting with a layer in the front of the body and ending with a layer at the back of the body
- In each layer, there are 72 tension lines whose starting points move across hands and feet respectively, with the first line starting on the outside of the little finger or toe and the last line running on the outside of the thumb or big toe.

Here's the crucial insight: during movement, the stretch reflex continuously moves through this network of tension lines. When walking, after putting each limb down 720 times, each tension line has carried the maximum load once. The centre of the load shifts from

the outside of the paws to the inside of the paws each 72 steps. It then shifts to the next layer. Shifting a layer results in moving the centre of the body systematically forwards and backwards. In this way, the strain on the muscles is continuously balanced out and the body makes best use of all muscle fibres available.

While moving through the entire body along the tension lines, the stretch reflex restores each muscle fibre that is activated along the way to its original length. The explanation why the stretch reflex causes this restoration needs to be researched in more depth. A possible explanation is that each time a muscle contracts and releases in reaction to a voluntary signal coming from the brain, some small activation level of, e.g., the gamma motor neurons remains. This remaining activation might be cumulative so that after repeated contraction, the activation level can become chronically elevated. As a consequence, muscles remain permanently contracted and thereby shortened. An involuntary tension and release either caused by a single stretch reflex or initiated by the central pattern generators seems to reset the chronically elevated activation of the motor neuron and the muscle can instantly recover the full length.

Humans Face Unique Challenges That Disrupt the Natural Process

Humans no longer use their arms for walking, removing a crucial component of the full-body maintenance system. Our upright posture eliminates half the stretch reflex activation that four-legged animals enjoy. Our heads remain relatively fixed rather than moving through the full range that would create release in the neck and upper back.

Modern life compounds these structural challenges. We sit for hours, allowing tissues to shorten without regular exposure to movement. We override bodily signals with willpower, insisting that we know how to best hold ourselves whilst walking instead of trusting nature's ingenious design of shifting walking patterns. Last but not least, our intelligence creates complex, mind-based reactions which further feed chronic holding patterns rarely seen in animals.

It can be experienced firsthand how emotional patterns manifest as physical contractions. Anxiety might live in the throat and chest. Old grief could reside in contracted back muscles. The sense of needing to

defend yourself is likely to maintain constant tension in shoulders and neck. These aren't metaphorical connections but literal, physical tensions that can be felt and released.

The magic of The Process is that it reactivates our own dormant resources. By learning to apply the stretch reflex consciously and systematically, we restore the maintenance mechanism that has been partly disrupted for humans. The Process doesn't fight against shortened muscles or force them to stretch. Instead, it works with the nervous system's own mechanisms.

When we create the right conditions—a brief voluntary stretch followed by free rebound of the muscle—we essentially reset the muscle tone in that area. The nervous system recalibrates. The chronically elevated signals that maintained the contracture subside, allowing the muscle to return to its natural length.

This explains why The Process works identically for everyone. We all have the same basic nervous system architecture, the same stretch reflex mechanism, the same central pattern generators, the same network of tension lines. Individual patterns of contractures vary based on life experience and accumulated stress, but the underlying system remains universal.

It also explains why the restoration is genuine and lasting. We're not temporarily stretching tissues or masking symptoms. We're addressing the root cause—the nervous system signals that maintain chronic contraction. Once these reset, the muscle will only shorten again if new trauma or repeated strain recreates new contractures.

Understanding this mechanism transforms how to view human ailments. Instead of seeing the body as broken and needing fixing, we recognise it as a sophisticated system temporarily stuck in protective patterns. Our role is to create conditions where nature can restore the balance.

This is nature's gift to humanity—a built-in restorative mechanism waiting to be activated. The Way simply returns to us what animals never lost: the ability to maintain and restore ourselves through natural, biological processes.

Chapter 3: Experiencing Nature's Gift

Our bodies have two involuntary mechanisms that take place, the stretch reflex and the central pattern generation. Both mechanisms interact and can operate in parallel. It is not easy to clearly distinguish which process is dominant during a given movement. In the following, only the stretch reflex will be mentioned for the sake of simplicity, with the understanding that any contribution of the central pattern generation is tacitly included.

Theory provides understanding, but true knowledge comes through direct experience. The exercises described in this chapter can help to feel the tension lines and the stretch reflex in your own body. They require curiosity and patience—the goal is to perceive subtle signals that may have been ignored for years. These exercises are about exploring firsthand how the body functions. If you are more interested in how restoration can take place you can skip this chapter after having read the essential guidelines below.

Essential Guidelines for Any Exercise in This Book

The exercises worked for the author and are not necessarily suited for others. The disclaimer and the warnings at the beginning of the book apply to any exercise.

Stop immediately if you experience discomfort, dizziness, or a sense that something is wrong.

Localised intensity that builds and releases can be part of The Process. It can help to remain non-reactive to any such experience and allow what is happening. This can include spontaneous cramping as an intensive manifestation of the stretch reflex running along a tension line.

Allow time for integration. Whilst the organism re-adjusts itself after an exercise, it can lead to feeling tired and exhausted. This typically lasts for about 3-4 minutes, then the mind usually becomes clear and the normal energy level returns.

Areas that have been worked with may be somewhat sensitised for about 15 minutes. This appears to be due to tension lines close-by that have not been released yet and create a low-level discomfort. This typically disappears within 15 minutes. After intense work with highly affected areas, it can sometimes take up to one day until the sensitisation fully clears up.

For the exercises in this chapter, gentle activation is sufficient. As long as you can feel where you are tensing, you are working at a sufficient intensity level.

Exercise 1: Discovering Your Horizontal and Vertical Tension Lines

This fundamental exercise introduces the basic network within your body.

Lie on your back with legs straight and arms stretched out sideways, palms on the floor.

Begin with your right arm. Stretch all fingers so they bend slightly upward and backward—not forcefully, just enough to feel activation.

Let this tension travel up through your hand and forearm. Continue through the elbow, upper arm, and into the shoulder. You can try to move your head slightly to the left and let the tension extend to below the right jaw. Notice: you've just activated a horizontal tension line in the right side of your body.

Now stretch your left foot, pointing it like a ballet dancer. Feel how this creates a line of tension up through your calf, behind your knee, and along the back of your thigh. Let it continue into your hip and lower back. Let your left chest rise and feel your left cheek and forehead being pulled towards the top of the head. This brought a vertical tension line in the left side of your body to life.

Rest and observe. As with every exercise, check whether your body might need a few minutes to re-adjust before you continue.

Exercise 2: The Travelling of The Stretch Reflex

Lie on your back with legs straight and arms stretched out sideways, palms on the floor.

Build the tension in your left foot starting from the tip of your pointed toes and feel how tension propagates up to above the left eye as if a tension wave is moving up. This is the stretch reflex propagating through the tension line.

Let it travel back down to your toes again. This is the stretch reflex now running from top to bottom (instead of from bottom to top as it was before).

From this position, push your left shoulder outward whilst letting your head drift to the right. Feel how the tension wave runs out from your shoulders to your left fingers.

Move your head further to the back, let your right chest rise and let the tension propagate all the way to the toes of your right foot which will extend out.

To complete the sequence, push your right shoulder out whilst the head moves to the left. Feel how the tension wave runs out to your right fingers.

You have now experienced the stretch reflex running through a sequence of four tension lines (left vertical, left horizontal, right vertical, right horizontal).

Rest and observe.

Exercise 3: The Stretch Reflex in Full Flow

This exercise is about relaxing into the flow of the stretch reflex. Do not think of creating any tension in your body. The movements should be conducted with maximum relaxation of your muscle, like you do when gently shaking out your body after some physical effort.

Lie on your back with legs straight and arms stretched out sideways, palms on the floor.

Let the arms and shoulders move out sideways, alternating between the right and left side. Invite the head to join which will slightly move to the same side as the shoulder. It is best to keep the head movements small, as larger movements might cause dizziness. Let your hips move in the same rhythm and allow the legs and feet to move along in time to create a gentle, flowing movement of the entire body. Feel your body whether there are parts that are tensed and do not move with the entire body, this could be, e.g., your shoulders, your hips or your head. Intentionally move those parts for a little while to loosen them and then integrate them into the movement pattern of this exercise.

Enjoy the ease at which it flows when you allow the body to create a wonderfully relaxed and harmonious movement. You will notice when the mind tries to take control as the flow will be interrupted and tense. If that happens, simply start again and surrender to the flow. Observe how this flow is an intricate pattern of small tensions and relaxation waves washing through your body. This is the effortless, natural flow of the stretch reflex.

Once you have established a good flow, play around with it by gently speeding it up, slowing it down, making the movements slightly more or less intensive. Always make sure to not overdo it.

Rest and observe. Remember that the body might need a few minutes to re-adjust.

Exercise 4: The Stretch Reflex During Movement

In this exercise, you will be able to experience how the stretch reflex supports the movement of the body against gravity.

Stand in front of a table and extend your arms in front of you so that tips of the fingers touch the table.

Slowly bend forward and let first the fingers and then the palms touch the table. The elbows bend and naturally move slightly outward whilst the upper body moves further downward.

Once you are about halfway down, push yourself slowly back up. The fingers stay on the table whilst the wrist moves up. When the fingers move up, the tips of the fingers still touch the table until you give a last little push with the tips of the fingers before the hands lift off the table.

Repeat a few times until you get into a flow and can feel how the arms somehow start to push the body up by themselves. This is the stretch reflex responding to the stretch generated in the back of the arms and wrist when the body comes down.

Continue with one hand only and picture how this is the same as if you would be walking on your hand.

Don't worry if it feels as if it is you that voluntarily pushes yourself back up. The brain can take control and execute the movement deliberately, thereby overriding the stretch reflex. Or the brain can relax and let the stretch reflex control the movement. Over time you will learn how to tell the difference.

Rest and observe.

Exercise 5: The Four-Legged Experience

This exercise connects you directly to your evolutionary heritage.

Get on your hands and feet and make sure you bend your knees enough to lower your buttocks to the same level as your shoulders. This way your back is parallel to the ground as it is the case with e.g. horses.

Begin to walk slowly forward. Don't worry about doing it "right"—your body knows the built-in pattern of a four-legged walking sequence.

With each "step," a wave of stretch and contraction moves through your body. This is the same maintenance system that keeps four-legged animals free from chronic issues. You're experiencing millions of years of evolutionary refinement in action.

Pay attention to the diagonal connections: as your right leg moves forward in the air, notice how the left shoulder comes down and how the head slightly curls inwards: the top of the head comes down and moves to the left whilst the chin turns a little bit to the right. This is a diagonal tension line at work that originates on the right foot.

You can feel the horizontal tension lines when your right arm moves forward. Pay attention how a tension that originated when pushing your right foot continues into the right arm and extends the arm forward. This is a right horizontal tension line in action.

To make the four-legged walk easier, you can get on your knees instead of your feet. Everything will work the same, the only difference is that the tension lines in your legs will only be active down to your knees.

Exercise 6: The 72 Tension Lines

Stand in front of a table and extend your arms in front of you so that tips of the fingers touch the table.

Move down so that the palms of the hands touch the table. Feel the contact of all the fingers and the palms with the table. Bend both arms inward and feel how there is now more weight on the index finger and thumb, and a less intensive feeling of contact for the other fingers. Move the arms apart so that the main weight is on the little finger and feel how the main feeling of contact is now with the little finger. Move the weight a little bit inwards, so most of the weight can be felt on the ring finger and now even further inward so you can feel the most weight on the middle finger.

Lift your hands up and place the fingertips on the table. Begin moving up and down as in exercise 4. Observe how the main weight seems to rest naturally on the middle fingers at the beginning.

From the start, count along with the movement. After 14 times, the weight will have shifted to the index fingers. After another 14 times, the weight will be on both the index fingers and the thumbs together. Notice: since the thumbs are further back, you will still feel the index fingers next to the thumbs, even though the main weight would theoretically be on the thumbs only.

The thumbs and the little fingers each have an additional tension line on the outside. With these two extra lines, it will take 16 times to fully transition from the thumbs to the little fingers.

Continue the movement and observe how, after a further 14 times, the weight moves to the ring fingers and comes back to the middle fingers after a final 14 times.

Repeat and let the body take full control of the movement. You can reduce the range of motion and speed up the frequency. The body will continue to systematically move through all tension lines. Enjoy how the natural mechanism in your body is continuously shifting the weight from the outsides of the hands to the insides of the hands.

Rest and Observe.

You have just seen that it takes 4×14 and 1×16 times, i.e. in total 72 times to complete one round of the horizontal tension lines in the hands. The number of tension lines is the same for every type of tension line. Next time you go for a walk you can try and notice the same pattern with the vertical lines in the feet. If we let the body's pattern operate freely, the feet will gradually shift the weight from the little toe to the big toe every 72 steps of one leg.

Exercise 7: The 10 Layers

This exercise will let you explore the tension lines in more depth. You will move through ten layers of the vertical lines of the left foot.

Stand behind a chair with your hands or elbows supporting the body on the back of the chair. Put your left foot on the toe balls, toes on the floor and foot bending forward so that the bottom of the toe balls is stretched. Then rotate the knee slightly outwards and generate the maximum stretch on the little toe.

Now, let the body and the left knee slightly sink down and let it be lifted up again by the stretch reflex. Repeat the movement 72 times, at the end of which the weight will have moved over to the outside of the big toe. When you continue, the foot will tilt over to the little toe to start the second round.

Notice that the weight shifts slightly forward towards the tips of your toes. In the third round, it shifts all the way to the tips of your toes.

At the end of the third round, when the weight is entirely on the outside tip of the big toes, the foot and leg now move so that the foot no longer rests on the bottom side of the toes, but on the top side of the toes. You might need to move forward (or move the foot backwards) so that you can maintain a stretch with the foot now being pointed. The fourth round starts as always with the side of the little toe which is now being stretched whilst it is curled up. The tension now moves through the 5 layers on the top of the feet; the resting point of the foot will move with each layer further towards the top of the ankle joint. You might need to move continuously forward as the foot wants to tilt more and more towards the floor with each layer.

At the end of round eight, all five layers on the top of the foot are completed. With the beginning of the ninth round, the foot moves in an elegant half circle so that the foot is in a normal position on the floor again. With the next two rounds, the resting point of the foot moves somewhat forward again, and all ten layers will have been moved through. If you continue with an eleventh round, the foot will be on the toe balls again.

During the movements, you can feel that each layer is attached to a different bone in the foot, i.e., to the first, second, and third toe bones, then to the metatarsal bone (behind the ball of the foot), and finally to the cuneiform bones (slightly in front of the ankle joint).

Integration

These exercises have let you experience for yourself:

- The systematic nature of the intricate network of tension lines in your body
- The stretch reflex and how it operates in the body

You now have first-hand knowledge that the body operates based on a dense network of tension lines. It has become clear that the pathways along which the stretch reflex runs through our body are set by this network.

Part II: Physical Restoration

Chapter 4: Why We Have Physical Issues

Understanding why physical problems develop is crucial for resolving them effectively. The root cause is surprisingly simple: muscles become shortened and stay that way. But the mechanisms that create and maintain these shortenings reveal why conventional approaches often provide only temporary relief.

A muscle contracture—a permanently shortened muscle—develops when the nervous system maintains constant signals telling that muscle to contract. Unlike temporary tension that releases with rest or stretching, contractures persist because the underlying neural programming remains active.

Several factors create these problematic tension patterns:

Injury and Protection: When you injure an area, surrounding muscles contract to protect it. This protective splinting is helpful initially but often persists long after healing is complete. You might find after a knee operation that the muscles will not let you fully extend the leg as the knee area is still sore. However, thirty years later the leg muscles might still maintain the protective tension patterns from that long-healed trauma.

Repetitive Use: Any movement repeated thousands of times can create shortening in the involved muscles. Office workers develop shortened chest and neck muscles from hunching toward screens. Repetitive strain injuries in the forearm from using the mouse send people to seek help with the physician. Runners accumulate tension in hip flexors and calves. The muscles most used gradually ratchet shorter until they eventually become sensitised or restrictive.

Emotional Holding: Our emotional experiences directly influence muscle tension. Anxiety tightens the throat and chest. Anger clenches the jaw and shoulders. Grief collapses the chest and upper back. Whilst animals experience these tensions momentarily, humans often maintain them for years, creating chronic physical patterns from emotional experiences.

Postural Habits: How we sit, stand, and move creates consistent tension patterns. Favouring one leg whilst standing shortens hip muscles on that side. Slouching shortens the front body whilst overstretching the back. These patterns accumulate incrementally— invisible day to day but significant over years.

Compensation Patterns: When one area becomes uncomfortable or restricted, we unconsciously adjust our movement to avoid discomfort. These compensations create new tension patterns. A sore right knee leads to favouring the left leg, which tightens the left hip, which strains the lower back. Each compensation creates new problems whilst the original issue remains unresolved.

Modern Lifestyle: Our bodies have been optimized by evolution for varied movement throughout the day. Instead, we maintain fixed positions for hours—sitting at desks, driving cars, staring at phones. Without regular full-range movement, muscles adaptively shorten to these habitual positions.

This explains why everyone has physical issues to some degree. Life itself creates tension patterns. Every injury, every repetitive activity, every stressful experience leaves its mark in shortened tissues. These accumulate over time, creating the stiffness, discomfort, and limitation we associate with aging.

What makes these patterns particularly stubborn is that conscious stretching rarely resolves them. When you stretch a contracted muscle, the nervous system perceives threat and increases contraction signals to protect what it believes is an ‘at-risk’ area. This is why aggressive stretching often leads to increased tightness later—you’re fighting against the nervous system’s protective programming.

Traditional massage and manipulation can provide temporary relief by mechanically lengthening tissues, but unless the underlying neural patterns change, muscles quickly return to their shortened state.

The mechanism that created the problem—the nervous system—also holds the key to resolution. By understanding how contractures form and persist, we can work intelligently with our bodies rather than against them. The following chapters show how it is possible to identify and resolve these patterns in the body. They describe how the

signs of contractured tissue can be recognised, how the stretch reflex can be activated precisely where needed, and how muscles can be restored to their natural length. What seemed like permanent limitations will prove to be merely patterns waiting for the right key to unlock them.

Chapter 5: Working with Physical Symptoms

Discomfort is not your enemy—it's your body's precise communication about where restoration is needed. This chapter provides a possibility to work skilfully with physical discomfort, transforming it from something to avoid into a guide for restoration.

Understanding Discomfort as Information

Most of us have learned to fear discomfort, to medicate it, or to push through it. The Way offers a radically different approach: using discomfort as a teacher and guide. Each sensation can contain specific information:

- Sharp, localised issues often indicate a specific shortened muscle fibre
- Diffuse aching suggests broader areas of chronic tension
- Burning sensations may involve nerve signals due to compressed tissues

Approaching discomfort with curiosity rather than aversion changes everything. A chronic, debilitating ache in the shoulder can become fascinating rather than frustrating when you learn to decode its messages.

As a reminder, the exercises and the protocols of Part II worked for the author and might not be suitable for others. The disclaimer and the warnings at the beginning of the book apply.

Exercise 8: The Calf and Lower Legs

The calves are the easy place to work with The Process because the physiology, body position and movement patterns are simple and practically everyone has muscle shortening in the calves.

A note in advance: Immediately after a movement sequence like the one described in this exercise, the body often switches to a deep state of rest. No matter how long the movement lasted, the body will take about 4 minutes to go through this internal Process. During this time, the organism feels exhausted and tired in order to force the body to rest and allow The Process to run undisturbed. During this time, it can be helpful to simply close the eyes and sink into the rest period. After about 2 minutes, the body might suddenly straighten up and take a couple of deep breaths. The organism briefly feels better, yet the internal Process continues and it takes another two minutes until the body comes out of the break. Only then, the mind feels completely awake and present, and, lo and behold, neither tired nor exhausted.

Therefore: it is often helpful to keep going during the exercise. Still, stop and rest anytime you feel uncomfortable overall. For the author, the following approach worked which is by no means a recommendation to do the same:

- Continue with the exercise, even if something started hurting locally. The interpretation was that this was only a sign that something was about to be restored. When a muscle cramped up in between, it helped to stay in position, do nothing, not resist and let the cramp run its course. It was fine to not shake out the body after such a cramp but simply continue with the movements of the exercise as soon as the cramp had subsided.
- Continue, even if something started hurting in some other areas of the body. It seemed that these were just other parts of the body that were being activated in parallel and could be worked with at a later stage.
- Continue even if it felt strenuous in some other areas of the body:
 - Whilst continuing the exercise, it was helpful to check whether the load distribution across the four limbs could be improved to avoid one of the limbs getting overloaded
 - Otherwise, the strenuousness was seen as a misinterpretation by the brain. Given that each subsequent movement activates a slightly different

part of the involved muscle, it was possible to continue without the feeling of strenuousness increasing.

Starting position:

- Stand directly behind a chair and support yourself with your hands on the backrest. Now take a step back and place the foot with the calf that you feel more strongly just under a foot behind the other foot. Make sure that your weight is evenly distributed across all limbs. You can also lean on the chair with your elbows: the exercise takes 5-10 minutes...
- The rear heel remains on the floor, and you bend both knees until you feel a strong stretch in the rear calf. To do this, the angle between the foot and calf of the rear leg should be as small as possible.

Rocking:

- Rock at a rhythm of approximately twice per second. To do this, increase the stretch slightly further and allow the leg to spring back.
- The up and down movement should be approximately 5–10 cm.
- Make sure that your knee remains in a low position throughout the rocking motion to maintain a continuous stretch on the calf.

Changing the body position:

- Starting from the centre, move to one side whilst rocking. As you move to the side, the foot stays in its position on the floor, but starts tilting to the side of the foot. Move about half a centimetre further with each rocking motion. Adjusting the body position from the centre of the foot to the very outside corresponds to 36 rocking motions.
- If necessary, adjust your free foot to support the body, even crossing it over if it goes to the outside of your feet. If necessary, adjust the position of the chair as well.
- Muscle fibres that are affected by a contracture are likely to respond with some discomfort when they are activated. One

rocking movement is often enough to restore such a muscle fibre. It appears most effective to change the body position constantly, so that with each rocking movement a different muscle fibre is activated. Rocking on the spot is likely to cause unnecessary discomfort.

- It seems most efficient to always change the body position *in the direction where discomfort is being felt*, as this keeps the focus on the areas with contractures. Having moved through such an area and out of the zone of discomfort, it makes sense to change the direction and rock back in the other direction.
- When the body position reaches the outer edge of the movement range, it is time to change the direction and continue with the rocking movement in the other direction.
- During the exercise the location of the strongest sensations might change from the calf e.g. to the ankle or to the knee. In this case, the most affected tension lines in the calf have already been restored and are not the limiting factor in the movement anymore. The bottleneck is now higher up or lower down in the same set of tension lines. It is possible to continue the movement and shift the focus of attention to this new location, i.e. now working with the ankle or knee instead of the calf.
- Each change of direction activates the next layer of tension lines; there are five layers of tension lines in the back of the calf.

After the movement

- Sit down. You may need a complete break of 3-5 minutes as described above.
- The area you have already worked with is likely to tingle or feel wide and free. If you wait a moment and then start walking around, you will notice that something has changed and feels less constricted. Make sure to actively look for these positive sensations as they give you the motivation to continue working with The Process.
- It is likely that very soon some discomfort arises again in the area you worked with or even in some other area. The tension lines have been activated, and neighbouring or even

more distant muscle fibres are waking up, signalling that there are further contractures that can be restored. You can either work on them or do nothing. The discomfort is likely to go away on its own after about 15 minutes.

The Basic Protocol for Physical Symptoms

Here is a possible approach for working with physical discomfort:

Step 1: Locate Find a position or movement that makes the discomfort actually more noticeable—not overwhelming, just clearly present. If you have a lower back issue, this might mean bending forward slightly. With a stiff neck, perhaps turning your head to one side.

Step 2: Explore Slightly vary your position until you know which direction you would need to move to further increase the discomfort. Start to gently move your body not more than a few centimetres forward and backward around your starting position, where "forward" is the direction that increases the stretch on the affected area. The forward movement will require a small active effort; it often helps to breathe out during the forward movement. Let the backward movement happen naturally, just like a spring that recoils. The recoil is effectuated by the reflex tensions that respond to the slight increase. Develop a rhythm of rocking forward and backward about twice per second.

Step 3: Restore The forward movement creates the stretch, the reflex-driven muscle contraction that causes the backwards movement restores the tension line. One such rocking movement per tension line is enough. Slowly but continuously shift your body position, not more than maybe centimetre per rocking cycle. The purpose of this adjustment of the body position is to always move to the next neighbouring tension line with each rocking cycle. You will feel that the location of the stretching and tensing is moving sideways whilst the discomfort either increases or decreases. When it decreases, the movement is most likely leaving the affected area. In that case, start adjusting your body position slowly back in the opposite direction, again activating one tension line per rocking movement. Find a way so that the movement feels smooth.

Listen to your body. The body knows and it will tell you in which direction you need to twist and bend in order to reach any remaining affected tension lines. Instead of avoiding uncomfortable positions, it can be helpful to look for and move towards those spots in your body where remaining discomfort can be found. Moving through those spots can release the discomfort by removing the contracture tension line by tension line. Realise that by moving in the direction of the discomfort you are heeding the call of a tension line for restoration.

It might require moving through five layers to reach all the affected tension lines in either the front or the back of the body. Sometimes both sides are affected, and you will need to move through all ten layers. Each change of direction in which you adjust the body position will switch The Process to the next layer. Continue moving back and forth across the affected area until there are no tension lines left to cause discomfort.

Stop and rest.

Step 4: Review Feel how the area that you have worked with feels different now without the discomfort, typically freer, maybe tingling, maybe slightly burning. Often some discomfort comes up in a different place after one or two minutes, either close by or even in different body parts. This is often due to

- different segments anywhere along the same tension lines or
- neighbouring tension lines of another type

The newly arisen discomfort can be used as a pointer what to work with next. If you choose to have a break the discomfort typically subsides within about 15 minutes.

With this experiential foundation, The Process can be applied to specific physical issues or more to the point, the conditions can be created where the body can do what it's designed to do—restore itself.

Working with Different Types of Issues

Acute, Localised Issues (like a specific knot in your back): These respond well to the basic protocol. The more precise you can be in establishing the initial stretch, the faster the release.

Diffuse, Widespread Discomfort (like general back stiffness): For broader areas, work systematically. Start at one edge of the discomfort and apply the protocol. As that area releases, the pattern will shift, showing you where to focus next. Think of it like following a trail—each release reveals the next step.

Deep, Chronic Issues (present for months or years): Work with what's accessible today, knowing that each session might open up deeper issues. Resolving knee issues that had been there for decades required dozens of sessions over a couple of months, but each brought noticeable improvement.

Referred Issues (felt in one area but originating elsewhere): Sometimes releasing discomfort in your calf brings up issues in your ankle, or working with the neck activates your lower back. Realise that all areas are connected and what has just shown up unexpectedly might be the main troublemaker.

Important Principles

Trust your Body: Your body is a perfect, fully self-sufficient organism. Trust in the way it wants to move. The body knows.

Keep moving on: Don't forget to maintain the rocking movement and continuously adjust the body position, as The Process works via scanning through the tension lines. Rocking without adjusting the body position with each rocking movement might lead to a strain of the muscles involved.

Intensity Guides Pace: Severe issues require slower activation and more attention. Think of it as data processing. If there are lots of signals coming in, the brain will need more time and computing power to process all the data. So go slower and focus all your attention on The Process.

After some time of Process work, it might feel like the corresponding area needs a break. If you would like to continue the session, simply choose maybe two other areas of your body that you would like to work with. By the time you have worked on the other areas, the first one will most likely feel ready to start again. With such a rotation, longer sessions become possible.

The Iceberg phenomenon: When you take the tip of an iceberg off, the iceberg isn't gone. Another part of the iceberg that was below the water will now become visible. Same here: as primary issues resolve, previously hidden contractures often surface. Welcome these—they indicate the opportunity for deeper restoration. Each release brings you closer to natural alignment.

Expect Non-Linear Progress: the restoration rarely follows a straight line. When finding the right access there is fast, immediate release. On other occasions, an affected tension line remains elusive for quite some time until you identify the often unusual position that generates the release.

Patience pays: Major issues can require multiple sessions, but each brings noticeable progress. This is often the case when the range of motion is initially severely restricted.

Keep practicing. Each time, you may notice new sensations or connections. This growing awareness is the foundation of mastery of The Way.

Integration with Daily Life

The beauty of The Way is its accessibility. You can apply these techniques:

- During work breaks
- Before sleep to release the day's stress
- Upon waking to address morning stiffness
- Immediately when new issues arise to prevent chronic patterns

Over time, you develop an ongoing dialogue with your body. Remember: you're not fighting against your body or forcing change.

You're creating conditions where your body's own power can restore balance. Each successful release builds confidence and deepens your understanding of this remarkable mechanism we all possess.

Chapter 6: Case Studies and Practice Benefits in Physical Restoration

This chapter shares stories of transformation—both from my own journey and from others who have worked with The Process. These experiences illuminate the practice's potential whilst offering practical insights.

Case Studies

Quick fix for back ache

Peter, aged 58, had a latent discomfort in the middle back occasionally coming up seemingly at random. He used the exercise that works on the vertical lines in the back (see Chapter 7). The first time on the way down, he experienced increasing discomfort when the maximum bend was in the middle back. As he continued, it eased but came up again a little bit lower down in the back. On the way back up, similar discomfort was experienced. He then had a few minutes break. When he restarted, there was no discomfort anymore the first time going down and up again (as the first two layers had already been restored). During the next two down and up movements some discomfort was again noticeable. After that the discomfort had fully gone and even several days later, the back issues had not returned.

The Twenty-Year Ankle Legacy

In my mid-twenties, I ruptured my Achilles tendon playing squash. The injury healed, but thirty years later, I still experienced persistent tightness in my right leg. I had to reduce my jogging distance and introduce at least two rest days. If I did slightly too much, the calf would close up and I had to stop exercising for about five weeks. Traditional stretching provided temporary relief but never resolved the underlying tension.

I used The Process during a few sessions on the calf and resolved the issue. What struck me most was realising how with quite simple movements the entire calf became totally soft again, after having been

hard to the touch for the longest time. Now, the limitation to jogging is at last the fitness gain and no longer my calf closing up.

The Shoulder Revolution

My right shoulder and back had bothered me for over a year. I'd stopped playing tennis and swimming due to persistent discomfort, even computer work aggravated it. Multiple therapists had worked on it with limited results.

The relief happened over several weeks. First came the release of all the muscles in the shoulder joint going round and round the joint in several layers. Soon, the shoulder blade movement in the back became the focus of attention. Then it moved to diagonal and vertical lines in the back with contractures from halfway down the back all the way up to the neck.

It took a lot of persistence and not giving up. The most remarkable aspect? Not only did the discomfort resolve, but my shoulder mobility exceeded what I remembered from my youth. I am reminded of the transformation every day when turning my head backwards whilst reversing the car which is suddenly easy and natural again.

Reclaim your life

I love this process. It has brought me so many benefits, not only the benefits of everything no longer hurting on a permanent basis but the secondary benefits of no longer having to do avoidant movements such as going down the stairs extra carefully so my knees don't hurt. I realise that these avoidant movements were actually causing further tensions. For the first time in a long time, I'm actually doing things normally again. The beauty of this method is that I can now deal with any issue- there and then - so I am really getting to know my body and getting rid of so many small issues that I had just become accustomed to. It's unbelievable and actually a lot of fun, thinking about what's going to come up next.

Paradoxically, I'm waiting longer and longer for the next thing to show up. That alone makes such a difference as I feel I am in the

driving seat again. I feel like I am becoming friends with my body instead of being scared of it or annoyed with it.

I have come to realise that my body is actually just the messenger. It has opened up a whole new level of communication between me and my body and a whole new level of self-awareness, self-love and connection.

I initially started with my knees but as I became familiar with The Process, I realised that I could actually do it any time of day on any single part of my body. I've even started doing it at night whilst I'm half asleep as I wake up noticing that I feel sore from sleeping in a funny position. I just deal with it there and then and it doesn't even disturb my sleep. I've also learned that I can use it for headaches by massaging various points on my face in the same way. This method is simple and it works. I would recommend it to anyone with chronic issues.

Straightening out the toes

I had the fourth toe and the little toes curling in for the longest time. The big toe started to come in a bit, too and the second, third and fourth toe were somehow pulled upwards. For three days I worked in total for about 5 hours with releasing the toes in the left foot. I deliberately did not work on the right foot to be able to tell and feel the difference.



Before



After in total 5 h
of Process work
on the left toes

I noticed that walking with the left foot became vastly different. The fourth toe and the little toe have started to become actively involved during walking. I could tell how in comparison the toes on the right felt like tied up and the right foot felt actually shortened on the outside.

Walking and Running Transformation

One of the most profound practice benefits involves how we move through the world. Both walking and running can become expressions of the stretch reflex rather than effortful activities.

Allowing the stretch reflex to guide the movement completely changes the experience. Instead of pushing yourself forward, you can let each step create a natural stretch that reflexively propels the next movement. Walking becomes a flow, each footfall creating a harmonious wave of tension through the body.

Running can transform quite dramatically. By focusing on letting the body move through the tension lines, the position of the body continuously changes during running. It is best learnt in stages as follows:

- Notice how the feet gradually tilt from running on the outside of the foot to running on the inside of the foot during 72 times that one foot touches the ground. Once the twice 72 steps are completed the feet tilt fully back to the outside of the foot within a couple of steps. When exploring this movement in isolation, the legs start in a bow-legged gait and move through a central position to a knock-kneed gait.
- Once you can feel this natural oscillation, let the feet not only tilt but as well rotate. When the feet are on the outside line, let the toes point outwards. This is the natural position. As you continue running, the position of the feet slowly changes to the toes pointing inwards until the feet have reached the innermost tension line. With the rotation, the typical bow-legged and knock-kneed appearance is resolved. At the same time as the foot rotation, let the back and neck move as well: during the outward rotation, the back is arched and the body is erect, during the inwards rotation, the back bends forward and the head starts lowering.

- In a third step, notice how the body position oscillates from the heels to the tips of the toes and back each time the ten layers are being moved through, i.e. during 720 steps of one foot.

Carry out two runs for each stage. During the first run, continuously count the steps and learn the natural body movement. During the second run, stop counting, simply feel every ten to fifteen steps which position of the body is natural and focus on running with a relaxed attitude of letting the body run rather than controlling how the legs push themselves off the ground: let the body find the optimum mechanics. Running turns into a gentle up and down rocking with each step. Initially, there might be discomfort that arises and passes again as affected tension lines are being moved through. Let the stretch reflex do its work and the discomfort will dissolve. During the first stage, the discomfort will be more in the legs. During the second stage, make sure to relax your back as well into a vertical rocking movement and thereby initiate release action in the back and abdomen. While running simply observe how the discomfort signal travels through the body with each step. When running like this, monitor the heart rate and slow down as much as needed to stay within your usual range.

Your body is likely to not get worn out by running anymore. Your muscles and tension patterns will release, running much longer distances is suddenly possible, not through increased fitness but through mechanical efficiency.

Immediately after your runs, sit down and let your body fully sink into the 3-5 minutes rest period during which the body goes through an inner vertical loop, down and up through head and torso twice. Do nothing and wait until the organism re-emerges. When you get up after this rest period, you will notice that there is an unexpected ease of movement even after a long run.

You can even further enhance the effect of running in line with the stretch reflex by:

- Starting to loosen your hands and arms and let them join the continuous rotational movement. As the feet rotate outwards, the hands open up and vice versa.

- Focusing your attention on the movement when each leg is being pulled forward and letting the stretch reflex operate freely during those phases, too. This will contribute to releasing the psoas muscle and increase the flexibility of the groin area.
- Loosening your throat and palate area and letting the inherent rocking movement of running release inner segments of the tension lines. With advanced sensate clarity it is possible to feel how the pattern is moving through each of the then layers in the head and throat at all attachment levels (see the description of the “very bottom”, “bottom” and “middle” level of the vertical line anatomy in Chapter 22 of the Appendix)

The key insight: When we move in harmony with our tension line architecture, movement maintains and restores the body rather than wearing it down. Four-legged animals know this instinctively. We can relearn it consciously.

Note: After jogging like this for a few months and continuing with almost daily Processing, the pattern changed from 72 to 52. It might well be that for some people the initial pattern is 52 right from the start or even 37 (more on why these numbers in chapter 24). Sometimes the pattern can move two lines forward and one back so that it takes overall three times as many steps to move through all the lines. Simply be open to discover how it works for you, even though all people who have tried it so far have experienced the pattern at least initially with 72 steps.

Unexpected Benefits

Beyond resolving specific issues, you will notice further improvements:

- **Enhanced flexibility:** Not the forced flexibility of aggressive stretching, but natural, sustainable range of motion as tissues return to optimal length
- **Better sleep:** Bodies free from chronic tension rest more deeply
- **Increased energy:** Less energy wasted in order to maintain unnecessary tensions means more available for life

- **Youthful movement:** a feeling like you're moving in a younger body—not through denial of ageing but through restoration of natural function

These stories represent just a fraction of what's possible. Every body carries its unique history of tensions. Whether you're dealing with recent discomfort or chronic issues that seem permanent, the same principles and practices that transformed these lives could work for you. Even decades-old patterns can resolve when given the right conditions. The body's wisdom, once accessed, continues to guide you toward ever-greater freedom and ease.

Chapter 7: Practical Techniques for Individual Issues

In this chapter, it is tacitly assumed that the Basic Protocol of chapter 5 is being followed, even if sometimes only the initial set-up is explained.

Back (I): Stand straight, keep your legs apart just slightly more than the hips, let your hands hang down loosely in front of your body. Bend your neck forwards to tuck your chin in and let the reflex raise the head again. Continue this nodding movement and let the flexion point in your spine move downwards slowly (one vertebra with every four times nodding/rocking). When you reach the bottom of the spine, the hips start rotating and the arms move through the legs pointing backwards. At some point the movement turns around. Let it travel back up vertebra by vertebra until standing up straight again. This technique activates the mid-way attachment points of vertical lines along the spine.

Back (II): Stand up, hold the arms up pointing sideways. Put one foot out in front of you firmly on the ground. Move the other foot back whilst your upper body turns sideways. Continue to rotate the upper body until you feel a stretch. You can move the back arm higher or lower to find the position that creates the biggest stretch. Start rocking by slightly increasing the rotation and then let the stretch reflex rotate the body back. With each rocking let the body twist slightly more and let the head lean slightly backwards to move through the tension lines. Reverse the direction to start moving through the next layer, etc. This routine activates the diagonal lines in the back.

Neck: Sit upright, turn your head to one side. Put the hand of that side on the back of the head and pull the head down sideways until you feel the stretch. Start rocking by increasing the stretch a little. Whilst rocking, tilt your upper body to the side of the hand to start moving through the tension lines.

Neck, arms and back (I): Hold one arm up sideways, stretch your fingers out. Start slowly turning your hand back and forth as if you are screwing and unscrewing a light bulb located to the side. Start

moving your head naturally with it. As you turn the hand forward, the head curls in as if it is looking at the floor in front of the arm. With the hand twisting backwards, the head moves to look back to the sky across the opposite shoulder. Choose either of the two positions depending on where you feel more tension. Move in and out of the maximum rotation and breathe in synchronisation with the movement. With each breath move the arm slightly upwards or backwards and look for positions with the remaining discomfort.

Neck, arms and back (II): Stand up and hold one arm up vertically. Stretch the middle finger upwards, more than the other fingers, rotate the hand inwards. Move in and out of the maximum rotation, breathe in synchronisation with the movement. With each in and out-breath make two small steps to slowly turn the whole body towards the side of the other shoulder. Start counting the steps of one of the two feet - so only every second step. Count until 280 whilst the body continuously rotates. You can support the vertical arm with the other hand if needed or stand under a doorway and lean the vertical arm against the wall above the doorway whilst the body rotates in the doorway. This way you will move through all 140 diagonal tension lines of the middle finger. Rest and feel how the back is still activated. If needed, repeat with any of the other fingers stretched out highest.

Chest (I): Hold your arms up sideways, pull the arms back so that shoulder blades move closer together and the chest comes out. Although the stretch is in the chest, you might feel some of the discomfort in the back. Breathe through your mouth. Start rocking by moving the arms further backwards whilst breathing out. Always breathe in whilst the arms bounce back forward. Move through the tension lines by tilting your head and upper body backwards. Slowly come back up again to move through the next layer and start bending forward until turning around again, etc. With this approach you move through the horizontal lines in your upper chest.

Chest (II): Roll your shoulders backwards. Stop when you have reached the backmost position. Breathe through your mouth. Start making mini shoulder rolls whilst the shoulder is in the backwards position. Breathe out audibly whilst your shoulders move backwards and downwards. With each roll, move the shoulder blades closer together and move yourself slightly backwards. Move through all five layers. Here you are moving through attachment points of the vertical lines in the middle of your chest.

Knee (I): Many knee issues stem from shortened muscles above and below the joint. Stand behind a chair, move the knee you want to work with slightly forward and the other leg a little backward. Evenly distribute the body weight across both hands and both feet. Move your knee into a position where you can feel the discomfort. Then push the knee further down with your body weight and let it respond with the stretch reflex. Whilst rocking, move across the tension lines by leaning the body to one side. Ultimately the sideways movement can go as far as tilting the foot fully onto the side of the big or little toe. This activates the vertical lines in the knee.

Knee (II): Turn the foot of the leg you are working with slightly outwards and rotate the knee inwards. This will activate a diagonal line. Move your knee into a position where you can feel the issue. Whilst you let your body weight push the knee further down, let the knee twist further inwards at the same time. Whilst rocking, move across the tension lines by leaning the body to one side.

Hallux Valgus: when well developed, there can be up to three muscles that need restoring:

Flexor hallucis brevis (lateral head): pulls the left side of the bottom of the toe ball joint backwards in the sole of the feet. Shortening of this muscle starts the deformation. Put your weight on the big toe of one foot and go across the tension lines between the second toe and the middle of the big toe.

Extensor hallucis longus: runs in the shin and pulls the top of the big toe back. This muscle will intensify the deformation once it has started. Put your pointed foot quite far behind you and place the toenail of your big toe on the floor. Find the right stretch position by trying to pull your big toe up against the stretch and feel the muscle in the shin.

Adductor hallucis: runs in the side of the sole and pulls the big toe towards the back. Once the Hallux Valgus has started, shortening of this muscle will increase it. Put your weight on the toe balls but more oriented towards the back. Twist the knee inside until the weight activates the outermost tension lines in the big toe.

Morton Neuroma: once you find the right stretching position the discomfort could be resolved within two to three sessions with a total

processing time of two hours. Stand behind a chair with your hands supporting the body on the back of the chair. Put the affected foot towards the back, toes on the floor and foot bending forward so that the bottom of the toe balls is stretched. Then rotate the knee outwards and downwards to generate a maximum sideways stretch on the toe ball joints of the third and fourth toe.

Any other individual issue: there are several ways to find an effective starting position

- Let your body tell you: move your body until you experience a clear signal of discomfort
- Look at the way a specific part of your body deviates from a natural alignment. Imagine in which direction a rope or string inside your body would have to pull in order to maintain the deviation. There will be a shortened muscle playing the role of the rope. Stretch this muscle by finding a position that would extend the imagined rope. You might need to move your body further than you think but once the extension is sufficient the shortened muscle will become noticeable.
- Ask a medical professional or an AI app for the names of the muscles that are shortened related to your condition. For each of the muscle names given, ask a medical professional or search the internet for videos on how to best stretch these muscles. Try out the stretching positions shown to find the stretch that results in a noticeable response from the contractures. Use this as the starting point for your restoration process.

Part III: Going Deeper - Emotional Restoration

Chapter 8: How Emotions Actually Work

The discovery that emotions are physical sensations generated by muscle tension patterns fundamentally changes how we understand our inner experience. This chapter explores the physical basis of emotions and reveals how our emotional life is inseparable from the state of our muscular system.

For the purpose of this chapter, any discomfort that is not related to physical movement or skeletal function will be included when talking about emotions. This refers to headaches, nausea, indigestion and others. While these ailments are often the consequence of emotions, they are not usually called emotions per se. It will become clear that they share similar characteristics and can be resolved in the same way.

The Physical Reality of Emotions

What we call emotions are the sensations generated by tension patterns of muscles in the body. When we say we feel angry, sad, happy, or afraid, the word "feel" is to be taken literally – we feel the sensations created by specific patterns of muscular tension. This is the underlying mechanism of emotional experience. When we have issues in our limbs and back, we call it a physical discomfort, when we have pain in our torso, throat and neck the mind labels it as emotion. Sometimes, the tension underlying an emotion becomes stronger and more clearly noticeable. Above a certain threshold, the mind will change the label and call it physical discomfort, e.g. a stomach-ache.

The body has three principal areas where the emotional tensions manifest:

1. **The torso (in front of the spine):** This is where we experience what we typically call emotions - the feelings in our chest, belly, and throat that we associate with emotional states.

2. **The throat, jaw and neck:** This area is often activated at the same time as the torso to create individual tension footprints for each shade of our emotional bandwidth.
3. **The head and skull exterior:** Mental and psychological tensions manifest here, often experienced as diverse types of headaches or pressure sensations.

The nature of the sensations that we experience is a mixture of two effects. One effect is a direct discomfort of the muscle itself. The other effect is the indirect effect from areas surrounding the muscles that are affected.

The direct effect is the same mechanism as with physical issues. We feel the tension of the muscle itself. Examples are the experience of visibly expressed anger when the throat muscles tense or when there is a stinging, clearly localised headache.

The indirect effect manifests as fuzzy broad sensations that are hard to pinpoint. We don't feel the muscles themselves, but we feel the increase or reduction of pressure in the area surrounded by the tensed muscles. Fear can be felt as a constriction in the chest, sadness maybe as a heavy stone in the abdomen. Here, chest muscles and muscles on the side of the abdomen contract and we feel the pressure on our lungs and intestines. Nausea is caused by muscles contracting on the side and on top of the stomach. As the pressure on the stomach increases, we feel sick and the body might even try to create more space by vomiting.

Positive emotions have both components, too. Happiness has a strong direct element when the muscles tense that create a smiling face. Pleasurable, tingling sensations at the top of the head towards the back are indirect sensations from areas where suddenly the pressure is released. Calmness and relaxation are correlated to indirect sensations being received from all over the body.

Identifying Emotional Patterns in the Body

Different emotions consistently appear as patterns with contributions from various body areas in head, throat and torso. It seems that the patterns are universal. However, every individual person responds to a specific situation with a particular activation of those patterns. Sadness can sometimes be most prominent in the throat, sometimes in the eyes, sometimes in the abdomen. So, if a person is asked where

they feel their sadness in general, the answer is not predictable. However, when asked how the sadness feels in a particular area, e.g. the sides of the throat, the answer will usually be the same.

Emotions tend to impact us most when the experience is dominated by sensations coming from the torso. It seems that there is a general vertical sequence where the torso components of emotions are located:

Anger: Often presents as tension in the jaw, neck, and shoulders.

Fear: Typically manifests in the back of the throat and in the back between the shoulders. May include sensations of hollowness or gripping in the solar plexus.

Frustration: in the throat somewhat lower than fear, often accompanied by a downward pressure on the chest

Misery: exhibits less pressure on the chest than frustration, while the feeling is further to the back of the chest and somewhat lower than frustration

Anxiety: Usually felt as tightness in the chest, the sensation might include difficulty breathing deeply or a feeling of constriction around the ribs. The throat might feel hollow and very low.

Disgust: pressure building up around the kidneys while the throat is pulled sideways and down

Sadness: deep sadness often shows up as heaviness in the abdomen behind the navel, combined with some activation in the throat area

Fear of death: probably the strongest of all emotions, it is rooted at the very bottom of the spine, oriented towards the back

Understanding Needs Through Physical Sensation

What we call "needs" - our drives for connection, safety, accomplishment - are actually related to muscle tensions pulling the front of the body inward. When they're excessive, we feel driven by unmet needs. When they are fulfilled, we experience a wonderful sense of relief which are the pleasurable sensations following the tension release of the same muscles. These sensations can become amplified when the antagonistic muscles in the back tense at the same time, further widening the front of the body.

This explains why unmet needs can create physical discomfort. We literally feel "pulled" towards certain goals, certain people or changes in our lives. Fulfilling needs brings physical relief and relaxation.

Just like emotions, needs have particular locations in the torso. Simply imagining that a need is fulfilled can call up the characteristic feeling in the body for each need. While the exact order might be experienced differently from individual to individual, the order going from the throat downwards to the bottom of the spine is typically: lightness, kindness, generosity, gratitude, affection, relaxation, to have a place or to matter, connection, life, joy, and finally sexual desire. Further needs are located going from above the throat to the top of the head: clarity, learning, growth and creativity.

The Flywheel of Life

The location of needs above and below the throat creates what can be called a "flywheel of life" - a continuous cycle of tension and relaxation. This flywheel sustains our basic functioning but also creates the patterns we experience as emotions.

The throat area plays a crucial role in this system, almost like a switch between different modes of being. When the need for growth and achievement is activated, the head area tenses up and with it the throat is tensed upward. Emotional signals from the torso are dampened at the same time.

After a prolonged period of the need being activated, the tension becomes uncomfortable. The body will want to relax the tension in the head. As the upwards pull on the throat reduces, the stretch reflex will contract the muscles that pull the throat down and with it needs that are located in the body will become noticeable. This could be the need for relaxation or for connection. Once the throat was in the downwards position for some time, this position will become uncomfortable, and the tension will move to the head area again.

In that way there's a natural oscillation between head needs and torso needs, between wings and roots, between mind and heart. This is the flywheel of life.

The Attachment Style Connection

Different attachment styles correlate with specific tension patterns:

- **Avoidant attachment:** The throat is tensed upward, reducing the impact of emotional signals from the body. This creates the characteristic emotional distance whilst increasing the tendency to focus on specific goals.
- **Anxious attachment:** The throat is more open to body sensations, leading to heightened emotional reactivity on the one hand and natural inclination to building empathic connections on the other hand.
- **Secure attachment:** A balanced throat position allows for appropriate emotional responsiveness together with a solid orientation to complete the tasks at hand.

How Emotional Sensitivities Develop

Our individual emotional patterns - why certain situations trigger us while others don't - are determined by our unique tension patterns. These patterns develop through life experiences:

- **Injury and protection:** Physical or emotional injuries cause surrounding muscles to contract protectively, creating lasting patterns
- **Repetitive experiences:** Repeated emotional states create habitual tension patterns
- **Early life experiences:** The tension patterns formed in childhood become our baseline emotional landscape

A person with chronic tension in the chest area might experience persistent anxiety. Someone with tension patterns in the belly might be prone to loneliness or depression. The shoulders often hold patterns related to responsibility and burden.

The Challenge of Direct Emotional Control

Understanding emotions as physical patterns explains why trying to control emotions directly through willpower rarely works. You cannot think your way out of a muscle contracture. The muscle must physically release for the emotion to resolve.

Current approaches to alleviate emotional stress like positive thinking, mindfulness, psychotherapy or simply time out are all valuable and helpful to reduce the tension in the muscles that cause the symptoms.

However, these approaches are typically quite a slow process. In addition, they leave the more entrenched contractures that are behind our most ingrained behavioural patterns and traumas untouched. As soon as we find ourselves in more challenging situations, the contractures are activated again and again and we find ourselves quite powerless in our attempts to change unhelpful reactivity.

Practical Implications

The new understanding of emotions transforms how we approach emotional well-being:

1. **Emotional issues can be resolved:** Like physical discomfort, emotional discomfort signals specific shortened muscles that can be released.
2. **Emotions aren't mysterious:** They follow predictable physical patterns that can be mapped and addressed.
3. **Integration is natural:** As physical patterns are released, emotional well-being improves automatically.
4. **Prevention is possible:** By learning how to fully release new emotional tensions as they come up, emotional resilience develops naturally.

Emotions will not be eliminated. They remain very welcome pointers that help us to assess any situation we find ourselves in. What is resolved is the chronic emotional tension from events in the past that could not be released at the time. The revelation that emotions are physical patterns doesn't diminish their importance. Instead, it provides a clear, practical path to emotional freedom through the body's own restorative mechanisms.

Chapter 9: Working with Emotions

Now that we understand emotions as physical tension patterns, we can apply the same principles used for physical discomfort to emotional discomfort. This chapter provides practical methods for identifying and resolving emotional patterns through the body.

Emotional work with The Way follows a similar mechanism as physical restoration:

1. Locate the physical sensation of the emotion
2. Allow the muscle creating that sensation to tense
3. Let the stretch reflex restore proper muscle length
4. The emotion resolves as the muscle is restored

The key insight: you don't need to understand why you feel an emotion or where it came from. You simply work with the physical sensation underlying the emotion. The same stretch reflex that addresses physical contractures can release emotional patterns. When an emotional muscle pattern goes through proper tension and release, the emotion can literally dissolve. This isn't suppression or bypass - it's the resolution of what an emotion really is.

Be reminded that any exercises and descriptions given below are not necessarily suited for others, even though they have worked for the author. The Disclaimer and the Warnings at the beginning of the book – in particular, the Additional Warnings for deeper restoration - apply, as do the Essential Guidelines at the beginning Chapter 3.

Exercise 9: Explore Emotional Tensions

Sit on the edge of a chair with your spine straight but relaxed.

Artificially create a yawn. Notice the sensations yawning creates. There is tension on the sides of the chin, there is tension around the nose, there is tension inside the head just behind the nose and finally there is tension in the back of your mouth, right at the back-end of the soft palate.

Now try a suppressed yawn. The tension around the chin and the nose are much weaker, the ones behind the nose and at the end of the

soft palate stay. Let go of the tension behind the nose so that only the tension at the end of the soft palate remains. Hold it for about one minute and then relax the tension.

Imagine a strong feeling of disappointment or sadness and squint your eyes slightly as if you tell yourself, "I don't want to see this". While you may feel the emotion in several places in your body, focus on feeling the tension in the area above your cheekbones, in the corners of your eyes, and at your temples. Then let the tension weaken somewhat while still feeling it. Hold it for about one minute and then relax the tension.

Imagine that you suddenly get a little frightened which causes a short in-breath through your mouth and the breath to momentarily stop. Feel the slight sensation in the back of your throat which actually is a muscle that has tensed. Keep the mouth open and maintain the tension of the little fright while you start breathing again. Then let the tension weaken somewhat while still feeling it. Hold it for about one minute and then relax the tension.

Go back to suppressed yawn, feel the tension on the back of the soft palate. Then let the tension weaken somewhat while still feeling it. Start moving your head from one side to another, maybe twice per second. A few centimetres are enough, you might get dizzy if you move it too much. While the head is moving, pull the sensation at the top back of the gum down to your throat. You will notice that the tension is now moving to the back of the throat.

Continue moving your head and pulling the tension down. Let it travel into your chest and further down all the way to the bottom of the spine. Once it has reached the bottom, let it come back up to the chest, to the throat again, to the back of the soft palate. Let it continue up past your temples and to the top of the head. It will then turn around and make its way down again to the top of the gum.

You have just experienced moving through two inner layers (one down, one up, and a third one at the end coming back down to the throat) of horizontal tension lines.

For those interested in the tension line structure: it takes two head movements to one side to move from one line to the next, so it takes 144 head moves to one side to run through one layer from top to bottom.

Rest and observe any sensations in your torso and head. There might be areas that move into your awareness, there might be some continuation of faint inner tension movements.

The Basic Protocol for Emotional Symptoms

Addressing emotional issues needs a slightly modified approach compared to working with physical symptoms. With emotional issues there is often no obvious stretching position that would lead to a defined starting point for The Process. In addition, emotions are often experienced as a broad, fuzzy feeling more than defined, localised point.

The protocol below often leads to intensive physical processes. Once the restorative mechanism has been initiated, the body might respond with surprising determination. Be open to let the body guide you through what needs to happen. Nevertheless, check continuously whether you feel generally well and whether your mind can maintain the clarity that there is a physical release taking place. The latter is essential to prevent the mind from potentially interpreting the experience as emotionally overwhelming. Refer to the Warnings sections before starting with the emotional protocol.

Step 1: Locate Connect yourself to the emotion that you want to work with. If needed, think of a specific situation in which you recently experienced the emotional reaction. Notice in which area of your body you can feel the emotion. It could be in the chest, in the stomach, in the back of the neck, in the throat, etc. If you are not clear about the location, put your hand on your body and move it to the position where it feels most appropriate. The body knows and the hand will show you the location of the emotion.

Step 2: Activate Tense the entire area quite strongly (maybe 8 out of 10) for about 10 seconds and observe whether you can feel the emotion more clearly now. You are likely to notice a more localized tension related to the emotion. Maintain the intensity of the tension and start rhythmical, quite intensive breathing with your mouth open at the rate of about one to two in- and out-breaths per second. The natural tensions in the body, created by the breathing, increase the stretch on the emotional muscle tissue enough to generate stretch-

reflex responses in those muscles. Experiment: sometimes the stretch is built during the in-breath, with other tensions it is built during the out-breath.

Step 3: Release Continue breathing and let the location of the tension move slightly with each breath. It can move in all directions and often changes direction during its route through the body. Let your upper body move with the breath, this can involve your body curling forward and downward with each breath, or the head and neck tilting backwards and sideways. If it travels downwards, let it travel as far as it wants. It might start pulling the stomach in or your body might start bending forward. The tensions might become quite strong, the breath might become audible, the muscles might pull strongly on your throat and face. That can be part of the body resolving the contractures of the muscles in that area. Eventually the tensions typically subside and breathing returns to normal. Rest and observe whether your body needs a few minutes to re-adjust.

Step 4: Review Observe how the area that you have originally started from feels different now. Typically, it feels freer, maybe there is tingling, maybe it feels slightly burning. In case there is still some fuzzy discomfort or pressure left, there are further tension lines that have not been restored yet. Repeat the exercise until the emotional discomfort is resolved or stop if it feels better to have a break. If you have a break the remaining sensation will subside within about half an hour.

Special Considerations for Emotional Work

1. **Emotions may intensify before releasing:** the sensations often intensify during The Process work. Stay clear about the fact that it is physical tensions which are increasing as expected. This mental clarity and non-reactivity are key to avoid emotional overwhelm.
2. **Dizziness:** For some people, the intensive breathing can cause symptoms of hyperventilation. Should dizziness arise and/or hands and feet start to tingle, slow down the rhythm of the breathing or pause altogether until the symptoms disappear. The Process continues to operate even at a very

slow rhythm; it will simply take more time to move through the tension patterns.

3. **Physical symptoms:** Nausea, temperature changes, or trembling can occur during emotional release. These are likely to pass once the pattern releases. If nausea becomes disturbing, stop Processing. If the overall well-being allows, it is possible to address the nausea directly: sit upright, arch your back and push your upper stomach out, breathe in rhythmically into your upper stomach. This will tense and relax the muscles that press on the stomach and are likely causing the nausea. Let the tensions go lower and higher across the area of the stomach.
4. **Continuation:** our emotional tension patterns are located in segments of the tension lines that span the entire body. As you start working with emotions, sometimes the centre of the tension moves to the neck, back, shoulder, hips or even to the limbs. Simply continue with the slight rocking generated by the breathing, let the body move in whichever way it wants to move and release the physical tensions. Everything is interlinked and the influence works in both directions: emotional tension can trigger physical tensions and vice versa.
5. **Integration time:** After releasing a significant emotional pattern, allow time for your system to adjust to the new state.
6. **Multiple sessions:** Deep emotional patterns may require repeated sessions. The emotional protocol is not as systematic as the physical protocol and often only a few of the affected tension lines are being restored when the tension travels through the body. Each session will restore further tension lines.
7. **Varying the tension level:** As you gain experience, experiment with varying the tension level of Step 2. You might find that a lot less activation is required. Sometimes Step 2 might not be needed at all and you can go straight to Step 3.
8. **Experiencing the Qi:** Sometimes the head or your body starts tingling during or after the exercise. Without touching the body, put your hands next to your body where you

experience the tingling. Slowly move your hands down towards your feet and imagine you are pulling the tingling down at the same time. Observe how the tingling moves along with the hands. Change the direction of the hand movement when the tingling will not move any further and let the tingling travel up to the head. You are experiencing a broad, low-level manifestation of The Process which is called the flowing of the Qi in Chinese tradition.

As mentioned before the same protocol works for other issues which are not caused by the physical strain from repetitive motion or over-exercise. These include for instance headaches, nausea, stomach-ache, diarrhoea, sore throat or dry cough. It is amazing how many ailments appear to be rooted in muscle contracture. It can become a continuous journey of discovery to explore which issues can be resolved in which way.

You are now ready to open a new chapter in your life in which you can directly deal with emotional and physical discomfort as they arise. From being at the mercy of often inexplicable suffering, you are learning to step into your own power. You're learning to create conditions where your body can do what it's designed to do—restore itself to its natural state.

Chapter 10: Case Studies and Practice Benefits in Emotional Work

Real transformation happens when the understanding of emotions as physical patterns moves from theory to lived experience. This chapter shares stories of emotional restoration through The Way, illustrating how tangible shifts are possible when we address emotions at their physical root.

Frustration

Things weren't going the way I wanted them to go. I had done everything I could, but I was dependent on other people. There was this feeling of frustration that was not subsiding. My mind was scrambling for ways to ease the feeling. I was considering going for a walk or maybe better eating something. I suddenly became aware of how I was trying to find ways to avoid the feeling and remembered the direct way of The Process.

It was obvious that the frustration was on the side of the throat, slightly towards the front. And the middle of the chest was involved, too. I tensed the throat and neck area, my mouth opened wide with a strong sideways tension. As soon as I started the deep breathing, the tension was moving backwards and upwards, followed by the chest curling inwards and the back expanding. Pretty soon it went further to the rear and moved back upwards. Breathing intensified and my eyes were clenched closed. The tension became quite intense and then eased up. The entire sequence took about two minutes.

Observing the throat again, the awkward pressure experienced previously was gone, there was a bit of soreness in the area of the lymph nodes left. Any feeling of frustration had vanished and the urge to do something to alleviate the frustration had also gone. The head felt clear and the mind free to move on.

Headache

In the morning, I was experiencing a mild headache. The automatic response was to try and figure out why there is this headache and what I should do to deal with the headache. Should I get up, walk around, get some fresh air, drink something or hang in until the unpleasant feeling goes?

Remembering the possibility of working with The Process instead, I sat up, tensed the upper end of the neck, the temples, the forehead and clenched the eyes as strongly as I could. I could not hold it like that for long, the tension started to weaken in some areas while in others it increased over what it was before. It took on a life of its own which I simply allowed. It was somehow like waves undulating around the outside of the head and jaw.

After maybe ten minutes it became less and less. I sat for a few minutes, enjoying the new, alive sensations in my head. I noticed the headache had gone, I opened my eyes and started the day, full of energy and joy.

Fear of height

I used to have a severe fear of heights whenever I got close to a vertical drop-off. This time I was at the Isthmus canal in Corinth, in Greece. I was standing at the top of the maybe 80 m deep, almost vertical trench. The fear of height came up and I felt rising vertigo.

I had the idea that vertigo must be some physical reaction, too. Standing back from the edge, I looked for any particular sensation and noticed that there was some slight tension in the head area. As I let the tension intensify, it started moving along the back chain. When the tension subsided, the dizziness was gone.

Stepping forward again, some sensation of fear of height came back. I repeated the same sequence of identifying the location of the tension, letting it amplify, move through the body and dissolve. After this second round, the vertigo had disappeared. I could freely look at the steep descent into the waters at the bottom without any dizziness or sensation of fear.

Phobia

During a holiday trip, I was walking past some old German army bunkers from World War II. I felt a huge wave of disgust and resistance welling up as I was getting closer. Realising that these emotions could only be due to deep conditioning, I decided to try and release these old patterns.

Pretty soon the initial tensions developed into very strong lateral contractions in the jaw and throat distorting my face. I continued

walking a few steps towards one of those bunkers which intensified the tensions. At some point the tensions subsided and I could look at the bunkers without that veil of disgust. When I went closer and stood at the entrance of one of the bunkers, another wave of revulsion came. I let The Process go through the remaining tensions after which the entire field of perception somehow changed. I was present, I could take in what I was seeing around me, enter the bunker like any other building, and take a look at how it was built from the inside. I left the site in a relaxed mood without any emotional remnants from the visit.

Note: Each of the tension waves running through the body took probably about five minutes.

Mania

One morning in July, while exploring how The Process works, several insights came in close succession. The energy level kept rising and it felt like there is not enough time in the day to work through all of the new insights. I felt compelled to work as intensely as possible. However, it felt like there were too many things piling up at the same time so that I went into a paralysis. In that moment, I clicked that again physical tensions were at play much more than just the current situation. It became obvious that there was an intense upwards tension at the sides of the back of the neck which kept pushing me on. I switched my attention to the area of the tension and let it freely increase even further. Breathing became stronger and accelerated, the area under the eyes tensed up, the ears felt like being pulled upwards and finally the entire upper head tensed up.

After the relaxation of the tension wave the head area was prickling, there was some pressure behind the ears which dissolved over time. Most importantly, the chest area felt a lot more relaxed, I could breathe freely and deeply again. The pressure to work as fast and as hard as possible had vanished. I was able to calmly look at what I would do in which order and got started with the work. It was all quite manageable and was simply being pushed out of proportion by the reaction of the mind to the signals from the tension in the neck.

Nausea

After some intensive Process-work I felt nausea coming up. I tried to do an active elongation on the front muscles of the stomach by

moving the shoulders back, making the chest wide, to create a stretching tension in the chest. Then I actively tensed the chest while keeping the shoulders back. I started the release process, with conscious deep breathing and the chest widened very nicely. Then it moved down a little bit, widening the chest at a place a little bit lower, and then it moved to the stomach area. And yes, the nausea reduced. Strangely enough that nausea just moved further down. So, I continued with the widening of the stomach area, in the end all the way down to the hips. Instead of taking the shoulders back, it was now about taking the hips back. So, I opened the legs, leaned forward and opened the hips. As I let the tension move all the way down, the nausea disappeared.

Additional Benefits of Emotional Restoration

Resolving specific emotional patterns can have additional benefits which make our lives richer:

Enhanced creativity: Energy previously bound in emotional tension may become available for creative expression.

Better boundaries: With less emotional reactivity, it can become easier to maintain healthy boundaries in relationships.

Increased presence: Without the constant pull of emotional tensions, the present moment can start to feel more alive.

Spiritual opening: As the emotional body clears, access to spiritual insights and expanded states of consciousness may open spontaneously.

Chapter 11: Emotional Patterns and Daily Life

Emotional patterns developed over years or decades won't disappear overnight, but with regular practice, even the deepest patterns can be resolved. The key is consistency and patience. The same as physical patterns, emotional patterns can have multiple layers. We have seen that the same emotion can create discomfort in various areas of the body. It is all about the set-up of tension lines and various segments of each tension line that can be affected.

Emotional restoration is less systematic than physical restoration. We need to always work with what's accessible each day. And let the body show us what it is ready to release on that day. The road to emotional freedom is via making it a daily practice and enjoying each partial release.

Sorting

As said earlier, emotions can be helpful road signs that tell us to watch out: there might be something in this very moment that needs to be taken care of.

Other times our emotional state is not merited by the situation, maybe it even appeared out of nowhere or stays on long after a triggering situation took place. A person close to us might have said something that upset us. Three days later we still feel angry. Sometimes even three years or three decades later we still feel angry. Or we sit comfortably in our living room on the sofa and suddenly a wave of loneliness takes us over. This is when the emotional state contains the message that there are contractures in our body.

We are so used to emotions staying with us even after the event is over that we never question whether it needs to be like this. If an emotion is allowed to fully express itself once it has been triggered, it is often a much more intensive experience as it arises. However, once the tensions subside it is like the air has been cleared, the mind and body feel free and there is no emotional cloud remaining. We all know this is possible from watching small children at a very young age before the emotional contractures have yet to be created. They can be terribly angry or sad, and one minute later they are laughing and fully content. They don't show emotional long-term effects like moodiness yet.

Over time it will become clearer when an emotion is a call for action and when it is a call for dissolving old patterns. Until then a straightforward way of differentiation is: when the emotion is present while you are by yourself, there typically an activated old pattern that can be released.

Choose

You do not need to make an all or nothing decision about changing your behavioural patterns. The opposite is true: you can choose what parts of your emotional world you would like to release, and to what extent. The emotional patterns tend to be deeply engrained so that the tensions rarely resolve by themselves, and it usually requires your conscious decision for each and every pattern to make a change.

Think about which of your behavioural patterns or emotional states you find disturbing or limiting to such an extent that you would like to release them. Then work on these. See for yourself what the effects and benefits you obtained from working with those patterns and whether there are other patterns you want to continue with.

Timing

When working on an emotional pattern with The Process, make sure to be in a safe and private environment where you can let your body express the tension and release sequences that emerge. When you are with other people you can just take a mental note of what happened and how you felt. Once you are in a suitable environment and with sufficient time available, go back to the mental note you took, connect with the situation that triggered the emotions and what it felt like. Then work with the basic protocol for emotions.

When you have gathered some experience in working with emotions, you will know how the restoration takes place for you. With that knowledge you might be able to manage a situation that triggers you strongly differently: you tell the people you are with at that moment that you need a break. You tell them when you will be back and release the pattern that was triggered in private. In many cases, you can then go back and continue the interaction in an energised and constructive way.

With even more experience, you might be able to fine-tune the intensity of The Process so that you can resolve your patterns in the presence of people or, e.g., during commuting to work. This gives

you the possibility to work with emotions more often as and when they arise.

Reframing

Reframing our response to unpleasant feelings in the body can take a lot of training. Even after many times releasing headaches with The Process, the automatic reaction to feeling a headache might still be the defensive and reactive one learnt over years and decades: "why do I have this headache, what do I need to do, eat, drink so that the headache goes?". This is somewhat surprising given that releasing headaches with The Process can actually be quite a nice experience. The tensions in the face and in the scalp move in amazing patterns, it can feel quite alive and the release itself is a satisfying experience. Still, it is likely to take a while until the mind switches to using The Process as the preferred approach for dealing with headaches.

Therefore, be patient and lenient with yourself. Be grateful anytime you happen to remember that you have a choice. Maybe you find it helpful to establish a time in the day where you review the last twenty-four hours and work with anything that you still remember. A great way to start the day is to scan your body upon waking up for any emotional residue from dreams, from the previous day or apprehension in light of the day ahead.

The Emotional Protocol in Short

1. Locate the emotional sensation in your body.
2. Begin rhythmic breathing with your mouth open - not forced, but fuller than normal. Increase the tension in the area if helpful
3. Let each breath move the area of tension. Let the movement shift the tension to where it needs to go.

A Fundamental Transformation

Working with The Process can create a fundamental change in how you approach life.

Shifting the spotlight: the spotlight of your attention might have been, for most of the time, on other people and the world around you. You might have found yourself as the victim of others or as the saviour for others, maybe even as perpetrator. The spotlight of

attention is now most of the time on yourself and you realise: "This is my tension pattern activating, not something they're doing to me."

Moving from Reaction to Response: when someone triggers an emotional reaction in you, you recognise the physical pattern: "I feel my chest tightening and heat rising in my neck." You start finding yourself not wanting to react to the physical pattern but instead waiting until you have a chance to release the pattern. With the pattern calmed, you can respond to the actual situation rather than react to your triggered state. You will find that your responses lead to very different results than your previous reactions. Life starts flowing.

Moving into presence: when you notice ahead of an impending interaction or meeting how you tighten up or get nervous or anxious you will be able to release these feelings ahead of time. This creates the mental space that lets you be present and at ease during the interactions.

Letting others be: understanding emotions in others as physical tensions helps you recognise that their reactions come from their tension patterns, not from you. We can be present with others' emotions without taking them on. This creates true empathy - understanding others' experience without being overwhelmed by it. Sometimes we find it hard being in other people's presence. When someone near us is angry, our muscles subtly mirror their tension patterns. As we release our own patterns, this susceptibility to emotional contagion decreases.

A virtuous circle: as emotional tension states release, you'll notice overall emotional resilience increase. The energy previously bound in emotional tension becomes available. Relationships improve as reactive patterns dissolve. When we recognise that our reactions to others stem from our own tension patterns rather than what they did or didn't do, genuine connection becomes possible in ways that weren't available before.

Situational relating: depending on your attachment style you will show typical behavioural modes, either taking a more rational perspective or rather connecting on an emotional level. Working with the tension patterns underlying these behavioural modes helps develop the flexibility to switch between modes depending on the situation and which person you are with. This opens the possibility to bridge disconnects between avoidant and anxious attachment styles.

Intimacy without enmeshment: true intimacy becomes possible when we're not driven by our patterns. Instead of needing others to regulate our emotional states, we can connect from wholeness. This creates relationships characterised by:

- Presence without neediness
- Closeness without loss of self
- Support without co-dependence
- Love without attachment patterns running the show

The path to emotional freedom doesn't require years of analysis or understanding your past. It simply requires working with the physical patterns present in your body now. As these patterns release, emotional well-being naturally follows.

Supporting Others

While we cannot resolve others' patterns, understanding The Process helps us support their journey:

1. **Model non-reactivity:** When we don't react from patterns, others feel safe to explore their own.
2. **Be aware of taking on their patterns:** Recognise when you're starting to mirror someone's tension. It can be helpful to connect yourself to loving kindness and compassion (see chapter 13) instead. When mirrored tensions linger until after the interaction, it points towards a Processing opportunity within yourself.
3. **Hold space:** Sometimes the greatest gift is still simply being present while someone experiences their patterns without trying to fix or change them.
4. **Share the tools:** without pushing, let others know about your own experiences.

The Ultimate Relationship

As we walk on this path, we transform. We relate from a place of being rather than from need, from presence rather than from old

patterns. This isn't detachment - it's the deepest possible connection, free from the distortions of unresolved patterns. Relationships become laboratories for discovering remaining patterns, opportunities for practising presence, and celebrations of our shared humanity. Each interaction offers a chance to choose reaction or response, pattern or presence, separation or connection.

The most fundamental relationship is with ourselves. As we transform the patterns creating our emotions, we might find that there is an even deeper level that is driving how we are in this world: our sense of a separate self. We might wonder where this feeling of our separation comes from and be oblivious to the tension patterns that create this sense of self. We might have an inkling that the very sense of self not only separates us from the world around us but at the same time separates us from ourselves.

Releasing those patterns opens us to a naturally arising experience of connection and love. Part IV describes how The Process can be used to dissolve the sense of self and transform the core of our being.

Part IV: The Deepest Level – Liberation

Chapter 12: How Our Sense of Self Is Created

The realisation that what we experience as our sense of self has a physical basis in muscle tension patterns is maybe the most profound revelation of The Process. This understanding can eventually transform how we perceive our place in this world.

The Physical Architecture of Self

The sense of self that feels so fundamental to human experience is actually maintained by three distinct muscle groups in the head and throat region. These muscles, through their chronic tension patterns, create the continuous sensation we interpret as "I know there is a 'me' inside myself".

The three self-muscle groups are:

1. The impermanence system: Located primarily behind the nose area under the forehead, involving muscles that pull the soft palate downward. Anatomically, this includes the palatopharyngeal muscle and related structures.
2. The suffering system: A horizontal band of tension in the throat, involving amongst others the pharyngeal constricting muscle that creates a tightening sensation around the larynx.
3. The no-self-system: Positioned at the back of the head and upper neck, including in particular the levator veli palatini muscle that pulls the soft palate upward and backward.

When these muscles have developed contractures and maintain chronic tension—which they do in virtually all adults—they generate a constant stream of sensory signals to the brain. The brain interprets these signals as the unquestionable, firsthand experience of a separate self, distinct from the environment and others.

The names used here for the three self-systems reflect the correlation to “three characteristics” which play a central role in Buddhism. The three characteristics are seen in Buddhism to pervade all experience, namely that everything in our experience is in its ultimate essence impermanent, unsatisfactory (i.e. suffering) and does not contain a self. With sufficient practice, it becomes clear that connecting

yourself mentally with each of the three characteristics will relax the corresponding self-system described above. For an amazingly comprehensive presentation of Buddhist meditation practice, including the three characteristics, look at the revised edition of "Mastering the Core Teaching of the Buddha" ("MCTB2") by Daniel M. Ingram.

How Self-Structure Develops

Children begin life with these muscles fully functional and flexible. Watch any infant, and you'll notice how a full-blown tantrum can instantly be followed by the most beautiful smile. Intense emotions pass through their bodies within seconds. They haven't yet developed the chronic holding patterns that prolong our emotional experience and create a fixed sense of self.

The development of self-structure follows a predictable pattern:

During early childhood, repeated emotional experiences begin to create habitual tension patterns. A child who frequently experiences fear develops a subtle chronic tension in the back of the throat. One who faces regular frustration likely accumulates tension in the front throat area.

As these patterns solidify, usually by age five to seven, the child develops what we recognise as a consistent personality. The tensions are constant so that they fade from conscious awareness, like the feeling of wearing clothes. Yet they continue sending signals that maintain the sense of being a separate self.

Modern life accelerates this process. Children who spend hours in seated positions, who suppress emotions to fit social expectations, and who experience chronic stress develop more intense self-structures earlier.

The Suffering Mechanism

The relationship between the self-muscles and suffering follows a simple mechanism. When contracted for extended periods, any muscle begins to generate unpleasant signals. The self-muscles, being in nearly constant contraction in most adults, create a baseline of discomfort that Buddhist philosophy identifies as *dukkha*—the unsatisfactoriness that pervades ordinary experience.

This suffering isn't philosophical or psychological—it's the direct physical response of overtaxed muscle tissue. When life events trigger an additional contraction in already-tense self-muscles, we experience intense distress signals, and our emotional patterns become activated.

This explains why suffering feels so personal to the core and inescapable. As long as the self-muscles remain contracted at the centre of our being, there will be some level of background discomfort colouring every experience.

The Illusion of Control

It can be quite startling to realise that what we experience as us "controlling" or „steering“ our actions is actually the sensation of a tension pattern of the self-muscles, too. When it feels like you're deciding, concentrating hard, or exerting willpower, specific patterns of tension activate in the self-muscle groups.

The thought "I am in control" activates a characteristic tension pattern. The feeling of being threatened triggers another pattern. Even the sense of observing your own thoughts corresponds to a particular configuration of these muscles.

This doesn't mean you lack agency—rather, it reveals that the experience of agency is generated by a physical mechanism. It is possible to temporarily relax the tension patterns or release them fully. You will find that you are still acting in the world as before but without the sense that there is an “I” carrying out the actions. Understanding this mechanism builds trust in the possibility to allow the free flow of life.

Why Humans Develop Stronger Self-Structures Than Animals

Animals possess the same self-muscle groups, yet they rarely develop the chronic patterns that create suffering in humans. Several factors explain this crucial difference:

Continuous movement: Four-legged animals engage their entire tension line network in functional movement patterns throughout the day. The constant activation and release prevent chronic shortening.

Limited cognitive recursion: Without the human brain capacity for complex reflection, animals don't generate the thought patterns that create additional tension in these areas.

Natural emotional expression: Animals express emotions immediately and completely. A dog doesn't suppress its fear or pretend to be happy—emotions move through their system without creating residual tension.

Present-moment orientation: Without elaborate future planning or past rumination, animals don't maintain the mental patterns that sustain self-muscle tension.

The Formation of Identity

What we call personality or identity consists largely of the individual patterns engraved in the self-muscle system. Someone with chronic tension in the impermanence muscles might be perceived as blocked and subdued. Suffering system dominance might manifest as emotional intensity or drama. No-self-system patterns might create a personality that seems analytical or detached.

These patterns become self-reinforcing. The chronic tensions influence which thoughts arise, which emotions dominate, and which behaviours feel natural. Over time, we identify so completely with these patterns that we believe we cannot be in any other way.

The Path to Freedom

Understanding the physical basis of self-structure opens unprecedented possibilities for transformation. Rather than decades of psychological analysis or spiritual practice aimed at loosening the grip of our sense of self that limits us or holds us down, we can work directly with the muscles maintaining these patterns.

As the self-muscles release their chronic tensions through The Process, the sense of self doesn't disappear but becomes flexible. Instead of a fixed identity that must be defended, you experience a fluid responsiveness to each moment. The exhausting effort of maintaining a separate self gives way to effortless presence. This isn't a loss but a liberation. All your capacities remain - you can still think, plan, remember, and choose. But these functions operate without the unpleasant overlay of self-contraction. Life becomes less about

protecting and promoting a fixed self, and more about participating fully in each moment's possibilities.

This is the down-to-earth meaning of enlightenment. It is the goal of advanced meditation practices. In the end, these practices are based on The Process, too. Via deep concentration the mind is calmed, and through persistent inner exploration the self-structures in the head are continuously relaxed. A very slow manifestation of The Process generates subtle, yet predictable shifts in the tension patterns which correspond to identifiable stages of the meditation experiences. Eventually, very brief so-called fruitions take place during which The Process releases central parts of the self-systems.

Warning

The following chapters will explore how to work with these profound structures directly with The Process. Be reminded again that any exercises and descriptions given below are not necessarily suited for others, even though they have worked for the author. The Disclaimer and the Warnings at the beginning of the book – in particular the Additional Warnings for deeper restoration - apply, as do the Essential Guidelines at the beginning Chapter 3. Remember that any unsupervised practice is entirely at your own risk.

In addition, before engaging in the practical exercises provided below read through all of chapters thirteen through fifteen. Chapter thirteen provides an overview of unusual experiences that can take place together with the physical patterns that are being created. Such meditation experiences may spontaneously arise at any point in time once you start the practice. The knowledge of these is essential so you are less likely to become unsettled by them but can see them for what they are: predictable results of specific tension patterns. Chapter fourteen provides a set of entry points that will start The Process to run autonomously in your body. This is a prerequisite to dissolve the self-structures using The Process. Chapter fifteen describes how to allow The Process to release these deepest holdings.

Most importantly, be attentive of the impact of your work on your system. Stop Processing immediately as soon as you notice any negative development and ground yourself with, e.g., going out into nature, exercising or whatever else gives your mind a different focus.

Chapter 13: The Physical Basis of Meditation Experiences

Traditional meditation literature describes elaborate states of consciousness—jhanas, insight stages, fruitions—in terms of mental qualities and perceptual shifts. The perceptual clarity provided by The Process reveals that these states correspond to specific patterns of tension and release in the self-muscle systems. This understanding demystifies meditation while making these beneficial states more accessible.

Correlations to the Tension Line Network

Before discussing the meditation experiences, it is helpful to provide a correlation of meditation practices with the structure of the tension lines. Though even advanced meditators are typically not aware of this structure and the tensions described below, they will be able to perceive them when tuning into the location of the physical sensations generated during meditation.

The ten layers of the vertical lines in the head and throat area provide the basic framework. In meditation, they are often experienced as five double layers which will be referred to as "meditation systems".

The concentration system consists of the two frontal layers. They span the front of the head from ear to ear. When starting a meditation sitting, the first step is to establish so-called access concentration in which the mind becomes focussed. When this is achieved, the tension lines of the concentration system in the head area are uniformly tensed whilst the other layers in the head, in particular in the back of the head, are relaxed. This tension is often not noticed but provides the frame that stabilises the mind and allows further deepening of the meditation. Incidentally, the concentration system seems to have no role in the creation of the sense of self and is therefore not part of the three self-systems.

The next two layers form the impermanence system. One of the layers is just in front of the nose, the other is just behind the nose. During meditation, mostly tensions of the inner layer will be noticed. The impermanence system plays a crucial role in determining the type of meditation. During Shamatha meditation, this layer stays relaxed and is not activated. As a result, the meditator will experience the smooth, rather stable concentration states called jhanas. During

Vipassana meditation, inclining the mind to the realisation that everything is unstable activates the impermanence system. As the impermanence system includes the eyelids and some motor eye muscles, these start going through minute tensions which introduces the impression of a slightly stroboscopic instability. The impermanence system remains activated in Vipassana meditation due to the recurring reference to the three characteristics.

Layers 5 and 6 can be called the arising & passing system. It is activated when it feels like there is an upwards movement taking place.

The suffering system consists of the layers 7 and 8 and is often involved when downwards movements in the back of the throat and torso are being experienced.

The last two layers form the no-self-system. Layer nine is still inside the head and is associated with most of the meditation experiences at the upper back of the head and layer ten is on the outside of the skull.

During usual meditation, the movement along the tension lines within each layer will not be noticed as the movement is extremely slow and gentle. The tension lines and the structure become transparent when The Process is allowed to run through the corresponding areas at a faster pace and with slightly higher intensity.

Jhanas as Tension Configurations

Please refer to the book MCTB2 for a detailed and precise phenomenology of the jhanas and insight stages. The descriptions given in that book include many effects that seem to be the result of the mind creating a mental layer on top of the physiological base, like various visions and sounds experiences that have been reported by individuals. The focus here will be on the bare physiological effects which should be reproducible and universal.

The jhanas are concentrated states of absorption described in Buddhist meditation and each have a distinct physical tension pattern. Each of the meditation systems described above can tense at various vertical levels which are determined by the structure of the horizontal lines described in the Appendix. The "top" level is above the eyebrows and at the temples. The "middle" level is at the level of the upper lip and the ears. The "bottom level" is at the top of the throat,

just below the jaw line, the "very bottom" level is at the middle of the larynx.

First Jhana: The concentration system at the front of the head maintains a gentle, stable tension. This creates the characteristic feeling of applied and sustained attention. The physical sensation of "pointing" the mind is literally these muscles holding a specific configuration. With increasing smoothness of the tension structure, the stability of the concentration increases and the impression of a bright light in the forehead can arise. The tension starts at the top level and expands to include the middle level.

Second Jhana: A characteristic of rapture and joyfulness arise, it feels like something is welling up inside, sometimes in stronger "orgasmic" waves. This happens when the arising & passing system is activated, again initially at the top level then including the middle level. The feeling of something moving upwards is The Process running repeatedly through the vertical lines of the arising & passing system, starting sometimes as low as the bottom of the spine and ending at the top level. The muscles are engaged but not effortfully so, producing the characteristic happiness of this state. With each wave reaching the top of the scalp, the scalp is stretched more and more which creates the mental impression of the head space moving higher and higher.

Third Jhana: The suffering system is activated at the bottom and the very bottom level which creates a downwards pull and an opening in the throat and chest. The tongue is down and the jaw is in a low position. The meditation experience becomes somewhat subdued, wide and the outer edge of the space is perceived much clearer than the centre. It feels a little bit as if there is a hole or an empty space in the middle.

Fourth Jhana: The meditation experience moves up again, a wider, panoramic space at the back of the head opens up, quite peaceful and not as energetic as the second jhana. The tension pattern is now in the frontal layer of the no-self-system at the middle level and expands to the top level.

Fifth Jhana (Boundless Space): this is the first of the four so-called formless jhanas. They follow the same pattern as the first four jhanas, only the vertical level moves two levels down. Consequently, in the fifth jhana the concentration system shows a gentle tension in the bottom and very bottom levels with even subtler tension in the

middle and top levels. The jhana is known as boundless space which is a rather good description of the experience.

Sixth Jhana (Boundless Consciousness): the gentle tension stays at the same level and moves to the arising & passing system. As the concentration system eases up, the entire head space is relaxed which allows a very faint tingling to arise. What was previously just empty, boundless space seems now to be filled with something which could be interpreted as consciousness or knowing that something is alive.

Seventh Jhana (Nothingness): the tension moves to the suffering system at the same time as moving down below the very bottom level to the stomach or the bottom of the spine. The centre of attention is at this narrow tension low down in the body. All sense perception of sensory organs in the head is dimmed and any experience of space and expansion in the head area disappears. This creates the experience of (almost) nothing being present.

Eighth Jhana (Neither Perception nor Non-Perception): the seventh jhana widens towards the back and slightly upwards as the no-self-system is activated in a very subtle way. Even the small narrow sensation somewhere low down that was there in the seventh jhana disappears and almost nothing perceptible remains. Strangely enough, there is still awareness of this situation. And it is just as strange that it is possible – like in all the other jhanas – to maintain something like a parallel awareness stream that notices the faint tension pattern that builds the jhana.

Post Eighth Jhana Junction Point (P8JP): There is actually another state that is sometimes referred to as the afterglow of the eighth jhana. Daniel Ingram calls it P8JP. It appears that this is another jhana in the sense that it can be developed into a stable jhanic state and has a clear tension pattern associated. The pattern is quite unique in that everything that was previously involved is now relaxed and what remains is a very even tension of the most frontal and the most posterior layer at the very top of the scalp. This tension pattern is like a round cap on the top of the scalp. It feels to the mind something like a bright, pure 360° dome.

There are several commonalities of the jhanas:

- Jhanas exhibit a sub-pattern. This is generated by secondary tensions accompanying the primary tensions described above. In this way each jhana has a first, second, third and

fourth sub-jhana and it is possible to continue the sequence of sub-jhanas with the formless jhanas.

- Jhanas can increase in stability, intensity and depth. This goes together with the tension pattern becoming more and more even and – in particular in the formless jhanas – the tension pattern expanding ever further downwards, including the lower levels of the horizontal lines which go all the way down to the feet.
- The sequence of the jhanas follows this course because The Process naturally moves in this sequence through the layers. However, they can be accessed directly by willingly establishing the corresponding tension patterns or via mental memories of what they feel like.

The Insight Stages

The Progress of Insight, mapped extensively in Theravada Buddhism, describes a series of stages that meditators pass through on the path to awakening. Again, there is a wonderfully detailed description in MCTB2. Each insight stage corresponds to The Process moving through specific segments of the self-muscle systems:

Mind and Body & Cause and Effect: similar to the first jhana, the concentration system builds a stable starting point for the meditation

Three Characteristics: as already mentioned, connecting yourself mentally to the three characteristics activates the three self-systems. This disturbs the balance of power in the tension lines and can lead to spontaneous and unpleasant tensions of body parts. These are expressions of The Process. Most meditators will try to suppress these movements in order to maintain their posture and endure the sometimes extraordinarily strong pain. It would be much better to let The Process run through the body and resolve those contractures that have been activated by the meditation. This includes any headaches that may arise.

Arising and Passing: This is the insight twin of the second jhana with the possibility for magnificent, sometimes even overwhelming bursts of energy. At a more refined level, a fundamental instability of the awareness will be perceived, with each sensation clearly arising and passing away in rapid succession. This is not the case in the second jhana and is due to the maintained activation of the impermanence

system. Similar to the second jhana, there is an underlying upward movement along the frontal layer of the arising & passing system which allows the perception of the arising as well as the passing away of sensations.

Dissolution: Tensions move down the rear layer of the arising & passing system (layer 6). The tension of the top level subsides and moves to the middle level. The downward orientation of the movement suppresses the arising part of the sensations and only the second half of the passing away is experienced. This creates the sense of everything falling apart or dissolving.

Fear: The tension switches to the rear layer of the suffering system (layer 8) and moves to the bottom and very bottom level. This is the same position where the frightened tension of Exercise 9 is felt which is why this insight stage can cause strong episodes of fear. With the knowledge that the emotion is just a physical tension pattern, The Process might be used to resolve disturbing experiences of fear following the emotional protocol instead of hanging in there and suffering from the fear for a potentially prolonged period of time.

Misery: the tension pattern now moves further down into the chest area. Same as with fear, it can be helpful to work with The Process to release the feeling misery where it blocks progress or becomes too challenging.

Disgust: the tensions reach the stomach area and can move even lower to create an existential disgust. Again, the emotional protocol can be an option to deal with the challenges of this this stage.

Desire for Deliverance: the tensions have reached the lower turning point before they start to rise again. Layer 9, the frontal layer of the no-self-system becomes activated and with it a slight contraction at the top back of the head which is the hallmark for the experience of desire.

Re-observation: the tension now starts travelling up layer 9. However, the tensions of the suffering system do not subside easily and hold this rise back. This is why it helps to remember the three characteristics particularly at this stage. This generates some dynamic in the tension set-up that eventually releases the tension of the suffering system and allows the tensions in the no-self-system to rise.

Equanimity: The tensions reach the back of the head, creating a stable, balanced state, similar to the fourth jhana. The influence of the impermanence system manifests as slight fluctuations of the field of experience. As the meditation progresses, it moves to high equanimity which is the fourth sub-jhana of equanimity which further enhances the stability and perfectness of the experience.

Fruition: the tension lines above the top level of two of the three self-muscle systems undergo an intense contraction followed by release. Each self-muscle system can be called a door to the fruition experience. Depending on the exact orientation of the contraction this can involve a brief moment of discontinuity of awareness. We will see later that there are other types of fruitions, but these seem to not typically arise out of meditation.

The fruition's physical sequence is precise:

1. One self-system starts contracting which will be the primary door.
2. The second self-system contracts which will be the secondary door.
3. When both contractions are established, they somewhat re-arrange and settle into a combined tension pattern.
4. The combined tension pattern contract and characteristic visual patterns arise
5. Sometimes sensory processing temporarily ceases
6. The muscles release

The visual phenomena reported during fruitions—two eye-like bright circles, spheres, donuts, cones—seem to be the response of the retina to the geometric tension patterns created by the different contraction combinations.

The fruitions can move through at vastly different speeds. The whole process can happen in less than a second or it can occur over the span of a few minutes.

Anytime you have specific fruition for the first time, the mind might take significantly longer to "digest" what happened. This is a pleasurable afterglow which can last hours or even a few days. When

you repeat the same or a similar experience, the afterglow will become progressively less since the mind is by now familiar with the sensations during and after the event.

Cessation

Cessation is a period of no awareness. Coming out of a cessation, even if it was very brief, is like coming out of anaesthesia: there is no recollection of what happened during that time. It is different from waking up after sleeping as there is no waking up time, it is like switching the light off and on again. During a fruition, cessation is typically very short, a fraction of a second.

Using The Process, it can be accessed very slowly and understood in more detail. Whilst in a very relaxed state, typically lying down, The Process moves slowly upwards along the attachment points of the tension lines at the top of layer nine, there are three attachment points on each side which will cause the dimming out of awareness of the corresponding side of the body when tensed. These are presumably the last few muscle strands of the levator veli palatini muscle. The exact reason how the awareness is impacted by these tensions will need to be investigated.

There is a state called Nirodha Samapatti where full cessation is experienced over a prolonged period of time. Most likely this state occurs when the specific tension lines of both sides are tensed and The Process almost comes to a halt at that location. However, this is speculation as I have not experienced that state myself yet.

During a fruition, the cessation is caused by a sudden downward pull of the lower jaw whilst the tip of the tongue presses against the upper palate which creates an additional lever. This leads to a strong tension in the same area as during the slow cessation.

Knowing States and Pure Abodes

Starting from P8JP the meditation experience can be continued into further realms. P8JP is the natural continuation of the eighth jhana. The eighth jhana is well-balanced downward tension on the skull, which is generated when a tension in the back of the neck completes the downward tension configuration of the seventh jhana. Whilst the tension is active, it stretches the tension lines in the skull. When the eighth jhana ends this tension is relaxed and the stretch reflex leads to an equally balanced tension of the tension lines in the very top of the

skull which creates the P8JP experience. The more pronounced the eighth jhana was, the more pronounced the P8JP experience will be, as the stretch reflex will be stronger.

From there, The Process will continue to run. If it runs along the vertical tension lines from the top towards the bottom, it feels like the bright dome is coming down and P8JP is ending. If The Process continues to run in the upwards direction, then once the tension reaches the skull, the tension lines switch to the next layer and start from the bottom of the spine again and move upwards. This is the same as what happens during walking when the tension moves from the inside line 72 at the big toe to the outside line 1 at the little toe.

When in P8JP, the continuous upwards movement along the spine creates the impression that you are moving up higher and higher all the time. As this happens, the mind can create many stories around this experience. It might seem like you enter ever higher pure spaces with different colours, there might be visions of reality-like scenes taking place in these spaces. When mixed with secondary jhana type tensions in the body, exceptionally beautiful feelings can arise. This is most likely what is referred to when scriptures talk about the pure abodes.

Another possible experience is that of a big funnel opening, everything you assumed to be part of reality is pulled out from the middle until at the end only infinite knowing is left which people describe as a download or unification with all that is known in the world.

If you tune into the physical sensations during such experiences, you perceive that with each of the later layers, the tension becomes more and more concentrated at the crown chakra. What was initially a very wide funnel (when the tension lines were tensed at the level of the temples) is becoming gradually smaller and higher. Eventually there is only a small spot left which is experienced as a concentrated bright point surrounded by nothingness. The continuous upward orientation creates the impression that this bright point is like a channel that extends all the way up to the universe.

Brahma Viharas

The divine abidings (brahma viharas) also have specific tension signatures:

Loving-kindness (metta): throat and tongue are in a low position, the no-self-system is slightly tensed at the level of the heart whilst all other layers are relaxed. This opens the chest area and generates a gentle, expansive tingling sensation - the warm, embracing quality of metta.

Compassion (karuna): Similar to loving-kindness, but a tension of the suffering system at the middle level is added. This correlates to the sense of bearing witness to the suffering of others. The continued low throat and openness of the chest maintain the warm, loving quality of karuna.

Empathetic Joy (mudita): Again, like loving-kindness, now with an additional tension in the no-self-system at top level. This correlates to the sense of bearing witness to the happiness and joy in others. The continued low throat and openness of the chest maintain the warm, loving quality of mudita.

Equanimity (upekkha): The tension in the no-self-system moves down to the middle and bottom level. This generates some sense of detachment which balances the more involved quality of the other viharas.

It is noteworthy that the tension patterns of the brahma viharas determine the body language and facial expression. The mirror neurons of the persons you are with will pick up on this and the energy of the brahma viharas is transmitted.

Practical Implications

Understanding these correlations transforms meditation practice. Instead of trying to achieve states through mental effort alone, practitioners can:

Work directly with the physical patterns: Gently engaging the specific muscle configurations can help access the meditation states more reliably.

Recognise progress markers: Physical sensations provide clear feedback about which stage or state is active.

Resolve stuck patterns: If meditation feels blocked at a particular stage, working with the corresponding muscle tensions through The Process can create breakthroughs.

Navigate challenging stages: Understanding that fear, misery, and disgust are simply temporary tension patterns moving through specific areas helps to remove much of their threat.

Stay grounded: States that seemed impossibly esoteric become understandable as specific muscle configurations. The mystery is resolved, but the profundity of the experience remains.

Further Fruition Experiences

A broader definition of a fruition would be:

- tension of at least one self-system. The strength of the tension can vary from very faint to very strong depending on the level of muscle tonus.
- the tension is the end point of a stretch reflex chain. This means that after the final tension, the organism goes into a period of a few minutes of recovery and re-orientation. This is the same or a similar rest period of three to four minutes as mentioned in the Essential Guidelines in Chapter 3. After this break, The Process might resume or it might feel like the right time to end the session.

The intensity of the fruition seems to depend on the individual. However, it is possible to willingly modulate the intensity in the same way as with the autonomous process (see chapter 15). The higher the intensity level, the more the entire body will be included in the fruition event with tension line segments becoming activated, e.g. in the back or in the arms in addition to the head area. At a low intensity level, tensions might be barely detectable, and the event itself might feel nothing more than a little blip in the head.

With the broader definition of fruitions, there are various categories of fruitions:

Single fruition: Only one of the self-systems goes into final contraction as The Process reaches the top end of the tension lines. These fruitions will still release some parts of the overall self-structure. There are no discontinuities in consciousness and no visuals either.

Double fruition: Two systems contract simultaneously. These are the fruitions that typically arise during meditation and are the most common fruitions to occur during working with The Process.

Cessations of consciousness can occur during these fruitions. There are six different variants of visuals as the visuals change depending on which of the systems is tensing the strongest:

- No-self – impermanence: two bright discs, like eyes that look at you in front of a black-yellowish background. Brief flickering before it disappears.
- No-self – suffering: like a hazy blueish half torus, with two blue eyes where the torus would be cut in half. Dark background with a blueish hue. Sometimes the surface of the toroid is revolving
- Suffering – no-self: various visuals e.g. sort of elliptic blue shade with tiny impression of two eyes on the sides, a cone visual impression or a sideways flipping toroid
- Suffering – impermanence: a dark bluish round shape that is everything there is to see. It blinks a few times before disappearing when the pull from the impermanence muscle is maximised. It can feel like everything is coming down until it finally seemingly squeezes you out.
- Impermanence - no self: the entire space of the visual disappears a few times and the two bright eye-like spots can be seen.
- Impermanence – suffering: there might be a visual of a sphere or a conus. The more distinct characteristic is a feeling of something being pulling out from the core of your being which are down- and inward tensions developing in the torso towards the end of the build-up of the fruition.

Sometimes, the orientation of the double fruition is more sideways, following the pathways of diagonal lines. The visuals are often broader and less clear, e.g. a sideways no-self - impermanence fruition can show yellow bright space, with a darker, broad eyeball in grey yellow, a sideways impermanence-suffering fruition might create the impression of some slightly distorted, darkish space with a blueish hue.

Triple fruition: All three self-systems contract at once. These fruitions seem to occur only in a standing position whilst the arms are

stretched out sideways, upwards or downwards. There are many different variations depending on where each of the self-systems contracts. Each self-system can tense in top, middle or bottom position and in an inside, neutral and outside position. Each variation has a characteristic visual with bright patterns vs dark background or vice versa. There are several variations which involve visuals with one or more bright crosses. During these fruitions, the entire body is in the shape of a cross with the arms fully tensed and stretched out horizontally. Another noteworthy triple fruition occurs when all three systems tense in an inside position at middle level. This fully closes the throat, breathing stops momentarily and the visual field goes completely black.

It seems that triple fruitions can be predictably accessed in the following way: Start with a double fruition. Wait for the afterglow to subside and equanimity to re-establish itself. Soon the next double fruition will occur, this time with a different combination of self-systems. Repeat until all six variants of the double fruitions have taken place. Continue in the same way and the next fruition will be a triple fruition. The sequence will continue with five further variants of triple fruitions. Notice that after the afterglow of triple fruitions, you might experience a different version of equanimity which is located towards the front and top of the head and which feels more spacious.

Quintuple fruition: if this practice is continued, the triple fruitions develop into quintuple fruitions during which all five systems are activated. It starts with the tension pattern of triple fruitions being established and then augmented by the arising & passing system tensing in the corners of the eye and then the concentration system tensing in the upper lip and upper cheeks. In a later phase, the concentration system and the arising & passing system are fully integrated in development of variants, e.g. the arising & passing system tensing first, followed by the concentration, suffering, impermanence and no self-system or in any other order. Each fruition is followed by an afterglow period during which a free flow moves through the concentration system from bottom to top, followed by an expansive spacious feeling during which the free flow moves through the arising & passing system from bottom to top.

In addition to the fruitions described so far, there are fruition-type sequences. With these, the self-systems tense one after the other in very systematic patterns. Typically, this does not involve the

concentration system but only the impermanence system, the two suffering systems and the no-self-system. These four systems tense one after the other at various levels, in each sequence always in the same order. With each round the levels that tense change, once all combinations of levels have been moved through, the body goes into a recovery period as with the normal fruitions.

Chapter 14: How to Dissolve the Sense of Self

Dissolving the chronic patterns that maintain the sense of self is what leads to liberation. It frees us from bondages and burdens that sometimes we are not even aware of. The same sensations of release and relief that we experience when resolving physical and emotional issues are being generated when parts of the self-muscles are restored, yet it feels much more central and essential to our being.

We are not our Felt Sense of Self

The more The Process is being practised, the clearer the boundary between mind and body becomes. Our minds are brilliant; our minds are vast. Our intelligence is amazing. We know how to move in the world, we have learnt a huge amount of physical and mental skills by the time we become adults. These mental capabilities are not touched by liberation, the opposite is true, we often find that there is significant increase of mental clarity once the sense of self is dissolved.

The sense of self resides entirely in the body. It can be helpful to think of it as a „felt“ sense of self. People often report that they intuitively know that they have a self, that they are something. There is a certainty about that without being able to pinpoint it. When asked to let the hands point to where this certainty is located, the hands often move somewhere around the outside of the head and neck area. With sufficient clarity about the boundary between mind and body, it becomes transparent that this certainty is the mind saying, "I know for sure that I feel nerve signals coming from a contracted self-muscle". When the corresponding self-muscle is released, the mind will not receive those signals anymore. Such a release is typically quite intensive, expansive and is followed by a significant period of afterglow. Afterwards, the felt sense of self is simply gone as the unpleasant sensations have ceased. The mind itself is not being altered by this, only the sensations that the mind receives are being altered. You still know your name, you still know how to cross the street, you still know how to cook a meal. Your mental pathways and learned thought patterns remain, yet there is a lot more freedom to change them if it makes sense as they are not cemented anymore by a limiting link to physical contractures. You can still make decisions based on your mind's assessment of the possible outcomes, yet those

decisions are not biased anymore by trying to avoid the self-muscles being aggravated. You can do everything that you could do before, yet you are not weighed down by a fundamental, ungraspable discomfort that you didn't know where it was coming from.

Fruitions as the Tool

The tension patterns in the self-muscles are released by fruitions. Fruitions are an event of the stretch reflex at the very end points of our tension line structure. It is almost as if the self-structure is tucked away in the last corner of our being where it can develop, barely being touched by human motion patterns.

In Buddhism, the journey of self-liberation starts with the first fruition experience which is called the first path or stream entry. Fruitions arise spontaneously during meditation when appropriate conditions are being created during advanced Vipassana meditation. The first time a certain type of fruition takes place, it is quite a sudden event. Prolonged time is spent in the insight state of equanimity until an ever so slight last change of the tension configuration triggers The Process directly at an end point of the tension line network so that a fruition occurs. From stream entry, it takes continued and determined practice during which the fruitions develop in quality. At some point the fourth path is reached, which is when a last major tension knot is resolved. Even after the fourth path, people report that the journey continues. This can be interpreted as releasing further, less tensed parts of the self-structure in parallel with emotional contractures slowly diminishing over time.

Fruitions occur as well when The Process is allowed to run throughout the entire body (see Chapter 15 how to do this). With continued practice ever more tension line segments are restored until The Process can run freely along the entire tension lines from the physical areas of the limbs and back, through the emotional areas in the torso and throat and through the self-systems in the head. At some point, the pathway of The Process reaches one of the various types of fruitions which is always an end point for The Process. Over time all fruition types are experienced multiple times and self-liberation is achieved.

There is a caveat to be mentioned: on my own path, the meditation approach came first. The Process only revealed itself at a later stage. Therefore, what remains to be seen is how accessible fruitions are via

The Process alone without the previous fruition experience from meditation.

In addition, there is no knowledge yet about which way self-liberation unfolds when working with The Process. The four paths described in Theravadan Buddhism map out the progression via the meditation approach quite well. It might develop in the same way when practising The Process or it might follow a different sequence – the experience of practitioners will tell.

The Basic Protocol for Self-Structure Work

Working with self-structures requires its own approach:

Step 1: Initiate Be in a safe space where you will remain undisturbed for a prolonged period of time. Ensure that you have the possibility to change between moving freely, sitting on a chair and lying down on the floor. Have a blanket and cushion ready. Choose a starting point or position that works for you and start The Process to run in your body (see chapter 15). During intensive practice periods in retreat style, the body will almost self-start: as you settle down, a clear tension arises somewhere in the body, in the legs, in the shoulders, in the face. Often it is enough to just let that tension increase a little and The Process starts again.

Step 2: Processing Let The Process run freely in your body. Do not try to influence in which directions or body parts the body is moving. Fully surrender to the wisdom of the body even if it seems that loops are being repeated or a long time is spent in isolated areas of the body. Allow ample time. It might take several sessions and tens of hours. Try to practise several hours in a row to get deeply into the flow. If no tensions are encountered in certain areas, it is ok to accelerate the flow. In case you need to take a break, remember the position you were in and see whether you can re-engage into The Process in that position.

Step 3: Fruition Eventually The Process will not only loop through the head but create the condition for a fruition to occur.

Single fruition: The Process runs up to the skull area. A final strong tension occurs in the front, the middle or the back of the scalp depending on the self-systems in which the fruition occurs. Single fruition-type tensions can also occur in the diagonal lines in all layers which creates a rotating sequence of tension events.

Double fruition: Two of the three self-systems activate in a characteristic way. The impermanence system often involves the body bending down forward while sitting down. The tension increases behind the nose and is maintained whilst the body straightens up again. The suffering system develops a strong sideways and downwards tension at the side of the throat and jaw. With no-self-system, the head moves backwards into the neck, the tension increases just inside the head close to the atlas and is maintained as the head moves forward again. Once two systems have been activated, an even stronger final tension develops and creates the typical visuals. Cessation may or may not occur.

Triple fruition: Seems to occur mostly when standing up, the arms are either pointing vertically upwards, horizontally sideways or vertically downwards. A very symmetric and centred tension pattern builds up in the entire body, all three self-systems tense up and create vertical or diagonal cross-like visuals, sometimes just wide space or a square visual. When a triple fruition takes place in the low and inside position, the body moves in a curled up sitting position and the three self-systems contract around the entrance of the throat.

Step 4: Afterglow After double fruitions the body goes into a marked release. Any time a specific intensity of a double fruition is experienced for the first time, the afterglow might not only be very pleasurable but require the body to go into a deep recovery. You might find yourself curling up on the floor, feeling somewhat nauseous, wanting to cover yourself and your eyes with a blanket. This is similar to the recovery period after a physical restoration but can take longer after a fruition.

Step 5: Integration Depending on the intensity of the release you might experience a significant shift of your perception. You might feel quite expansive, potentially as if you are one with everything, you might realise that it feels quite different when you think of the concept of „I“. You might walk around and it feels like everything happens by itself and no-one is making it happen. The experience is new and it can take some days for the mind to get used to it.

A Gradual Transformation

Unlike most spiritual experiences that fade, fruitions create lasting change. The transformation happens gradually:

The same thing as with physical restoration seems to happen with the self-structures. After a fruition, moments of freedom are experienced. Eventually, other not yet released tension lines in the close vicinity become activated and generate sensations that re-establish the previous mode of perception. When this happens, you know how much nicer it really felt to be without the unpleasant sensations of the self-structure. When sufficient tension lines have been released, freedom becomes the new baseline, relaxation is natural and contraction is temporary, if at all.

The sense of self is not one but consists of many elements that all need to be released. The sense of "I am", the sense of there being a watcher, the sense of there being a thinker, the sense of there being a doer. They all are rooted in different parts of the self-structure and need different orientations of the fruitions to be released.

This is why the liberation via the meditation path typically takes many years if not decades. During that period there is ample time to integrate any altered modes of self-perception into daily life. The Process can potentially release the self-structures much faster. However, don't rush it and allow ample time for your mind to readjust after intensive fruition experiences. Be extra careful not to overdo it and see how your system reacts to the changes. Make sure you stay fully functional in your normal life. If you have trouble keeping up your daily activities, stop practising until you can function normally again. True self-liberation will allow you to improve your functioning in daily life, not deteriorate it. Any troubles on the way are a sign of overwhelm and need for realignment.

Enlightenment

There is a lot of mystery and debate about what enlightenment is. The accounts of people that claim to have experienced enlightenment vary strongly and are often clouded by the individual response of the mind to what is being experienced.

What happens during the Vipassana path to awakening is a release of central self-structures that create the impression that there would be a self, a doer and a watcher. It is a gradual progress and even after what is called the "fourth path", practitioners report that the journey continues and further releases or "deepening" are taking place.

From the experience with The Process, the possibility of a physiological definition of enlightenment arises, basing it on the

release of contractures. The release of the self-muscles seems an obvious prerequisite. Much of our suffering, our behaviour and our reactions are determined by emotional muscles in the head and torso. Yet, even contractures in the limbs create suffering: a clear discomfort that is much larger than what it would be in a fit muscle. A comprehensive definition of enlightenment would therefore be:

Enlightenment is reached when all contractures in the body have been released.

Using this definition, it follows that enlightenment is:

- more than releasing only the sense of self
- gradual as each of our bodies harbours many thousands of minute contractures
- in continuous need of maintenance as tension patterns are slowly re-built

At the same time, enlightenment does not mean:

- that emotions would be eliminated. The natural emotional response to external events still takes place. However, they are short-lived, limited to the sensations of the contraction of a healthy muscle and not augmented by the presence of contractures
- that the behaviour is flawless. Enlightenment relates to the release of physical holding patterns. With the elimination of suffering the discomfort experienced by the mind is strongly reduced and so is reactivity. Still, mental decision paths are only altered indirectly if at all. An enlightened being will still make decisions that might be questionable. It needs to be added that there is no absolute truth: a decision that seems right to some will seem wrong to others.

The Four Truths of The Way

In Buddhism, there are the four noble truths that summarise the path to liberation. Based on the discovery of The Way, analogous four truths of The Way can be formulated. Whilst they sound quite technical, they go to the actual root of human suffering.

There is suffering – Muscles in the human body send signals of discomfort that are either not caused by the current situation or much stronger than what would be warranted.

Suffering has a cause – Suffering is due to contractures in the muscles.

Suffering can be eliminated – Contractures can be released.

There is a path to eliminating suffering – Run The Process so that the stretch reflex releases the contractures in the body.

In Buddhism, morality is seen as a prerequisite to enlightenment. Practicing The Process, morality likely emerges as a natural consequence. As the emotional and self-structures release, the person opens up to experiencing the emotions arising inside. The awareness of your inner experience increases, and you become acutely aware of the unpleasant emotions that are created by your mirror neurons when you see other people and their suffering. From this, your behaviour shifts towards contributing to minimising the suffering in others.

Chapter 15: Let The Process Move Through You

The most comprehensive level of transformation occurs when The Process begins to run autonomously through your body. Rather than directing attention to specific areas, you create conditions that allow your body's intelligence to take over completely. This represents the culmination of working with The Way—a state where restoration happens without conscious direction of its course.

The Autonomous Process

When conditions are right, The Process moves through the body by itself in lines, spirals, and complex patterns that would be impossible to consciously direct. This autonomous movement follows the body's deepest wisdom, addressing not just symptoms but the entire interconnected web of tension patterns.

The flow is along several segments of tension lines corresponding to cascades of stretch reflexes travelling along the muscle chains. When the flow reaches the end point of a tension line it will continue in the next neighbouring tension line, either travelling directly back from where it was or jumping back to and resuming from the location where the last flow originated. There are intermediate end points in the tension lines so that The Process can flow from the tips of the toes to the hip or only to the knee and then turn around and go back down. Or the movement involves only the head and neck but not the rest of the body. The Process will flow across a particular layer and autonomously switch to other layers without necessarily having completed all lines in a layer.

The physical protocol uses The Process in a very confined way. The stretch reflex is intentionally created in a specific location by stretching a defined part of a tension line. The adjustments of the body position force The Process to move from one tension line to the next with each rocking movement. The emotional protocol creates a rhythmical stretching using the breath and thereby generates the stretch reflex. The body is already allowed to guide the direction in which the stretch reflex propagates. With the autonomous process the body is free of the intentional interventions of the other protocols which are helpful for the purpose of the respective protocol but limiting at the same time.

The experience varies greatly between individuals and sessions. Often the body moves through elaborate sequences—arms rotating, the spine undulating, the head rolling in complex patterns. Sometimes it manifests as gentle rocking or swaying, sometimes the movements might become vigorous, during other sessions the body is shaking the entire time, there might be twisting or contortion in ways that seem impossible or uncomfortable yet arise naturally in the moment. There might be very gentle shaking as you lie down. The Process is at times not visible to the outside and all you feel are faint tension sequences undulating through the body. It can be as gentle as a cloud of tingling travelling across your body or little acupuncture-like needle pricks in seemingly random places.

On a fundamental level, the autonomous Process is a strong blow in the face of the sense of self. The sense of self is something that the conscious mind is aware of and the core premise of the sense of self is that “I” am in control of myself including being in control of how the body moves. Through the autonomous Process the mind discovers that there are the most wonderful movements that arise while the mind is clearly aware of the fact that it is not involved in making them happen.

Step 1: Attitude of Allowing

The autonomous Process is best sustained when the mental attitude is one of openness and allowing:

Surrender: The conscious mind must step back from its habitual control. Trust that the body's intelligence far exceeds conscious understanding.

Permission: You must give your body complete permission to move however it needs. This means releasing all ideas about how you should look or what movements are acceptable.

Non-interference: Stay aware without interfering. Once movement begins, the conscious mind must resist the urge to direct, improve, or suppress what is arising. Witness what's happening with curiosity rather than judgement.

Step 2: Initiating The Process

The easiest way to start The Process seems to be to intentionally move through natural Process sequences and let them continue

autonomously. The key is to learn how to switch from intention to allowing. It is helpful to embrace the attitude of allowing right from the beginning, i.e. even the initial, still intentional movements are best done in a very relaxed, laissez-faire style. Even if the intentional movement involves tensing parts of the body, this should be in a fluid way so as to not hold the tension but to be prepared to let it flow right from the start.

Be gentle with yourself. Once The Process starts, the movements might become fast and vigorous. Tone them down so that you do not get physically exhausted or dizzy. It might very soon seem as if even a slow movement is tiring. Observe whether this might be your mind interpreting muscle signals as tiredness while it is maybe just affected muscles participating in the restorative mechanism.

There is an almost unlimited number of possibilities how and where in your body to start The Process. Here are three examples.

Example 1 – Alternate shoulder rolling

Whilst standing connect yourself with the attitude of allowing.

Roll one shoulder up and backwards. Whilst that shoulder rolls down and forward, roll the other shoulder up and backwards. Continue rolling back your shoulders alternately, loosen the tension and let the movement develop into a fluid, smooth, swinging rhythm. Notice how with the shoulder rotation the chest rotates around the vertical axis of the spine.

Open your mouth and let the jaw hang down loosely to put your mind into a state of "I can't be bothered to think much".

Orient your attention upwards and let the head gently join in with the movement. Keep the head movements gentle to avoid dizziness. As soon as the head starts moving, let the shoulder movement fade away so that only the head rotates sideways back and forth. Continue the head rotation even if seemingly nothing happens. Notice how the shoulders are joining in again after some time, a little later the hip starts moving followed by the legs and feet (which will not move much as they carry your weight). Continue the rhythmical movement whatever it is, even if it seems nothing is happening. Allow any part of the body to start moving as soon as you notice that it is being activated.

Reduce your mind's involvement in the movement even further. Whereas before you actively supported the rhythmical movement, reduce that intentional support and let the body take over. Usually, when we stop sending the intention to a muscle that it should move, we send the intention to stop the movement at the same time. This tenses the antagonist and the body becomes immediately still. With The Process, we do not tell the body to stop moving, we simply stop telling the body how it should move. The body will continue to move on its own ...

Example 2 – Arm rotations

Whilst standing connect yourself with the attitude of allowing.

Hold one arm slightly sideways. Imagine you are gently holding a ball of the size of your hand. Start twisting your hand and arm slowly forwards and backwards. Let your elbow become loose and join in with the movement. Look at how your hand moves and observe a pattern of the number eight being drawn in the air. Loosen the tension in your hand and let the wrist and fingers join in a beautiful twirling movement which still draws the figure of eight. Let the other arm join in the same movement so both arms move symmetrically. You will most likely find that this is too complex for the mind. You will see that the body will make it happen by itself.

Let the flow continue. Observe (not guide) how after some time which might be 10 minutes the arms start moving upwards, inwards, outwards, the patterns drawn into the air continuously changing. Keep letting it flow and it will spill over into the torso or head and start its journey through the rest of the body.

Example 3 – Head rotations

Be particularly gentle with this movement as it will involve a lot of head rotations. Limit the speed and width of the head rotations so that it feels like you can do this for a long period of time. Make sure to keep your neck muscles relaxed anytime they are not involved in Process work.

Connect yourself with the attitude of allowing. Sit down and bend slightly forward.

Tense your face in the area of the upper cheek, just like when you are pulling a face. The exact location is not important. Start moving your head sideways back and forth in the rhythm of maybe twice per

second. Slowly reduce the tension in your face whilst you continue to move your head. Notice how the tension is moving upwards through your face.

Continue moving your head whilst you stand up. Notice how the body gets activated and joins in. Go with the flow whatever arises.

Step 3: Letting The Process Flow

Let the body lead the movement, you follow. Be prepared to follow the body's lead into movements and contortions that you didn't know were possible. Naturally support the developing body movements with adjusting the body posture where needed. The Process will directly resume after the change of the posture from where it was interrupted. For example:

- standing up to allow freedom of body movements
- sitting down
 - to give some rest to the legs when only the upper body is moving
 - when the body is bending strongly forwards or strongly backwards
- lying down when the legs need to be able to move freely
- stabilising the body by holding onto a chair or a table when one side of the body is going into rotational movements
- following twisting movements of the legs with the entire body where needed
- supporting physically demanding joint extensions by holding on to fixed structures or by supporting with an arm that is not currently participating in the movement

Let breathing adjust naturally to support the movements.

Eventually, the movements will become either tiring or unpleasant. Most of the time "tiring" is just the mind's misleading translation for "unpleasant". During The Process, the body continuously moves from one tension line to the next. You might find that because of that the muscles actually do not get tired during the movement. In the same way as with dedicated physical restoration, the discomfort can

be only the sign of affected muscles tensing whilst restoration is taking place.

Occasionally, The Process might lead to a cramp and seemingly come to a halt. It might help to breathe consciously until the cramp releases by itself, and The Process continues. In some cases, in particular in the jaw area, strong tensions can arise and The Process appears to get stuck as it becomes almost imperceptibly slow. Gentle rocking of the body or breathing with an open jaw can be helpful to support The Process in moving through.

Whilst it is not helpful to interfere with the direction of the flow, it can be beneficial to modulate the flow:

- Reducing the speed will often happen automatically when the flow is moving through affected tension lines. Sometimes it helps to slow down even further.
- Reducing the speed helps to gain clarity on where exactly the tension is moving through the body and get a fascinating lesson of the anatomy of your own body
- Increasing the speed can reduce the time it takes to move through long loops that are free of tension. Be careful not to run into affected areas at high speed as this might cause strain. Instead learn to listen to your body and slow down in time: affected areas become activated and noticeable ahead of The Process finally reaching that area.
- Increase the tension during the movement in areas where deeper restoration feels necessary
- Reduce the tension where you would like to increase the speed or at those times where you want to simply experience the pleasure of a gentle flow moving through the body.

Depending on the sequence it is engaged in, The Process continues by itself for half an hour, an hour or up to several hours, unless intentionally terminated.

Step 4: Completion

Each sequence has a completion point when the movement comes to a natural pause, and the body goes into the 3-4 minutes rest period. Pleasurable waves of release sometimes move through all or parts of

the body. Lean back or lie down until the body gives you the signal that it is fully rested.

Towards the end of a recovery period, tension often builds up in some other part of the body and The Process resumes. If you want to continue with The Process work, simply go with the flow.

Possible Experiences

During autonomous Process sessions, various phenomena can occur:

Physical intensity: Movements might seem to push your body beyond normal limits. The sensations can become so intense that fear arises, particularly when the neck moves backwards. Make sure to work well within your limits, stop or reduce intensity if needed.

Emotional intensity: Profound grief, sadness or fear might surface. Let these emotions move through completely without getting lost in their stories as shown in Part III.

Spiritual intensity: Experiences of dissolution, unity, or transcendence might occur. Stay grounded in the body sensations whilst these experiences unfold.

Visual phenomena: Behind closed eyelids, colours, patterns, or imagery might appear. Stay grounded in the body sensations whilst these experiences unfold.

Bliss states: As significant patterns release, waves of pleasure or bliss might wash through the body. Stay grounded in the body sensations whilst these experiences unfold.

After autonomous Process sessions:

Move gently: You might feel uncoordinated or overly loose after intensive sessions. Slow movements or slow walking helps stabilise new patterns.

Avoid high intensity sport: the mind needs time to adjust to the renewed muscle configuration. Wait until movements stop feeling unusual before engaging in sports where sudden or high impact movements are required.

Avoid immediate return to stress: Give yourself some buffer time before re-entering demanding situations.

Stay hydrated and eat regularly: The Process mobilises significant metabolic activity. It seems that in particular the consumption of electrolytes by the body is increased, so you might find it helpful to increase your intake of salts temporarily.

Stages of Development

As you work with the autonomous Process, it might evolve through stages. These are not necessarily sequential and can have multiple overlaps:

Initial sessions: Movements might be small, hesitant, or limited to specific areas. The conscious mind might frequently interrupt with doubt or attempts to control.

Building trust: As you experience the wisdom of the movements, trust develops. Sessions become longer and movements more elaborate.

Deep clearing: The Process begins addressing core patterns, sometimes creating intense sessions with dramatic movements and significant releases.

Expanding access: after the release of tensions that previously blocked the pathways and caused the tension flow to turn around, new sequences in new parts of the body become accessible.

Normalisation: After releasing tensions in the pathways, sequences have been cleared up and are being moved through faster.

Self-activation: in a retreat-like setting with practice of up to ten hours or more, The Process has already started when you wake up.

Discovering the Body's Construction Plan

When slowing down the movement of Example 2 above and introducing a very slight rocking during the movement, it becomes noticeable that during the forward rotation of the arms, seven tiny rocking movements emerge, and another seven rocking movements during the backwards rotation. Moving the arms back and forth five times, all ten vertical sub-layers of one layer of the diagonal lines have been completed (see the details in the Diagonal Line Anatomy in the Appendix). After moving the arms back and forth 50 times, all 10 diagonal layers have been completed. After these 50 movements, the 10 lines 72 and the 10 lines 1 are being moved through in a transition

movement that leads to a new pattern with a different configuration of attachment points being active.

It is amazing to go through such a Process sequence with another person. If the movements are being synchronised once at the outset (which the mirror neurons will make possible) and both people move at the same speed, they will continue executing the exact same movements throughout the entire process sequence, always changing the patterns at the same time. This is an impressive manifestation of The Process simply reflecting the body's inherent construction plan.

The patterns manifest in many different repetition modes. What never changes is that each movement sequence consists of 720 micromovements. Deducting the last 20 micromovements which effectuate the transition to the next pattern, 700 movements remain. These can be moved through one by one or in other repetition modes, depending on how many of the micromovements are consolidated into larger macro-movements. The repetition modes can show 70, 50, 35, 10, 7, 5, 2, sometimes even 175 similar movements. There is more on these intricacies in Chapter 24.

Dissolving Discomfort and Tiredness

The micromovements mentioned above feel like the body is moving not smoothly, but in tiny little steps, like mini robot movements, or as if there are only discrete positions the body can snap into. It is possible to fragment any movement into micromovements. Try with your thumb. Move it up and down voluntarily a few times and then switch to listening to your body. You can feel when the thumb naturally changes direction. Follow your body's lead in which spatial direction the thumb wants to move, the direction it will always change slightly. Now, let the movement slow down a little and start counting from one to seven in each direction. Notice how you can feel that the thumb moves in seven small increments. Sometimes it can feel as if the thumb is slightly shaking. If you let the movement continue for 50 times, it will change then change into a new pattern and the whole arm will start moving if you hold it out in front of you and allow it to move.

Once you can feel the micromovements in this way, it is possible to apply The Process to any discomfort in the body. Simply focus your attention on the corresponding area and use your mind's eye to let the tissue in that area move back-and-forth in seven (or sometimes ten) increments. To do that, tell the area with your mind that it is free to

move, try out in which direction an internal movement seems easy. Mentally count and feel how inside the tissue a faint movement can be felt. Continue with the back-and-forth movement and feel how it slowly moves inside through the area. If the movement leaves the area of discomfort without it being fully resolved, simply start again by redirecting your attention to the remaining discomfort and start counting again. It is amazing how it is possible to dissolve issues even when you would think that they have a different, non-muscular cause, for example:

- You fall on your hip and the hip feels sore. Start processing as described and you are likely to feel much better.
- You are wearing ski boots that are pressing against your foot. Start processing the area and you will be able to continue skiing.

Sometimes your entire body might start feeling achy and stiff. In those cases, use the whole-body recovery programme mentioned previously. Let your body sink into a rest period of about 5 minutes. During this time, let the body move the energy down the front of the torso. It is possible to notice that this happens in 72 inner movements. Once it reaches the scrotum, let it move up again to the head, then down again in the middle of the body, up again in the back. Let the movement continue from the back of the head across the top of the head, down across the eyes to the cheekbones. Once it reaches the mouth or the throat, you will notice how the entire body opens up again and the soreness is gone. You can use the same process when you feel tired and worn out: it might be that this is what the body goes through in a Dalí micro nap to a similar effect.

Let the Body Walk

A very practical benefit which is maybe somewhat linked to the autonomous Process is a surprisingly effortless way of walking. It is learned most easily when walking up or down a couple of steps or stepping up onto the sidewalk after crossing the road (or when stepping down onto the road). Make sure to try this out only in a safe environment where there is no danger from traffic or a long staircase. As well, feel you way into this exercise very slowly so that you are always still able to avoid stumbling and have a person next to you that can stop you from falling.

Usually, we see the step and the conscious brain gives the legs the instruction to make the required effort to move up the step. Instead,

simply look at the floor a few meters ahead of you. Consciously tell your mind to disengage and not give any instruction how to move the legs when the step approaches. The only job of your mind is to make sure you always look a few meters ahead of you, to tell the body to move as a whole in the direction you want to go and to monitor whether there is a danger of stumbling (safety first!). The job of the mind is not even to analyse what it is seeing, the job is limited to directing the eyes where to look. When you get the hang of the different mental attitude, you will notice how the feet miraculously find the perfect step and how the way the body moves across the steps feels almost effortless compared to what it usually feels like.

The same technique can be used when jogging. Imagine that at some point you want to do a little sprint. Usually, we give the body the instruction to make more of an effort so that you run faster as a result. Instead, simply make sure to look at the floor a few meters ahead of you (the faster you run, the more meters ahead of you need to look). Again, disengage the mind from giving direct instructions to the body and only make the intention to increase the speed. Observe how the speed increases and the body engages in a movement pattern during the acceleration that feels much less tiring than what you are used to.

Integration and Daily Life

Working with the autonomous Process requires quite some perseverance and resilience.

- The Process often runs for 1,5 hours before a relaxation is reached. During that time discomfort will arise and it often feels strenuous.
- Each Process sequence differs somewhat from the one before, but there can be many repetitions of patterns that feel very similar which can get tedious at times.
- Moreover, whenever you are not busy with something else, The Process will offer itself to start: you will notice a tension in some part of your body, or you find that slight body movements are starting. While you can always choose not to let the Processing start, the reminder that the body gently puts in your mind will often convince to go ahead: since all possible sequences will be executed at some point in time anyway, you might as well do the next one now...

The changes from autonomous Process emerge gradually. You might notice:

- Movements feeling more fluid and effortless
- Your range of motion increases
- Emotional responses becoming more appropriate and briefer
- Mental clarity improving
- Sleep is shortening. You might find starting with Processing in the middle of the night whilst lying in bed and realising that the time spent Processing had the same effect as if you had slept
- Chronic symptoms resolving

The autonomous Process represents the highest level of working with The Way—a partnership with your body's intelligence that maintains optimal function throughout life. The Process becomes not something you do but something you allow, a natural function like breathing or digestion that maintains your being.

Chapter 16: Free Flow Through the Inner Body

Letting a low level of tension flow through the inner body creates full transparency of the network of vertical and horizontal lines in the body, each line in each layer can be distinguished including five attachment points of each line throughout the body. This level of clarity is what will enable the detailed understanding of the physiology of the sense of self, of all meditation experiences and of emotions as described in this book. It is what provides a razor-sharp distinction between what part of our human experience is mind and what part is body.

The free flow through the inner body is nothing else than The Process running along the predetermined patterns of the tension line network in your body. Most of the time there is no discomfort, only mild tensing sensations. This chapter focuses on the aspect of creating understanding. At the same time, each session can create subtle releases that further open up the body, emotions and the self-structure.

Getting Started

Lie down in bed or on a soft mat. Do not use a pillow whilst working. Have a pillow and blanket ready to get comfortable and cover yourself during rest periods.

Start a gentle, flowing shaking of the body as described in Exercise 3. Once you get into a smooth, relaxed movement, slow down and let the movement reduce to the head and neck area. Feel how the chin always comes down (i.e. in the direction of your feet) when the head is in the middle and moves slightly upwards and even a bit backwards when the head turns to the side. Maintain this U-shaped movement whilst you lower your jaw and increase the tension in the lower throat area.

Slow down even further and increase the tension on each side of the throat each time the head moves to that side. With the tension in the side of the throat, still move the head up in the same U-shape as before. Notice the clear tension signal in the throat which now alternates from side to side whilst your head moves from one side to the other within maybe one second.

Notice how the centre of the tension in your throat either moves slightly upwards or downwards each time your head comes back to the same side.

Investigate

Once you can feel the tension switching from side to side and moving up and down in a stepwise pattern you are ready to start investigating. There is an amazing world to explore. As your sensory clarity improves from continued practice, finer and finer details will reveal themselves.

The order in which the entire inner network becomes transparent most likely varies from person to person. Therefore, the sequence of investigation described below is by no means prescriptive. Feel fully free to follow your own curiosity and what sensations are available to work with for you at that moment. Let yourself be surprised how over time new pathways open that were not accessible before.

Revisit the 72 lines

Observe how the tensions in the throat change direction and start moving upwards when they had been going downwards for a while. Start counting when that change takes place and notice how it takes the head moving to one side for 72 times until the tensions in the throat start going downwards again.

You are experiencing attachment points of the vertical lines in the throat. Same as in the feet, there are 72 lines in each layer. Whilst the end points of the vertical lines move sideways from the little toe to the big toe, the attachment points in the throat move up and down. Same as in the feet, there are 72 lines on the right side of the throat and 72 lines on the left side of the throat.

Revisit the ten layers

If you simply continue the head movements whilst keeping the focus on the throat area, notice with every direction change the tension moves a little bit backwards until it reaches the very back of the throat and then either starts from the front again to move backward or gradually moves from the back to the front of the throat. These are the ten layers at the throat level.

You might find that the back-and-forth movement through the layers involves only two, four, six or eight layers. In this case the other

layers are not yet accessible and will become so only at a later stage of practice.

Discover Different Levels of Attachment Points

The up- and down movement in the throat area are the attachment points of the vertical lines at the *very bottom level*. There are other levels of attachment points that you can explore.

Middle Level: Do a suppressed artificial yawn as in Exercise 9. This time focus on the tension just behind the nose and let the tension at the back of the palate fade away. Start with the head movements as before and notice how the tension behind the nose starts moving up or down. Same as before it will eventually change direction and you can start counting to 72 each time the head turns to one side. The tension now moves between the level of the soft palate and the top of the temples.

If you explore the 10 layers at this level, notice that they are more spread out. From the front, the first three are outside the nose, the next five are starting behind the nose, the ninth layer moves from the back of the palate to the atlas, and the last layer is outside the atlas at the back of the head. When it seems that a layer is not yet accessible, e.g. the ones in the face, it can help to focus the attention in the direction of the missing layer and gently convince The Process to move into that layer. This feels a bit like temporarily switching roles, from "The Process leads, I follow" to "I lead, The Process follows".

Most of the self-structure is located between the Middle and the Top Level, so take it slow in case you notice any stronger reactions or releases.

The top level: This level is outside the skull from the temples to the highest point of the head. The sensations are quite faint so sometimes it feels more like an impression than a very precise feeling.

Sit up and tense the scalp area of the forehead. Start moving the head in the same U-shaped movement as before. Notice how the tension lines are now truly vertical again and move slowly from the front to the side of the head. With each layer, the region of the scalp that is covered by the lines moves towards the back of the head.

The spine level: You will need exceptionally fine sensory awareness for parts of this level, or simply patience with counting whilst seemingly nothing happens. Lie down again and tilt your hip forward so that

your back arches at the lowest possible point of the spine. Tilt your feet and legs slightly inwards until you feel a tension at the outsides of your lower back. Start the U-shaped movement of your head and observe how the tension moves inwards along your lower back. After moving your head to one side for eight times, the clear signal becomes weaker or vanishes. Continue the head movement whilst The Process moves up the spine through the tension lines 9 to about 60. Notice how now your head starts tilting backwards, a tension at the level of the atlas arises and moves sideways outwards along the so-called nuchal line. The Process turns around and goes back down again.

If you continue with the movement, you will eventually feel the tension at the lower back again and The Process moves to the first layer at the front of the body. There are sensations at the front of the groin and then the front of the stomach. When it reaches the throat, the attachment points move in a diagonal line from the outside of the throat across the face to the top of the head. Continue and explore the remaining layers.

The Toes and Fingers Level: Lie down and point both feet whilst turning them outwards. Increase the tension until you can clearly feel it at the outside of the feet and the little toes. Relax the feet a little and then start a sequence of four: stretch the right foot out whilst tensing the outside of the foot, stretch the right arm out whilst tensing the outside of the little finger, then the same with the left foot, then the left arm. Repeat this sequence and develop a smooth rhythm. Notice how the tension moves across the feet towards the big toe and across the fingers towards the thumb whilst moving each limb 72 times. In case you continue, you will move through the ten layers from front to back.

This level gives the opportunity to discover the end points of the horizontal lines in the middle of the body. As the tension lines move from the little toe to the big toe, tune your attention first to the legs, then to the torso and finally to the head. Notice how the locations described in the Horizontal Line Anatomy in Chapter 22 of the Appendix become activated each time you stretch one of the arms out and tense each tension line all the way to the middle axis of the body.

Note: It is surprising that the various attachment point levels do not seem to always be stacked one on top of the other:

- the atlas which is the upper end of the spine level feels higher up than the upper end of the "very bottom" level
- the upper end of the "middle" level feels higher up than the lower end of the band of tension lines of the "top" level that encircles the skull.

Note: I do not have sufficient transparency yet to be able to explain, from my own phenomenological experience how the tension lines link the attachment points from one level to the next.

Exercise 10: Life is Moving

The following exercise provides a helpful preparation for the free flow, which is a gentle, yet well discernible tension sequence, moving in beautiful loops through the various levels of attachment points.

Allow three to four hours for your first experience, though subsequent sessions often require less time.

Recline comfortably, adjusting your position as needed to minimise discomfort. Close your eyes and remain silent throughout. Begin repeating these phrases mentally, saying them to your entire being:

- "There is no danger"
- "There is no lack"

Continue alternating these phrases slowly, allowing each to resonate through your body. Feel the relaxation in your neck and top of the shoulder as the truth of these sentences allow the tensions in those areas to dissolve. Do this as long as it feels right. The relaxation effect is likely to slowly travel all the way down the spine over time.

Add the phrase:

- "All needs are fulfilled"

Rotate through all three phrases without forcing any specific sequence. Let them become like a gentle lullaby to your nervous system. Over time you might start feeling numb with quite low energy. As there is simply nothing that needs to be done, the body goes into a low energy mode.

Just be there and simply carry on with the sentences. It might feel like nothing is happening.

As you continue, something in your perception will begin shifting. You might notice:

- Some buzzing in your ear
- Becoming aware of your heartbeat
- Tingling in your fingers

Once this happens, start adding "Life is moving" to the sequence, which simply describes what is happening. Cycle through all four phrases as it feels right in that moment. Fully settle in this state where all needs are met, yet something is happening by itself. Let whatever wants to develop, develop.

The exercise will eventually complete itself, leaving you in a state of deep rest and integration.

Note: When this exercise is done with sufficient inner calmness, the first two phrases can develop the 7th jhana. Adding the phrase "All needs are fulfilled" can be used to transition to 8th jhana. "Life is moving" might be accompanied by a gradual transition to P8JP.

The Loops of the Free Flow

A free flow can start running through the inner attachment points of the tension lines, even without the outer body moving. This free flow takes place when the body goes into the 3–4-minute rest after working with The Process. In those periods, it can be noticed how something is moving slowly down from the head to the bottom of the spine whilst the body sinks into deep rest. Then there is an upwards movement which leads to a couple of deep breaths as the body is straightening up and the flow is reaching the top of the head. The direction of the flow turns downwards again leading to a second rest period which ends when the flow reaches the head again and the mind becomes fully clear.

Observing this flow more closely, it can be noticed that the loop goes down along the rear impermanence layer, up and back down in the double layer of the suffering system and up again in the frontal layer of the no-self-system. This is an example of how the free flow rarely moves through the entire network but cycles through sub-loops. At the beginning of the practice, often the more reduced sub-loops are being activated. Possible sub-loops from own experience are:

Simple vertical loop: Moving through the frontal layer of the impermanence system and the rear layer of the no-self-system, with tensions moving from the top of the head to the bottom of the spine and back to the top of the head. This seems to be the loop that is experienced in the Daoist microcosmic orbit.

Simple horizontal loop: at the Middle Level of the attachment points, the tensions are moving up and down through the double layer of the impermanence system and up again in the rear layer of the no-self-system. The loop can either turn around and run through the three layers in reverse order, or it moves across the outside of the head at the Top Level and restarts from the front again.

Vertical loop in four and a half layers: the tensions move between the bottom of the spine and the Middle Level. When the loop moves up at the front from the bottom of the spine, it turns back down at the navel region, turns around again in the loin region and then moves all the way up. During this movement, it goes up and down through half of the double layer of the concentration system and then goes up in the frontal layer of the impermanence system. It then moves down in the rear layer of the impermanence system, up in the front layer of the no-self-system and down in the rear layer of the no-self-system. The tension loops around the bottom of the spine to the front of the body again.

Horizontal loop in eight layers: At the Middle Level, tensions are moving through four double layers starting with the impermanence system. After running from front to back, the loop either turns around at the back of the neck and runs through the eight layers in reverse order, or it can move across the outside of the head at the Top Level and restart from the front again.

Vertical loop in two layers: moving through the frontal and the rear layer of either the arising & passing or the suffering system. This is often associated with a single fruition type tension at the end of the loop in the very top of the head.

Vertical loop in four layers: This is the loop during the rest period after Process work: down along the rear impermanence layer, up and back down in the suffering double layer and up again in the frontal no-self layer.

Vertical loop in four and a half double layers: moving up and down in each double layer, still only half of the concentration layer. At some point it becomes possible to extend the movement beyond the bottom of the spine all the way to the toes.

Full vertical loop: moving up and down in each double layer. At some point it becomes possible to extend the movement beyond the bottom of the spine all the way to the toes and the free flow cycles through the entire body.

Note: The various levels of attachment points described at the beginning of this chapter blend into each other to create the smoothly flowing experience during the vertical loops. The lines 1 to about 30 are experienced at the spine level. As the movement continues upwards, the location becomes a little fuzzy and then continues clearly at the very bottom level, becomes fuzzy again and switches to the bottom level, same again to middle level until tension line 72 is reached which is felt most strongly high up inside the head. The top-level on the outside of the skull is often not activated. The same blending process occurs on the way down.

Exercise 11: Free Flow

Lie down, let the jaw relax and open the throat, enter in a meditative, allowing state as described in Exercise 9. Very gentle and slight movements from left to right of the eyes, of the area behind the nose or of the tongue can support the start of the free flow. The free flow takes place whilst deeply relaxed and without external body movements.

Feel free to experiment with letting the entire body shake whilst lying down. During shaking the body will go through the same loops. It might be hard to distinguish the tensions in the inner body walking through the network, but you might become aware of them after maybe half an hour of gentle shaking. Follow your intuition and let yourself be guided by initially just a faint idea of where the tension might be moving.

In case, no loop becomes accessible, it might be helpful to work on opening the pathways first. Start with the tension just behind the nose that is generated during yawning. Invite this tension to move up a little higher on the left side and wait a little until it feels that some

space is opening, then repeat on the right side, continue alternating between the two sides and create inner space that keeps moving up higher. Then start a second round with the tension at the back end of the palate that is created as well during yawning. Invite this tension to move diagonally upwards and backwards alternating between the right side and the left side. You are activating two parts of the simple horizontal loop (see descriptions of the loops above).

Chapter 17: Case Studies and Practice Benefits in Spiritual Transformation

The deepest transformations through The Process occur when working with the self-structures and consciousness itself. Case studies will be added as people embark on the journey of self-realisation using The Process. For now, you will find below three descriptions of my own experience when first experiencing the autonomous Process on retreat.

Case Study 1: Fruitions

This case study illustrates the power of The Process to create fruitions. I had started my meditation retreat with concentration practice and started exploring meditation states more deeply. On day five and six, one fruition took place each day and on day ten two fruitions took place. I had not focused my practice on creating fruitions, they arose as a sequel of other meditation states like P8JP.

Out of working with a strange, hard tension in the front of the abdomen during high equanimity, The Process emerged for the first time on day seven. It arose spontaneously the next day and again in the night of day 10 which led to the shoulder roll mentioned before. Each of those occurrences were about three hours long. After that, the continuous practice of The Process started, and I have not sat in meditation posture since.

What was previously the result of deep concentration became a dance with the body's natural intelligence. What meditation teachers describe in complex psychological terms revealed itself as an elegant physical process. On the very first day of switching from meditation to running The Process, the movement of the tension patterns naturally led up to a fruition after a few hours, in this case with the no-self door dominant, and suffering as the secondary component. There was no interruption between the autonomous movements and the fruition event itself which made it obvious that fruitions are simply a specific part of the movement sequences. That day, The Process ran for about six hours, during which time five fruitions and three pure abode states arose in total, each time directly out of the movements.

On day twelve, during twelve hours of Process work, one P8JP arose at the end of a sequence, followed by a fruition.

On day thirteen, nine fruitions occurred in the space of thirteen hours. Four of those fruitions were extremely fast and took place within just seven minutes. The Process had started in the area of the eyebrows in each case and immediately proceeded with building up the tension patterns for the fruition.

On day fourteen, total practice time was fifteen hours. The first sideways fruitions emerged from The Process which were a surprise to me, as I did not know beforehand that these existed. First there were three individual sideways fruitions, one in each self-system once. Then a whole sequence of sideways fruitions took place. Strong tensions were moving across diagonal lines in the throat at the same time as maintaining a fruition visual. These sequences took place for each system separately during the course of the day. Later there were five further fruitions, some single, some double. Note: when nothing else is mentioned, "fruition" usually refers to "double fruition" where two self-systems tense at the same time.

Day fifteen was the day of the triple fruitions showing themselves. It started with a double fruition, followed by a remarkable sequence, where The Process led to a different double fruition each time until all six fruition types had taken place. Immediately after this, The Process sequences led to the first two triple fruitions. Same as with the sideways fruitions, I was not aware that these were possible. This opened the gate to an amazing experience of twenty-nine further triple fruitions, most of them with different tension configuration and therefore different visuals.

The fruition experiences mentioned above were often combined with strong physical tensions and discomfort in specific, mostly very central tension lines in neck, throat and back before and during the fruition. It seems that physical restoration and transformation of the self-structures take place at the same time when trusting in the autonomous process.

Case Study 2: Releasing via Spontaneous Movements

Fruitions are only brief end points of extended sequences of The Process. Those sequences explore the entire body. In those first five days with about 65 hours of autonomous processing in total, a wide variety of movement patterns were being moved through.

- Arm and hand rotations

- Arms moving backwards, forwards, upwards, downwards and out sideways, releasing back and chest
- Leg and feet rotations, releasing feet deformations and calves
- Full body rotations
- Head and neck rotations, releasing throat, neck and muscle tissue inside the head and face
- Facial distortions, releasing in particular the jaw
- Body bending forwards and backwards, resolving stiffness in the lower back
- Lying on the back with arm, leg, shoulder and hip movements, including walking, trotting and galloping movement patterns

Releases took place each time the body moved into contractures, most of which the mind wasn't even aware existed. The body regained the flexibility and ease of movement of younger days. Chronic issues in the upper back, the lower back and the calf were relieved.

Case Study 3: Lying in bed

Back home, Processing continued for two weeks at the rate of about six hours a day, in total around 100 hours. The need to sleep was as low as five to six hours a night during that time. Processing took place lying down most of the time. Movements had become smaller and the bodily releases now included fine, tingling waves, a network of isolated points lighting up across the whole body and broad sheets of Qi energy travelling through the body. Strong tensions including cramps still developed, the flexibility of the joints in all parts of the body was further improved and notably the space and the cavities around ears and nose opened. Higher sounds became audible again, the smell sensitivity increased and the nose decongested.

Long periods of shaking took place whilst the inner tensions were going through the various loops again and again. Looping would take place either with or without shaking. During this time the basic understanding of the intricate tension line network was gained.

A fundamental learning was how to correct mental misinterpretations of bodily signals.

- A tension line in the throat happened to tense up which the mind labelled as sore throat even though it was aware that it was just part of The Process work. I later found out that this is generally the case: the feeling of sore throat is in reality a tension signal.
- I experienced a strain from too much talking in the throat during a sound recording. The mind's reaction was to consider stopping talking. Releasing the tension behind that strain cleared the voice.
- Headaches frequently arose and routinely the mind suggested to stop the work, drink something or to go for a walk. It was challenging each time to remember that it was much more effective to release the affected tension lines around the skull that had been activated.
- Emotions were sometimes triggered by The Process work. Sadness arose out of nowhere. As the Processing was already going on, the sadness was moving with the flow of The Process and vanished before the mind could start building a story around it.

Practice Benefits in Spiritual Transformation

Releasing the self-structures creates benefits that extend far beyond symptom relief:

Spontaneous Presence: As self-muscles release chronic patterns, present-moment awareness becomes natural rather than effortful.

Mental Clarity: Mental processes become sharper and less personally charged.

Identity Flexibility: Instead of defending a fixed self, you can fluidly respond to each situation's requirements.

Energetic Expansion: Energy previously bound in maintaining self-structures becomes available for creativity, connection, and joy.

Reduced Reactivity: Triggers that once created immediate contraction now register as information without automatic response. Choice replaces reaction.

Priority Shifts: What seemed important might become much less relevant. New interests and directions emerge from the space created.

Spiritual Opening: With the self-structures flexible, transcendent experiences arise spontaneously or become easily accessible.

Life Purpose Clarity: Without the noise of chronic self-contraction and separation, the mental quest for purpose is seen through. The experience of being fills the place that previously seemed in need of a purpose.

A New Relationship with Existence

Working with self-structures is not a one-time event but an ongoing relationship. The patterns have layers like an onion—releasing one reveals another beneath. Yet each layer released creates more space, more freedom, more aliveness.

After initial major releases, The Process continues working with increasingly subtle patterns. The self-structures don't disappear but become functional—engaging when needed for specific tasks, then releasing naturally.

The ultimate benefit of working with self-structures through The Process is a transformed relationship with existence itself. Life remains challenging, but suffering diminishes and ceases. You discover that what you truly are was never threatened by the dissolution of self-structures. The awareness that remains when all patterns release is your true nature—always there, always free, previously simply obscured by chronic contraction.

This new relationship isn't about a philosophical understanding but about lived experience. Each time The Process releases another layer of holding, you directly experience the freedom it brings. Gradually, this freedom becomes your new natural state.

Summary

Part IV has explored the deepest levels of The Process, revealing how our sense of self is maintained by physical structures that can be consciously released and reorganised. Through understanding the self-muscles and their patterns, recognising how meditation states correlate with physical configurations, and learning to allow The Process to run autonomously, we discover that what seemed like fixed identity can become fluid and workable.

These chapters complete the practical instruction of The Way, showing how the same Process that restores a sore shoulder can dissolve the sense of separation that creates existential suffering. The journey from physical restoration through emotional release to spiritual freedom is revealed as one continuous movement of releasing unnecessary holding and returning to natural function.

What remains is integration—living this understanding in ordinary life, sharing it appropriately with others, and continuing to explore the endless depths of what becomes possible when chronic patterns no longer limit our experience. The Process continues, always available, always deepening, a faithful companion on the human journey toward wholeness.

Part V: The Way in the World

Chapter 18: The Process Shining Through

The Process has been shining through human healing methods throughout history. What's new is the clear understanding of how it works, how to access it directly and how to make full use of it. This chapter explores how existing healing methods use aspects of The Process, often without full awareness of the underlying mechanism. It might be that most non-pharmaceutical practices known today rely effectively on the mechanism of The Process. The examples below are not exhaustive and reflect only a limited selection, with omissions reflecting lack of knowledge rather than lack of relevance.

Traditional Practices and the tension line network

Many traditional practices incorporate elements that activate the stretch reflex along the tension lines and work with tension patterns:

Meridians and Acupuncture in traditional Chinese medicine:

"The meridian system, also called channel network, is a pseudoscientific concept from traditional Chinese medicine (TCM) that alleges meridians are paths through which the life-energy known as "qi" (ch'i) flows. Scientists have found no evidence that supports their existence [...] There are about 400 acupuncture points (not counting bilateral points twice) most of which are situated along the major 20 pathways (i.e. 12 primary and eight extraordinary channels)." [\[https://en.wikipedia.org/wiki/Meridian_\(Chinese_medicine\)\]](https://en.wikipedia.org/wiki/Meridian_(Chinese_medicine))

Taoist Microcosmic Orbit: This practice of circulating energy through the body traces major tension line pathways. The "Self-winding Wheel of the Law" is an ancient description of how The Process can run automatically once initiated. "The energy flows from the dantian (in the lower abdomen) downwards to the base of the spine then up the back along the centre line of the body to the crown of the head, then over the head and down the front centre line of the body and back to the starting point again making a full circle or orbit". [\[https://en.wikipedia.org/wiki/Microcosmic_orbit\]](https://en.wikipedia.org/wiki/Microcosmic_orbit)

Qigong: when practitioners describe Qi flowing through meridians, they're often experiencing the sensation of a low level of the stretch reflex moving through broad arrays of tension lines simultaneously. The traditional instruction to "let the Qi guide the movement" is essentially saying "let the stretch reflex cascade through the body."

There are variants like spontaneous Qigong, Nei Gong and similarly Katsugen Undo. During these practices spontaneous movements can arise that are The Process manifesting.

The Yoga Upanishads: in some old Vedic texts from about 2,000 years ago, the concept of nadis is mentioned. The Yogasikha Upanishad and the Kshurika Upanishad mention that the total number of nadis is 72,000. It is mentioned that "in each of the 72,000 Nadis, there is a material which is like oil. This is taken out of it by meditation". [<https://www.vedarahasya.net/kshurika.htm>]

Kundalini Yoga: The Kundalini energy described as rising up the spine follows the pathway of vertical tension lines. When practitioners experience spontaneous movements, trembling, or emotional releases, they're experiencing The Process. The chakra system maps onto the end points of the horizontal tension lines along the centre of the body.

Meditation and Spontaneous Movement

Many meditation traditions report spontaneous movements at advanced stages:

Buddhist jhana practice: The "winds" and involuntary movements described in deep jhana states are The Process activating as mental patterns release their hold on the body.

Buddhist insight practice: As described in detail in chapter 13, the insight stages and the subsequent fruition experiences are a manifestation of The Process moving through inner segments of tension lines.

Hindu traditions: References to spontaneous movements, kriyas, and energy flows likely describe Process manifestations.

Christian contemplative practice: Mystics describing the body being "moved by the Spirit" were presumably experiencing Process activation.

Teachings by Michael Singer: The recommendation is to lean into whatever happens in the body and then relax and release. Potentially the way this approach works is by slightly intensifying the tension when leaning into the sensation. The relaxation then allows the stretch reflex to release the stored tension.

Teachings by Ajahn Brahm: Often meditators are encouraged to “relax to the max”. This deep relaxation is likely to create the conditions for the free flow to start.

Sahaja Yoga: Swami Kripalu's experience of spontaneous yogic movements emerging from within is a perfect description of The Process. His teaching that "yogic actions manifest spontaneously from the awakened energy" captures the essence of letting the stretch reflex guide the transformation.

Modern Therapeutic Approaches

Contemporary methods also use aspects of The Process:

Stretching: Stretching tries to lengthen a muscle against the contraction of the muscle. With the perspective of The Process, the main effect likely takes place in the moment when the stretch is released. At that point, the stretch reflex has the possibility to contract the muscle once when it comes out of the stretch. With that one stretch reflex action, one tension line can be released at a time. However, restoration will be limited to those few tension lines that are activated by the direction in which the stretch is built.

Physiotherapy: Most manual therapies, be it massage, osteopathy or chiropractic in fact expose body tissue to an externally induced stretching while the patient is instructed to remain relaxed. This will allow the stretch reflex to operate freely any time the external stretch is moved to another location or ended. However, the effect is limited by the amount of the applied stretch and a typically low number of tension lines being reached.

Myofascial Release: When bodyworkers describe "unwinding" patterns, they're observing The Process occurring in their clients, albeit initiated from outside. There is a practice of Myofascial unwinding in which the body is allowed to move in its own way. Practitioners experience physical and emotional releases. This is The Process in operation.

Craniosacral Therapy: The "unwinding" phenomenon observed in craniosacral work is The Process operating in the cranial and spinal tissues. Practitioners often report clients experiencing spontaneous movements and emotional releases - classic Process manifestations.

Somatic Experiencing: The trembling and shaking that occurs during trauma release is The Process working through patterns held

from overwhelming experiences. The body naturally uses the stretch reflex to discharge trapped tensions.

Feldenkrais Method: The micro-movements and awareness practices in Feldenkrais often trigger Process activation. When practitioners report movements becoming effortless and automatic, they've accessed the stretch reflex cascade.

The Anatomy Trains Connection: Thomas Myers' mapping of myofascial meridians describes 12 pathways which run through the body vertically, horizontally and diagonally. They can be seen as a generic summary of the network of the tension lines.

Pandiculation: Thomas Hanna's pandiculations seem to benefit from the stretch reflex response, even though the reflex tension is at least partially embedded in a controlled movement.

Reflex Locomotion: Professor Vojta's reflex locomotion therapy works by triggering innate movement patterns - exactly what The Process does. The "Vojta patterns" are specific activation points for the tension line network. Children treated with Vojta therapy often show the same spontaneous movements seen in Process work.

Why The Process Remained Hidden

Despite appearing in various forms, the complete Process remained hidden potentially because of:

1. **Fragmentation:** Each tradition saw only part of the elephant - some focused on energy, others on structure, others on movement.
2. **Mystification:** Physical processes were often explained in spiritual terms, obscuring the simple biomechanics.
3. **External focus:** Many methods rely on an outside intervention rather than activating the internal mechanism.
4. **Bias for relaxation:** In an attempt to maximise well-being, physical discomfort is consciously avoided. This will limit the power of The Process

Direct Access to the Universal Restorative Mechanism

The Process represents the universal restorative mechanism that various methods partially access:

- Physical therapies work with the structural aspect
- Energy practices work with the sensation aspect
- Movement therapies work with the dynamic aspect
- Psychological approaches work with the mental patterns

The Way brings these together, revealing that they're all facets of one Process - the body's innate ability to restore itself through the stretch reflex operating through the tension line network.

Whilst honouring how The Process has shone through various traditions, The Way offers something new - direct access without intermediaries. No special beliefs, complex theories, or gurus required. Just the simple recognition that your body knows how to restore itself when given the proper conditions.

This doesn't invalidate existing methods but reveals their common core. Practitioners can enhance their work by understanding The Process. And anyone can access the transformation directly, whether or not they've studied any particular method.

The Process has always been there, shining through humanity's diverse traditions. Now we can see it clearly and access it directly. This is the gift of our time - the universal restoration mechanism revealed and available to all.

Chapter 19: A Manifesto for The Way

The Process is not a human invention; it is nature's design of animals and humans alike. For humans it represents a built-in restorative mechanism waiting to be activated. The purpose of The Way is:

**Give every human being the option
to eliminate their suffering.**

What we call suffering can be traced back to its physiological root: a shortened muscle causes disproportional discomfort over a prolonged period. Giving every human being the option to eliminate their suffering is equivalent to giving everyone the option to execute The Process.

Again, and to be clear, the goal is not to eliminate all discomfort. Discomfort is felt when any muscle contracts strongly. Unpleasant sensations will continue to arise when there is a corresponding trigger like hitting your foot against an obstacle or a sad event taking place. The discomfort will be commensurate with the triggering event. Yet it is likely to subside within minutes of the event.

The Core Principle: Accessibility for All

The Way shall be available to everyone regardless of:

- Economic status
- Educational and cultural background
- Geographic location
- Physical ability
- Belief system

This accessibility reflects the recognition that the knowledge belongs to humanity, not to any individual or organisation.

Financial Considerations

The goal is sustainable sharing. Access to any teaching material and instruction should not be limited by payment ability. At the same time, costs and cost of living of those teaching or providing materials should be covered to allow support in spreading the knowledge.

Suggested approaches:

- Sliding scale payment options including free access for those unable to pay
- Open-source teaching materials
- Volunteer instructor training
- Charitable support

Quality Without Exclusivity

Maintaining quality doesn't require exclusivity. The Process works because it's based on universal physiological mechanisms, not special secrets or proprietary techniques.

Quality assurance through:

- Emphasis on direct experience over theory: the role of instruction is only to facilitate and accelerate firsthand experience. The truth is not in the teaching; the truth is in the individual experience of each student.
- Warning about potential risks
- Open-source teaching materials

The Role of Practitioners

Those who've experienced significant transformation through The Process have a unique opportunity and responsibility:

1. Maintain humility: Remember this is nature's process, not personal achievement.
2. Continue learning: Each person's experience adds to collective understanding. Contribute to making materials and instruction accessible.
3. Trust The Process: Let it spread naturally rather than forcing.

4. Share experience, not dogma: Speak from personal experience rather than theoretical understanding. Continue your own practice to deepen understanding.
5. Support, don't fix: Introduce others when they express interest. Help them discover The Process rather than trying to fix them.

Avoiding Common Pitfalls

History shows how healing methods can drift away from their essence. The Way must avoid:

Commercialisation: Turning The Process into a product to be sold rather than knowledge to be shared.

Mystification: Adding unnecessary esoteric elements that obscure the simple physiological reality.

Building a cult: Creating dependency on teachers or organisations rather than empowering individual practice.

Exclusivity: Creating insider/outsider dynamics that limit access.

Rigidity: Insisting on one "right" way rather than acknowledging individual variations.

Scientific dismissal: when science resists what it can't yet explain. The guiding north star is how restoration takes place in the best possible way. Whilst research can help in optimising the approach, lack of scientific understanding should not limit access to restoration.

The Transformation

The vision is for The Way to become as common as basic hygiene:

- In healthcare: Providers offering The Process as first-line treatment for all tension-related conditions.
- In schools: Children learning to work with tension patterns before they solidify.
- In workplaces: Regular practice breaks preventing occupational injuries.
- In sports: targeted regeneration preventing sports traumata

- In families and community settings: life-serving behaviours brought to light with each person releasing their emotional and psychological tensions.

When significant numbers of people release their patterns:

- Healthcare systems transform as chronic conditions resolve
- Mental health improves across populations
- Workplace productivity increases
- Relationships improve as reactive patterns are dissolved
- Society becomes more peaceful as individual tensions release

The Way represents humanity's opportunity to address suffering at its root. Not through external interventions, but by activating each person's innate restorative capacity.

Making this knowledge available to all who seek it, maintaining its purity whilst allowing its natural evolution is how The Way comes to the world - not as another method to be marketed. Each person who releases their patterns becomes a living demonstration of what's possible. The transformation happens one person at a time, until critical mass creates a new normal where suffering is addressed at its source and restoration is as natural as breathing.

Chapter 20: The Difference Between Humans and Animals

The discovery of how The Process operates reveals fundamental differences between human and animal consciousness that have profound implications for understanding both suffering and restoration. Animals, our evolutionary relatives, share our basic anatomy yet experience far less chronic issues and psychological suffering. Exploring why illuminates both the unique challenges and opportunities of human existence.

Be aware that this chapter is about trying to explore possible explanations for phenomenological observations. It is therefore full of hypotheses or even speculation and may contain elements that need revision later. Take this chapter as an inspiration, not as a claim to be correct in everything that is said.

The Shared Foundation

Animals possess the same network of tension lines and self-muscle groups as humans. A dog has impermanence muscles in its snout, suffering muscles in its throat, and no-self-muscles at the back of its skull. The stretch reflex operates identically, same for the central pattern generators coordinating the muscle chains whilst the animals are in motion.

Observe animals and you'll notice a fundamental difference: they don't carry chronic tension patterns the way humans do. A cat doesn't develop TMJ from clenching its jaw during stress. Dogs don't get chronic back issues from emotional holding patterns. Wild animals, unless injured, maintain remarkable freedom from the tension-based suffering that plagues humanity.

The Four-Legged Advantage

The most obvious difference lies in locomotion. Four-legged movement creates continuous activation of the stretch reflex throughout the entire body:

With each step, the stretch reflex wave runs along the entire length of specific tension lines. With each sequential step, a new set of tension lines is activated. All four limbs participate in locomotion, ensuring the entire body is scanned from the bottom of the limbs through all

joints, the whole torso and including all areas of the head. With each complete scan, all tension lines will have experienced a release that prevents tensions from solidifying.

Being on four legs, the head must move continuously to maintain balance, look up or bend to the floor, activating and releasing the self-muscles. These muscles will not maintain chronic contraction when they're used for functional, reflex driven movement.

A typical animal walks for hours daily, creating thousands of stretch reflex cycles that continuously restore proper muscle length. This natural maintenance system prevents the accumulation of tension patterns that create suffering in humans.

The Brain Size Factor

The first human ancestors that walked on two legs about 6 million years ago had brains of roughly only one third the size of the human brain today. The weight of the brain back then was of the order of the brain of Western Gorillas. Since then, the brain gradually increased in size to reach the current size as late as only 200 thousand years ago. There are various theories why the brain grew. These include a presumably lower energy consumption, the free availability of the hands or the higher vantage point when standing up.

Potentially another contributing factor was the constant experience of suffering which is the trade-off humans had to make in exchange for all the advantages from walking on two legs. The quest for finding ways to lessen suffering might have been a core driver for the ever-growing evolutionary advantage in humans. Cause and effect are always extremely difficult to establish. The only thing that is clear is that the two-legged gait came first and the increase in brain size developed much later. So, humans didn't have a better brain and then have the clever idea to walk. Instead, humans that walked on two feet had an evolutionary advantage, the species grew and much later the brain size started growing.

Somewhat ironically, the larger human brain, which provides an unmatched processing power, creates additional conditions for further increased suffering instead of reducing suffering:

Suppression: A human feels fear, wants to hide the fear, suppresses the expression and thereby solidifies it. In an animal feeling fear, the full expression of it occurs in the face and body, and is followed by

the full, natural release of the tension. A frightened rabbit trembles until the fear passes completely. A frustrated dog barks or moves until the energy dissipates. Human brains suppress the emotional expression to conform with societal expectations or to cover up their own inner state. The evolutionary advantages of this suppression are increased safety and higher chances of survival. The cost of it is a baseline of chronic tension.

Complexity: Humans can understand extended cause and effect chains and create recursive loops that generate additional tension in the self-muscles. A human feels fear, then fears the fear, then judges themselves for feeling fear and so on—each layer adding tension.

Conceptual identity: because of initial self-muscle solidification, humans maintain ideas about who they are. Animals don't think "I'm a brave dog who shouldn't show fear." They simply respond to each moment without protecting a conceptual identity. Serving and protecting their identity, humans continuously build up further tensions.

Time projection: lacking the contraction of the self-structure, animals exist primarily in present-moment experience. Humans carry their past as highly stable tension patterns from conditioning and trauma. The energy of these tension patterns drives projections into the future, often with worries and anticipated threats. A dog might cower during thunderstorms but doesn't spend sunny days tensing against the possibility of future storms.

Optimisation: Humans forever optimise and correct to lower their discomfort. This doesn't even stop with the way we move. Subconsciously, we continuously adjust the way we walk to fit the self-image we want to project and to conform to the way the people around us hold themselves during walking. This can be observed with different geographic regions, even different pockets of society having different typical walking patterns. The adjustments are achieved by brain signals that override the natural progression of the stretch reflex. The use of selected tension lines with a specific tension pattern is enforced to create the desired outward appearance. In addition, well-meaning experts tell us about the correct way to walk and to run. We then try to intentionally optimise our gait according to such recommendations, only to block the stretch reflex even more.

Abstract reasoning: Humans can create tension patterns around concepts that have no physical reality. Animals don't develop chronic tension from existential anxiety or philosophical dilemmas.

Language: Human language development correlates with specific tension patterns in the throat and jaw. The very capacity for complex speech requires and reinforces particular configurations in the suffering muscle system.

Social Complexity: Children learn from a young age to modulate expression to meet social expectations, creating habitual suppression patterns. Complex social hierarchies require constant adjustment of self-presentation, maintaining chronic activation in the self-muscles. Cultural transmission means inheriting not just knowledge but also the tension patterns of previous generations. Parents unconsciously teach children their own holding patterns through modelling and expectation.

All these mechanisms operate in self-reinforcing circles. It starts with a first small unresolved self-related tension which will arise because of not walking on four legs. This tension creates disproportional discomfort in certain situations of daily life. We try to avoid this subliminal discomfort by optimising, suppressing or protecting and thereby effectively creating a close-knit, ever-increasing network of chronic contractions. The same intelligence that allows humans to master complex skills ensures that protective tension patterns become deeply embedded, requiring conscious intervention to release.

The Problem Contains the Solution

Paradoxically, the very structures that create human suffering also enable liberation. The ability to suppress natural responses, whilst creating suffering, also creates the possibility of conscious choice about how to respond. Because humans can deal with high complexity, they also have the capacity to work through the complex tension patterns that have been created.

The conceptual capacity that creates existential anxiety also enables understanding the mechanism of suffering and liberation. The depth of potential suffering equals the height of possible realisation.

Practical Implications

Understanding these differences offers practical guidance:

Movement is medicine: letting The Process freely move through the body activates the dormant stretch reflex patterns. The preventive maintenance programme for humans.

Expression over suppression: Learning from animals to express emotions immediately and completely prevents pattern accumulation.

Trust body intelligence: Animals trust their bodies completely. Humans can relearn this trust through The Process.

Conscious maintenance: Recognising that our additional capacities come with additional responsibilities for conscious maintenance, and to consciously create conditions where natural restoration processes can operate as they do in animals.

The Evolutionary Perspective

From an evolutionary standpoint, chronic tension patterns might have just been an unlucky by-product of the advantages of walking upright and the vast human brain power. We've inherited the capacity for chronic tension without the natural resolution mechanisms our lifestyle once provided.

The Process represents a conscious evolution—using human understanding to restore natural function whilst retaining beneficial capacities. We can have consciousness without chronic contraction, awareness without suffering, and human intelligence integrated with nature's wisdom.

This understanding transforms how we view both human challenges and potential. We are not flawed versions of animals nor superior beings transcending biology. We are creatures with unique capacities that require unique maintenance—a maintenance The Process provides.

The Animal Perspective

How different are humans really from animals? The learning from The Process suggests that the differences may be not more than the size of the brain capacity and a much more limited exposure to contractures.

Animals are like humans in many aspects:

- They have the same basic physiology
- They experience pain in the same way. Pain is due to nerve signals reaching the brain with a clear mandate for action to reduce the intensity of the firing of the nerves.
- They have the same emotional muscles and experience the same basic emotions
- They have the same basic brain structure which allows
 - Thinking
 - Learning
 - Choosing between different options
 - Going after pleasure and avoiding pain
- They have the same basic vocal cord set-up
- They have the same awareness. Human awareness is limited to those nervous signals in the focus of attention. The same process can be observed in animals. Just look at a cat preying on a mouse. Or watch a dog when it becomes aware of the footsteps of its owner coming home.

Animals do have smaller brains which leads to limitations:

- They can control their vocal cords only in a very basic way
- Their language lacks grammar and limits communication complexity
- Strongly reduced capability to generate complex thought patterns

All too often we forget that animals do have extraordinary capabilities that far exceed human capabilities:

- Dogs' smell sensitivity is up to 1 million times more sensitive
- Cats are fully alert even whilst sleeping and can see perfectly well at night

- Migratory birds have what seems like a magic sense of orientation

It seems that animals are essentially like humans. Let us realise that animals experience life fundamentally in the same way as humans do. Let us treat animals the way we would treat other human beings.

Chapter 21: Integration - Living Normally with These Skills

The true test of any method is how it integrates with everyday life. The Process isn't meant to be practised only in special sessions - it becomes a natural part of moving through the world. This chapter shows how to weave this understanding into normal activities without becoming strange or impractical.

The Paradigm Shift – Reclaiming Life

The most fundamental shift is in recognising discomfort as information rather than as the enemy. Every discomfort becomes an opportunity for restoration rather than something to suppress or endure. This doesn't mean seeking discomfort, but when it naturally arises, we now have tools to work with it constructively.

A possible shift: "I used to take an ibuprofen pill the moment I felt a headache starting. Now I pause and locate the sensation precisely - usually it's around my temples or my forehead. Five minutes of working with the pattern often resolves it completely."

The new perspective allows you to reclaim your life. Discomfort doesn't stop you anymore from being active, emotional reactivity doesn't force you anymore into avoidance patterns. "Challenges still arise, but I have tools. Discomfort still occurs, but it doesn't persist. Emotions still come, but they move through instead of getting stuck."

Maintaining Progress

Like dental hygiene, maintaining the benefits of The Process requires ongoing attention:

1. Daily maintenance: Brief daily practice prevents patterns from re-solidifying.
2. Addressing new patterns quickly: When new tensions arise from life events, address them before they become chronic.
3. Periodic deeper work: Set aside longer sessions weekly or monthly for deeper patterns.
4. Stay curious: Each day brings new opportunities to discover and release patterns.

If setting aside large blocks of time appears impractical, consider micro-sessions:

- Morning scan (2-3 minutes): Upon waking, briefly scan for any tension patterns that developed overnight.
- Transition moments (30 seconds - 2 minutes): Between activities, check in with your body. Address any patterns before they solidify.
- Reactive pattern interruption (1-5 minutes): When you notice emotional activation, immediately work with the physical sensation.
- Evening release (5-10 minutes): Before sleep, release the day's accumulated tensions.

Many patterns can be addressed whilst doing other activities:

- At a desk: Shoulder rolls, gentle spinal twists, and leg stretches can run The Process whilst appearing as normal movement breaks.
- During exercise: Running, walking, or yoga become opportunities to notice and work with patterns in motion.
- In conversation: Notice what tensions arise with different people. Work with them subtly through breath and micro-movements.

Common Integration Challenges

"I forget to practise": Link practice to existing habits. Work with patterns whilst brushing teeth, making coffee, or other routine activities.

"I don't have time": Remember that addressing a pattern when it first appears takes less time than dealing with chronic issues later. Consider replacing or enriching existing physical activities with Process work, e.g. combining Yoga positions with rocking movements and gradual adjustment of body position.

"People think I'm weird": Some Process work can be done invisibly through attention and micro-movements. Save obvious movements for private moments.

"I get overwhelmed by how much there is to work with": Focus on what's present today. The body presents patterns in the order they're ready to release.

Beyond Resolving Discomfort to Enhancement

Once major patterns are resolved, The Process becomes a tool for optimisation:

- Maintaining flexibility and ease of movement
- Quickly addressing any new patterns before they establish
- Exploring subtle states of consciousness

The goal isn't to become someone who never experiences discomfort, but someone who knows how to work with it skilfully. This creates a life of greater ease, not through avoiding challenges, but through having tools to meet them effectively.

Integration succeeds when The Process becomes as natural as breathing - always available, never forced, supporting life rather than dominating it. The skills become part of who you are, not something you do.

Life Without or With Weakened Self-Structures

The profound work of Part IV—dissolving the self-structures—must integrate with ordinary life. You don't retreat to a cave after these realisations; you return to work, relationships, and daily responsibilities with a fundamentally altered relationship to existence.

After working with self-structures, you might find your sense of identity more fluid. This flexibility is an asset when properly integrated. You may discover that you can consciously adjust your self-configuration for specific purposes, for example, if you need laser focus, you can engage the concentration system lightly. Likewise, if you require emotional openness, you can relax the suffering system. You are not bound anymore to your habitual reaction modes. Abilities that seemed beyond reach become accessible. The energy required to maintain chronic patterns, once freed, enables new possibilities. You will be able to truly access your full potential as a human being.

An often-stated concern is that without your sense of self you are nothing: no drive, no individuality, no direction in life. Out of fear of the unknown, people prefer the status quo even if it makes them suffer. The reality is that dissolving the self makes your same life more joyful, lighter and full of energy. What you need to function well in life is a mind that is as unencumbered as possible. Free of worry and unpleasant sensations, it will perform best at its tasks: learning, creativity, planning, abstract thinking and decision making. We don't know a life free of the felt sense of self and don't realise that it isn't needed for any of these tasks. The felt sense of self is not required for learning. Animals learn without a sense of self. A cat learns how to open doors often simply to explore. It is the mind that learns and memorises which actions generated which results in which situations

Maybe more importantly, the felt sense of self is not required for motivation. Animals are motivated to make an effort for food without a sense of self. A dog comes up to you to get a cuddle. At any moment, the mind conducts a cost-benefit analysis about what to do next. If you want to go on holiday because you enjoy the sun so much and you need money for it, you will still work the extra hours. But if you only go on holiday because you fear the comments of your work colleagues when just relaxing at home, you might now come to a different choice. Once there is no sense of self anymore that could potentially be threatened, the fear of the comments is gone, instead you have a broad smile on your face when thinking about lazy hours in the hammock in your garden, and you don't even have to put in the extra working hours that might have only stressed you even more.

You maintain a functional being without being driven by the suffering of self. You find you make choices more freely without being bound by the past. You engage fully with life without the fear and desperate grasping that creates suffering. You plan and work toward goals without being thrown off by potential or actual disappointment. You care deeply whilst holding lightly. Love expands when not constrained by self-contraction.

Relationship Navigation

As self-structures become more flexible, intimate relationships inevitably shift. Partners might feel confused or threatened by your changes. The person they knew seems different. Navigate this by transparent communication and share what you're experiencing

without trying to convince or convert. Use "I" statements about your experience rather than making claims about reality. Whilst your patterns change, maintain consistent caring and attention. This reassures partners that love remains even as personality patterns shift. Be patient and allow time for relationships and your new response mode to reconfigure. Forcing rapid change could create unnecessary disruption.

Professional Integration

Work environments require careful integration of expanded capacities. Not everyone needs to know about your spiritual experiences. Focus on practical improvements—better focus, reduced stress, enhanced creativity. Frame benefits in language appropriate to your environment. "Better emotional regulation" communicates more effectively than "dissolution of self-structures." Demonstrate that spiritual development enhances rather than impairs professional capacity. Deliver results whilst maintaining new ease.

The Process lends itself to being integrated into professional work:

- Healthcare providers can use it personally to maintain their own well-being whilst treating others
- Teachers can address patterns triggered by classroom stress
- Athletes will enhance performance by maintaining optimal muscle length
- Artists can remove blocks to creative expression

Beyond Restoration to Service

As your own patterns resolve, capacity naturally emerges to support others:

Modelling possibility: Simply living with reduced self-contraction demonstrates what's possible. Others sense the ease and become curious.

Presence as service: Your released self-structures allow you to be truly present with others' suffering without being triggered into your own patterns.

Holding space: Your expanded capacity allows you to hold space for others without interference or judgement.

Skilful support: Understanding the mechanism of suffering, you can offer precise support without trying to fix or save.

The Social Dimension

Explaining The Process to others requires sensitivity. Not everyone is ready to hear that their emotional or physical issues might be addressable through working with muscle patterns. Consider these approaches:

For the curious: "I've been learning about how muscle tension creates both physical and emotional discomfort. Would you like me to show you a simple technique?"

For the sceptical: Focus on the physical aspects first. Most people can accept that muscle tension causes discomfort.

For family members: Lead by example. As they see your changes, they may become interested naturally.

The Ripple Effect

As you release your patterns, those around you benefit:

- Children feel the difference in a parent who is not reactive
- Partners experience relating with someone who's present
- Colleagues appreciate working with someone who stays calm
- Friends value the space you hold for their experiences

The Integrated Life

True integration means The Process becomes invisible—not because it stops but because it becomes as natural as breathing. You don't think about having integrated The Process any more than you think about having integrated walking.

Life continues with all its challenges and opportunities, but now you meet them from a different ground of being. Difficulties arise without becoming suffering. Joy emerges without grasping. Life flows with what presents itself in each moment.

This is the promise of The Way fully realised—not a life without challenges but a life where challenges become opportunities for growth and curious discovery rather than sources of suffering. Not a

perfect life but a life perfectly lived, moment by moment, breath by breath, in the continuous flow of The Process moving through you. From this understanding comes freedom—the freedom to be fully human without the unnecessary suffering that once seemed inseparable from the human condition.

From The Heart

May all people practising The Process find relief of their suffering.

May The Way provide all people access to The Process.

May all beings be free of suffering.

Appendix

Chapter 22: The Network

The human body contains an intricate network of tension lines that serve as pathways for the stretch reflex. Understanding this network's structure helps practitioners work more effectively with The Process and appreciate the profound intelligence of the body's design.

Given the complexity of the tension line network, this chapter is very technical and intended as reference more than as an easy read. It is the result of many hours of investigation with an elevated attention level which allows the sensations generated by each individual tension line to be followed through the body. Anything described below is based on my own first-hand experience. Some details like the exact trajectories of diagonal tension lines between attachment points are not described as they have not yet been explored.

An Intricate Mesh

The network shows a precisely structured organisation:

- 8 types
- 10 layers
- 72 lines per type and layer
- Total: 5,760 distinct tension lines

Not surprisingly, these numbers tie in with the physical layout of the body, i.e. the four limbs and the five fingers respectively toes we have in each limb:

- The eight types of tension lines are two line types per limb.
- There are always 14 lines per finger and respectively per toe. One line on each side of the hand, and respectively the foot complete a layer. Given that we have five fingers or toes, the total number of lines is 72.
- Diagonal lines cross-link the layers of the vertical and horizontal lines with the five fingers and toes: in the head area, they start off in the same layer as the vertical lines, say the front most layer. The vertical lines stay in that layer when they reach the toes and run across all toes. The diagonal lines, however, twist by 90 degrees and all 72 lines of the front

most layer end in the outer half of the big toe. In this way, each two layers of the vertical lines relate to one toe. Therefore, if we have five toes (and five fingers), there must be ten layers in total

The Eight Types of Tension Lines

Each of the four limbs has two types of tension lines. One of those two supports the upwards and forwards movement in four-legged gait. In the feet, this type will be called the "vertical" lines and in the hands, it will be called the "horizontal" lines. The second type in each limb are diagonal tension lines which provide the ability to rotate the body, e.g. to shift the body weight from side to side during walking or to look back over the shoulder. The "lower diagonal" lines start from the feet, and the "upper diagonal" lines start from the hands.

The pathways of the tension lines are roughly speaking:

- Vertical lines: from the toes to the top of the head
- Horizontal lines: from the fingers to the centre of the body at various levels
- Lower diagonal lines: spiralling from the toes up through the body, across the top of the head and ending in the face
- Upper diagonal lines: spiralling from the fingers past the shoulders, across the top of the head and ending in the face

Each of these four types exists on both sides of the body, so there are in total eight types of tension lines.

Notice: a diagonal line starts and ends on the same side of the body and will be labelled according to the side of the starting and end point. For instance, the right lower diagonal line runs from the right foot to the right side of the face. As the right diagonal line reaches the head, it temporarily spirals over to the left side of the body.

The names of the tension lines reflect how they are perceived in the upright position of the human body. The "vertical" lines run vertically from the bottom to the top, the "horizontal" lines run from the sides to the centre when the arms are stretched out. The "lower" diagonal lines are connected to the feet, the "upper" diagonal lines to the

hands. In the case of animals, the naming would be different. The names would refer to forelegs and hind legs. There would be a foreleg vertical line and a hind leg vertical line. In the same way, there would be a foreleg diagonal line and a hind leg diagonal line.

The Ten Layers

The tension lines are organised in ten layers.

1. Frontmost layer: Just under the skin at the front of the body
- 2-5. Frontal Intermediate layers: Moving progressively deeper and more posterior up to the spine
- 6-9. Posterior Intermediate Layers: Starting from just behind the spine and moving progressively more posterior
10. Backmost layer: Just under the skin at the back of the body

This layering allows for adjustments of the centre of mass of the body forwards and backwards. The tension lines in the frontmost layer support the body when it is leaning as much forward as possible and vice versa.

In the five rear layers, the tension lines push the body up and forward/diagonally against the ground. In the five frontal layers, they pull the extremities up and forward/diagonally using the torso as the anchor point. In this way, the frontal layers contain the antagonistic tension lines to the tension lines in the rear layers and vice versa.

As already mentioned, the diagonal lines are embedded in this layering system in the top of the head, but they break free from it in the lower extremities. There is a detailed description of this exception in the section on the diagonal line anatomy.

The 72 Lines per Layer

For each layer and each type, there are 72 tension lines. For instance, the vertical lines starting in the left foot are arranged in each of the layers as follows:

- Line 1 on the outside of the foot, i.e. the side of the little toe

- 14 lines each toe, seven in one half of the toe and seven in the other half.
- Line 72 on the inside of the foot, i.e. the side of the big toe

These lines allow the centre of mass of the body to shift laterally across the feet. During walking and running, the body will gradually move through the 72 lines and shift from the most outside line to the most inside line. This creates smooth, continuous activation of all tissues. Practitioners can find this rhythm, counting the movements until the natural completion at 72.

Vertical Line Anatomy

The lower endpoints of vertical lines are in the feet. The tension lines of layer 1, the front most layer, originate at the top of the foot at the cuneiform bones (slightly in front of the ankle joint). The lines of layer 2 are attached at the top side of the metatarsal bone just behind the ball joint. Layers 3, 4 and 5 start from the third, second and first toe bones respectively. Layers 6 to 10 are attached at the bottom side of the feet in reverse order: 6,7 and 8 are connected to the first, second and third toe bone, in that order, layer 9 to the bottom side of the metatarsal bone and layer 10 at the bottom side of the cuneiform bones.

The vertical lines have intermediate attachment points before they reach the top of the head:

- The spine level:
 - Line 1 connects to the outside of the iliac crest
 - The next 7 lines move inward along the iliac crest toward the spine
 - Lines 9-60 connect to individual vertebrae from L5 to C1, always two per vertebra
 - Lines 61-72 fan out along the skull's nuchal line in the rear layers and the level of the cheekbones in the frontal layers
 - When scanning through the 72 lines at the level of these intermediate points, it feels like the tensions are moving up and down through the torso region

instead of the movement from side to side that takes place at the level of the feet.

- The intermediate attachment points of the vertical lines play a key role in bending and erecting the body. The tension lines in the five frontal layers bend the body downwards and forwards, the lines in the five posterior layers bend the body upwards and backwards
- The „very bottom“ level
 - The attachment point of Line 1 is at the lower end of the throat
 - The attachment point of Line 72 is above the larynx
 - This level spans the same area as the very bottom level of the horizontal lines, i.e. the lines connected to the ring finger.
 - As all the lines are being moved through, it can be felt how the attachment points move stepwise up the lower throat region between the attachment points of line 1 and line 72
- The „bottom“ level
 - The attachment point of Line 1 is above the larynx
 - The attachment point of Line 72 is at the level of the mandibular glands where the back of the soft palate starts
 - This level spans the same area as the bottom level of the horizontal lines, i.e. the lines connected to the middle finger.
 - As all the lines are being moved through, it can be felt how the attachment points move stepwise up the mandibular region between the attachment points of line 1 and line 72
- The „middle“ level
 - The attachment point of Line 1 is at the bottom of the soft palate

- The attachment point of Line 72 is at the level of the top of the nose and the eyes inside the head
- This level spans the same area as the middle level of the horizontal lines, i.e. the lines connected to the index finger.
- At this level of the head, the layers of the vertical lines spread out between front and back:
 - The layers 1-3 are in the face in front of teeth, cheekbones and nose
 - Layer 4 runs through the front side of the soft palate and just behind the nose
 - Layers 5 and 6 are situated above the front half of the throat and include a segment of the soft palate and the front half of the temples
 - Layers 7 and 8 are above the posterior half of the throat, involving a posterior segment of the soft palate and the rear half of the temples
 - Layer 9 runs from the back of the throat towards the inside of the atlas
 - Layer 10 is at the back of the head from the neck to the outside of the atlas
- As all the lines are being moved through, it can be felt how the attachment points move stepwise up between the attachment points of line 1 and line 72, in the area where the respective layer is located. This would be the movement pattern experienced in the horizontal loop described in part IV.

At the top of the head all tension lines converge on a short stretch along the sagittal suture, roughly from the anterior fontanelle to maybe 7 cm further back. Each layer spans roughly 50% of the scalp.

- Layer 1 covers the entire forehead with right and left lines 1 running on the side of the head, roughly in front of the ears.

Right and left lines 72 run through the centre of the forehead.

- Layers 2 to 5 start progressively further back and leave an increasing gap in the middle of the forehead
- With layer 6 the orientation of the line switches: the lines 1 are the most frontal lines and the lines 72 are the most posterior lines.
- Layers 6 to 9 have a smaller gap at the back of the head than at the front of the head, with the coverage continuously moving backwards.
- Layer 10 covers the entire back half of the head.

It is possible to move through one level of attachment points and then seamlessly continue in the next level by simply shifting the attention to the higher level. As well, the attention can be widened to bring several levels to awareness simultaneously.

Sometimes a higher level of attachment points can be clearly noticed at the same time as the attachment points are moving through a lower level. It feels as if there is a midpoint in the higher level from which the two lower attachment points are suspended.

When moving, for example, from layer 10 to layer 1 in a looping pattern starting with the lines 72 in layer 10 and ending with the lines 72 in layer 1, it can be experienced quite nicely how the body is seamlessly enveloped with tension lines. From the back of head all the way to the centre of the forehead. In the shoulder area, from the centre line at the back over the shoulders to the chest area and closing again at the frontal centre line. In the feet, the tension lines move across the back of the feet starting from the big toe. When they reach the very side of the feet where the little toes are, the tension lines now move to the front of the feet and across the front of the feet to the big toe.

Horizontal Line Anatomy

The outer endpoints of the horizontal lines are in the fingers. The tension lines of layer 1, the front most layer, originate at the top of the hands at the anterior carpal bones of the wrist. The lines of layer 2 are attached at the top side of the metacarpal bones just before the

joints that link them to the finger. Layers 3, 4 and 5 start from the third, second and first phalanges, respectively. Layers 6 to 10 are attached at the bottom side of the hand in reverse order: 6,7 and 8 are connected to the first, second and third phalange, in that order, layer 9 to the bottom side of the metacarpal bone and layer 10 at the bottom side of the anterior carpal bones.

The horizontal lines run through the shoulder and then spread out across the body. The tension lines of the little finger span the entire legs and torso:

- Lines 1 to 3 end at the tip of the little toe.
- Line 4 and 5 at the second, respectively first toe bone of the little toe
- Line 6 at the metatarsal bone of the little toe
- Line 7 at the bottom of the ankle joint, towards the outside of the foot
- Line 8 at the top of the ankle joint, towards the outside of the foot
- Line 9 at the outside of the knees
- Line 10 at the outside of the hips
- Line 11 at the lower abdomen, from now on always in the vertical centre of the body
- Line 12 at the navel
- Line 13 at the solar plexus
- Line 14 at the middle of the chest
- Line 15 at the collar bone

The lines of the other fingers all end in the head area, quite close to each other. Therefore, only the location of the two middle lines of each finger will be described:

- The lines of the middle of the ring finger end at the middle of the larynx (the "very bottom level")

- The middle finger centres at the top of the throat, just below the jaw line at the level of the mandibular lymph node (the "bottom" level)
- The index finger connects to the inside of the head at the level of the palate (the "middle level")
- The thumb connects to the side of the head at the level of the middle of the temples (the "top" level)
- Line 72 ends at the top of the scalp. (the "very top" level)

When the arms are held by the side of the body with the palms facing backwards, the ten layers of the horizontal lines are arranged front to back in the same way as the vertical lines

The right and left lines 72 of the frontmost layer pass via the middle of the forehead to the crown chakra. The lines 72 of layer 2 cross the cheeks and the eyes at an angle and end at the top of the head slightly further back. The lines 72 of the other layers move continuously backward and line 72 of layer 10 seems to end at the posterior fontanelle.

Diagonal Line Anatomy

The diagonal lines show a particularity in that they interweave the structure of the ten layers. This is achieved by the layers twisting by 90 degrees in the limbs.

The lower endpoints of lower diagonal lines are in the feet. All lines of one layer end in a block in one half of one toe. Moving through the diagonal tension lines in a toe, first seven diagonal lines with endpoints in say the frontal vertical layer of one half of a toe are being activated. Subsequently, the next seven diagonal lines then have endpoints in the second vertical layer and so on until seventy diagonal lines have been moved through. Effectively, each layer of the diagonal lines has a structure of ten vertical sub-layers in the fingers and toes.

Line 2 of the frontal layer is connected at the foot level to the outside top of the cuneiform bones, after seven lines it moves to the outside of the metatarsal bone of the big toe, etc. When it gets to layer 6, the sequence turns around and the tension lines move from the middle of

the big toe seven lines towards the outside of the toe until line 71 connects to the outside bottom of the cuneiform bones.

Note: how the lines 1 and 72 of each layer of diagonal lines are organised at the level of extremities still needs to be explored.

As the diagonal lines travel through the body, they create a spiralling pattern which enables the body to rotate and the head to look in all directions in the three-dimensional world.

- The five frontal layers of the lower diagonal lines: starting at the big toe, the second toe and the inside half of the third toe, they go to the inside of the knee, the inside of the hip, slightly diagonally inwards across the chest, crossing over to the other side of the throat, up through the palate and crossing back to the original side at the upper cheek and eye level, outside or inside the head depending on the layer. At the top level they follow the same pattern as the vertical lines. The described diagonal lines allow the body to twist forward and inward whilst the head moves downwards forwards on the original side of the body, looking at something on the floor to the side and slightly in front of you.
- The five posterior layers of the lower diagonal lines: starting at the outside half of the third toe, both halves of the fourth toe and both halves of the little toe, they go to the outside of the knee, the outside of the hip, diagonally across the back to the shoulder and back of the neck on the other side of the body, continuing in smaller half-circles around the back of head and ending at middle level of the head on the original side of the body. These lines allow the body to twist backwards and outward whilst the head moves upwards and backwards on the same side of the body, as if looking back over your shoulder or at something in the sky to the other side of the body behind you.
- The five frontal layers of the upper diagonal lines: starting at the thumb, the index finger and the inside half of the middle finger, they go to the inside of the elbow, the front of the shoulder, across the upper chest, crossing over to the other side of the throat and up to the upper cheek and upper jaw level. These lines allow the arms to rotate forwards, the upper chest to rotate inwards, the head to move downwards

backwards and rotate to be able to look at something at the other side on the floor behind you.

- The five posterior layers of the upper diagonal lines: starting at the outside half of the middle finger, the ring finger and little finger, they go to the outside of the elbow, the back of the shoulder, across the top of the back to the back of the skull, crossing over to the other side of the body in a half-circle over the top of the head and ending at the middle level on the original side of the body. These lines allow the arms to rotate backwards, the upper chest to come out and the head to move backwards upwards on the other side of the body, as if trying to look at something in the sky to the original side in front above you.

In the head area, the diagonal lines are arranged in the same layer structure as the vertical and horizontal lines. When letting the body move through the tension lines, there is a smooth and continuous progression of the end points in the head: e.g. line 1 of the frontal layer of the lower diagonal lines is connected to the side of the head and line 72 of that layer to the middle of the face. As this progression takes place, the end points in the toes go through the somewhat discontinuous jumping pattern in one half of a toe, as already described above.

As each diagonal layer twists into half of a toe or finger, each toe or finger combines two layers. Each combination of two layers is often experienced as a "double layer" in meditation when both double layers tense simultaneously and behave as one system. As there are five fingers and toes, there are five such double layers which are called in contexts of the book the concentration, the impermanence, the arising & passing, the suffering and the no-self-system.

Movement Integration

During four-legged movement, the lines work in precise coordination, facilitated by the central pattern generators:

1. Two stretch reflex waves are running in every limb at all times, one in the vertical/horizontal lines and one in the diagonal lines
2. Each limb moves through a cycle of four phases

3. The phases are as follows
 - Phase one: the limb is in the maximally bent position on the ground. Vertical and diagonal lines extend and push the body upwards, forwards and across to the other side.
 - Phase two: the limb is now maximally extended and about to lift off the ground. During the first half of this phase, the vertical and diagonal lines in the rear layers still complete the wave running into the hands and feet, bending them backwards whilst the wave already continues in the frontal layers pulling the shoulder forward. In the second half of the phase the hand and feet are pulled forward upwards by the tension lines in the frontal layers and prepared for touching the ground again.
 - Phase three: The limb touches the ground. As the weight on the limb increases, vertical and diagonal lines in the rear layers tense to slow down the downward movement. The limb bends. The phase ends when the limb reaches a right-angle position, i.e. the centre of mass is somewhere in the sole area of the foot.
 - Phase four: The limb continues to bend as the body moves forward and downward, vertical and diagonal lines continue to tense against the stretch created by the increasing extension of the muscle chain. The phase ends when the maximally bent position has been reached.
4. The phases are staggered across all four limbs so that each limb is always in a different phase to all the other limbs. Let's say we start with phase one with the right hind leg. As the right hind leg moves through phase two, the right foreleg will move through phase one. Next the left hind leg moves through its phase one, followed by the left foreleg. The right hind leg will then have completed all four phases and move through phase one again.
5. As the head is connected with all lines, it will naturally move with the walking pattern and describe a pattern of a lying

down figure of eight as the tension waves move through the body. This can be observed nicely with horses when they walk without a rider in their pasture.

Working with the Network

Understanding the network structure aids The Process work.

Following connections: Discomfort in one area often connects to tensions along the same line elsewhere. Knee issues might trace to hip restrictions along the same vertical line.

Layer awareness: Working through all 10 layers enables complete restoration. Stopping after superficial relief might leave deeper patterns unresolved.

Movement patterns: Understanding how lines coordinate helps in creating movements that activate specific pathways.

The Marvel of the Design

Understanding this network transforms how we view the body - not as separate parts but as an integrated whole, where every element connects meaningfully to every other. The Process works because it respects and uses this innate organisation, the body's pathways perfected by evolution.

Chapter 23: Incomplete List of What can be Resolved

Ailments that have been resolved by practitioners

The following list is based on experiences made during the first few months working with people interested in trying out The Process.

- Muscle, joint and back issues
- Deformations of hands and fingers, dowager's neck
- Morton neuroma
- Sore and hardened muscles
- Cramping
- Sore Throat, hoarseness
- Shrinking (at least partially)
- Side stitches during running

Ailments that can possibly be alleviated

The following list is meant to point out situations where The Process might have a positive impact. Looking at the symptoms with the knowledge of The Process, there is a significant likelihood that these ailments are linked to contractures in the body and can therefore be addressed using The Process. As none of it has been tried out, further exploration and research would be needed to confirm. This list is of course incomplete.

- Dry Cough: probably triggered by the sensations of contractured tissue in the chest and throat area
- Short-sightedness and Long-sightedness (at least at early age, potentially as well when due to old age): there are circular muscles around the lens in the eye that compress the lens to be able to focus on close objects. These are surrounded by an antagonistic muscle band. Depending on the seeing impairment either agonist or antagonist should exhibit permanent shortening.
- Hearing Loss: releasing contractures in the area of the ears opens cavities and should increase blood flow and

metabolism in the ear, re-instating the ability to hear frequencies that had been lost.

- Tinnitus: possibly a contraction of a tissue area in the ear that can be released
- Polyneuropathy, impingement syndrome: the assumption is that the nervous issues are triggered by contractures of muscles which exert pressure on the nerve during its pathway through the body
- Scoliosis: it seems plausible that the deformation of the spinal cord is caused by shortened lateral muscles on either side of the spine that pull the cord out of the central position
- Trauma: most likely traumas are strong contractures of emotional muscles. As the contractures will be activated during working with The Process, appropriate care will be needed when working with these contractures to avoid overwhelm
- ADHD: it seems that during mental focus on an activity, the impermanence system is activated. The impermanence system introduces a constant fluctuation in the mental state that is likely to interrupt the mental focus. It might be helpful to learn to activate the concentration system instead of the impermanence system.
- Autism: it might be that the concentration is overly activated which maximises the mental focus but deactivates emotional sensations. Learning to release concentration contractures could potentially enable access to the physical sensations of the emotional structures.
- Epilepsy: the underlying cause might be contractures in the body that spontaneously start The Process, leading to cramping in various regions of the body. Releasing the contractures might resolve epilepsy.

Chapter 24: Miscellaneous Observations

By the time of putting the finishing touches on this chapter, The Process ran during almost 600 hours over the course of about nine months. The Process continues to unfold in ever new patterns, resolving new layers of holdings and shedding amazing light on how The Process operates. Insights into the nature of The Process have been incorporated in earlier chapters of the book, descriptions of how advanced patterns of The Process unfold are given below. These are most likely more relevant for people with extensive experience with The Process.

Number Magic, Russian Dolls and Myriads of combinations

After about 500 hours of processing in total, the number-magic deepened even further, and the underlying structure of the free flow revealed itself even further.

Any movement of the free flow consists of 720 micro-movements (= level 1) corresponding to the activation of specific sections of a set of 720 tension lines. Most of the time those micro-movements are smoothed over so that only larger macro-movements are noticed. However, when deliberately slowing down the macro-movements, the individual micro-movements can be observed.

The micro-movements combine into level 2 macro-movements either as groups of seven or as groups of ten. The micro-movements within a level 2 macro-movement are always in a sequence with a certain direction, e.g. backwards or upwards or outwards. The next following group will then follow one of three patterns:

- A. jump back to roughly where the previous group started and run in the same direction as the group before.
- B. change direction and run from the end point of the previous group back towards the area of the original starting point.
- C. continue onwards in the same direction of the previous group. This can happen up to ten times (the maximum observed so far) until the direction changes and the movement returns to the area of the original starting point.

The level 2 movements follow one another in a rhythmical pattern. Within a set of 720 micro-movements, the micro-movements are very similar but always slightly different from the previous one. These slight differences generate again a directed movement which can eventually consolidate into clearly discernible level 3 movements. Further consolidation of these movements leads to the entire sequence being experienced as only one single level 4 movement. Here are a couple of examples:

- The 72 attachment points experienced in the free flow as described in chapter 16 are level 2 macro-movements composed of 10 micro-movements each, following the pattern A. The 72 level 2 macro-movement consolidated during longer Processing into 7 level 3 macro-movements, each consisting of 10 level 2 movements (plus 20 transitional level 1 movements). The level 4 movement is when the entire sequence is experienced as one continuous upward movement or one continuous downward movement
- During a quintuple fruition, the tensing of one of the five systems is based on 720 micro-movements. The micro-movements occur in groups of seven and follow pattern B. The back-and-forth movement of this pattern creates a level 2 movement consisting of 14 micro-movements. 50 such level 2 movements plus 20 transitional micro-movements make up one of the five fruitions. After repeated Processing of quintuple fruitions, the 50 level 2 movements will consolidate into 5 level 3 movements. Each fruition is a level 4 movement; five such level 4 movements combine into a quintuple fruition.

A quintuple fruition can itself become a level 5 movement and combine with other body sequences, e.g. two body cycles followed by five quintuple fruition cycles

These are just a few examples. The combinations that emerge during Processing are seemingly limitless; every new Process round is a discovery of a new variation. There seem to be some unchanging rules though:

- A full sequence always consists of 720 movements
- The 720 movements consist of 700 pattern-forming movements followed by 2x10 transitional movements

- When consolidating, always only the 700 pattern forming movements consolidate while the 20 transitional movements remain unchanged. Example of consolidation are.
 - 35 level 2 movements, each containing 20 Level 1 movements = 700 level 1 movements. If consolidating further, 5 of the level 2 movements will combine to create 7 level 3 movements
 - 50 level 2 movements, each containing 140 Level 1 movements = 700 level 1 movements. If consolidating further, 10 of the level 2 movements will combine to create 5 level 3 movements.
- The consolidated movements can become part of higher-level sequences that in themselves obey the statements made above (720 in total, 20 transitional movements, further consolidation). It is a bit like Russian dolls in that each pattern is embedded in a series of ever larger, similar patterns. It is noteworthy that the amount of 700 pattern forming movements is always respected, even if sometimes the maths doesn't quite work. In addition, the transitional movements are ignored when consolidation into higher level sequences occurs, e.g.
 - Four elements consisting of level 4 movements, and each followed by 20 transitional movements, combine to form a subsequence: a quintuple fruition (5 level 4 movements), 7 level 4 up and down movements along the 72 attachment points, 5 movements going up the back of the head and 7 movements going down into the front of the stomach, i.e. in total 24 movements. These 24 movements constitute a level 5 movement which occurs 29 times. As 24×29 is only 696, the missing four level 4 movements are simply added at the end before the 20 transitional level 5 movements start

There are many different possible sequences which present themselves one after another while so far never repeating the exact same sequence. Typically, a sequence comes in a set of five similar sequences after which there is a longer Processing break (see next section "Big rounds"). While initially sequences can be comparably simple in the number of different movement elements, they seem to become more and more intricate over time. In almost every sequence there are several specific movements and positions which release

further tensions, e.g. in the hips, the lower back, the shoulders, the neck and in the head area, and thereby contribute to increase physical ease and restore the body.

At times, The Process moves through postures that resemble challenging Yoga asanas that can create significant discomfort and that you would not have thought possible. When The Process is in the head area, every now and then new fruition-type visuals are created. One of the more surprising visuals were a golden triangle with a bright spot in the middle and some others with a very dark, clear space with thousands of vividly tingling stars.

Further variants of fruitions are possible. There are tentuple fruitions in which the two layers of each of the five systems are activated separately. There are quintuple fruitions which develop a spatial orientation in a straight line and are repeated three times to cover the three dimensions: vertical, horizontal and front to back.

Big Rounds

A big round is a cycle that lasts from 1 hour to 2,5 hours in total. At times it can become quite challenging to track, but the amazing underlying rule set makes it possible to follow even though there can be quite a few consolidation layers taking place. Each big round follows a different dynamic. Each big round creates a very nice and always new experience at the end, almost like a little reward for all the hard work. The following example started with a pattern that turned out to be a level 8 pattern which later consolidated further up to level 10.

Each Level 8 pattern started with two or three slow and therefore clearly distinguishable sets of level 5 movements: 2 body cycles and 5 quintuple fruitions. The first level 4 body cycle of those slow level 5 movements started particularly slow so that the level 1 movements were distinguishable and could be counted (about 4 per second). Remember that a level 4 movement (e.g. a fruition) consists of 720 level 1 movements.

Note: while the composition of the quintuple fruition cycles is clear, the composition of the body cycles was not entirely clear yet. In particular, the transitional movements are often harder to track as they are typically low intensity periods in the Processing.

After a few slower level 5 movements, the movements became faster and smoother and consolidated into a Level 6 movement pattern. Each level 6 movement consists of 7 level 5 movements.

A similar consolidation then took place into level 7 movement patterns. A level 7 movement consists of 5 level 6 rounds.

A similar consolidation then took place into level 8 movement patterns. A level 8 movement consists of 5 level 7 movements.

The level 9 grouping was not a real movement pattern anymore, as the first five level 8 movements took place while sitting up, the two relaxation phases happened while lying down, since the body went into deeper relaxation. Whereas the first level 9 grouping was quite slow and lasted one hour, it got quicker each time and ended up lasting only 12 min by the fifth repetition (see below).

Full level 10 grouping = 2,5 hours = five level 9 rounds + 2 relaxations

1. L9: 1 hour = 5 times 8-10 min level 7 + 10 min deep relaxation (presumably 2)
2. L9: 34 min = 5 times 4-5 min level 7 + 5 min deep relaxation (presumably 2)
3. L9: 22 min = 5 times 3-4 min level 7 + 4 min deep relaxation (presumably 2)
4. L9: 13 min = 5 times 2 min level 7 + 2 min deep relaxation (presumably 2)
5. L9: 12 min = 5 times 2 min level 7 + 2 min deep relaxation (presumably 2)

followed by 10 min = total relaxations (presumably 2)

A big round like this means that the body moves through a very large number of micro-movements. In this case it was approximately

L4 L5 L6 L7 L8 L9

$720 \times 5 \times 7 \times 5 \times 5 \times 5 = 3$ million micro movements

Note for the diligent reader: when experiencing this round, I did not pay attention, yet in which form the consolidation pattern respected the rule of creating full sets of 700 pattern forming movements...

Tension lines revisited

We have learnt that there are 72 tension lines in a layer that can be experienced directly (see chapter 3). As The Process deepens, it reveals that the tension lines are themselves part of the fascinating fractal, self-similar pattern. When slowing down the movement through the tension lines further and further, underlying movements manifest:

- The tensing of each tension consists of 10 micro-movements. The sequence of 72 tension lines is in reality a sequence of 720 micro-movements
- Each of the micro-movements are themselves a consolidation of an even lower level. Slowing down a micro-movement, 720 nano-movements (or “level -1” movement) emerge which come in ten groups of 70.

It then becomes evident that a tension line most likely is not defined by a muscle fibre or a fascicle. Instead, it appears that the tension lines result from the way the nervous system seems to be organized.

Direction matters

A deeper look at the body recovery programme mentioned in the section “Dissolving Discomfort and Tiredness” of chapter 15 reveals a remarkable impact of the direction in which The Process flows through the body. When you allow the recovery programme to start, it moves down layer 4, up layer 5, then down again in layer 8 and back up in layer 9. There is a heightened sense of tiredness and exhaustion, especially when moving down the layers four and eight, less so during the upwards movements.

Once The Process moved across the top of the head and starts to go down again across the eyes and face, it feels like the energy levels are restored. Paying close attention, it can be noticed that The Process continues to run up and down the torso, but now the direction in each layer is reversed compared to the recovery loop: it goes down in layers 1, 3, 5, 7 and 9 and up in layers 2, 4, 6, 8 and 10.

It is possible to willingly change the layer in which The Process is running. For example, change from layer 3 to layer 4 while The Process is moving down, you will immediately feel exhaustion, same when you move from layer 7 to layer 8 while going down.

How numbers are stored

There is a fun little experiment that you can do that neatly reveals a close connection between body and mind. Close your eyes, bring your mind to rest and mentally start counting down from 9.999, one at a time. As you verbalize each number in your mind, notice how with each digit a different layer is activated, moving back in your head: the thousand activate layer 1, the hundreds activate layer 2, the tens are associated with layer 3 and the units with layer 4. Moreover, as you are counting down, you can feel that the numbers 0 to 9 in each digit are arranged vertically with 9 at the top and 0 at the bottom. So, as you say 9.509, layer 1 is activated at the top, layer two in the middle, layer three at the bottom and layer 4 at the top.

The larger the number, the more layers are activated. With numbers in the billions, e.g. 1.999.999.999, all layers are activated. You would think that with numbers in the trillions, the body simply runs out of storage space, but this is not so. If you mentally verbalize the number 1.999.888.777.666 the following sequence is generated in the body:

- saying one trillion nine hundred ninety-nine billion eight hundred eighty-eight million seven hundred seventy-seven thousand, all ten layers get activated one after the other from front to back
- saying six hundred and sixty-six, the first three layers get activated again, but now at the top level and you realize that the higher digits had all been “stored” and the middle level.

Nirodha Samapatti

As with many mornings, there was a tension around the mouth and in the tongue when waking up. I intensified the tension and let it be the starting point of the free flow through the body. The - by now familiar - pattern of fifty similar movements followed by one transitional movement leading to the next set of fifty movements started. An extensive sequence started which involved circling around the eyeballs, going many times up and down the arms and across each finger individually, followed by the same sequence in the feet. The intensity varied from almost cramp-like at some places in the feet to almost imperceptible and very fast in more central places of the body. The body changed position between lying down, sitting and standing. After about 2 hours, the free flow went up from the feet in a very narrow central canal towards the head, always continuing with the

same pattern of 51 movements, even though they were now taking place deep inside the body without any external movement. While I had been counting all the time along with the movement, it now started to become impossible for the mind to continue with the counting. In parallel, there was an impression of brightness but without any concept of spaciousness. Having read about Nirodha Samapatti and trying to get to it a few times, I knew that when consciousness dims, I should set a time for how long a possible cessation should last. I decided to go for one minute. It took a deliberate effort to somewhat increase the mind activity in order to come to that decision. A few seconds after this decision the counting stopped, only the impression of brightness remained briefly and then any recollection stopped.

I was not precisely aware of the moment consciousness was re-established. It felt more like a gradual process with first some faint awareness of moving brightness coming, followed by few and quite disoriented thoughts that were soon trying to review what happened.

There was a period of about 30 minutes of quite strong afterglow with occasional release waves going through the body, including some instances where full rest was required. The afterglow was markedly different from what happens after fruitions.

This was the first clear experience of Nirodha Samapatti, and it emerged directly from a free flow sequence. So, it appears that all meditation states experienced by the mind are a consequence of physical tension states of the body.

Chapter 25: The Events That Led to the Discovery

The Process revealed itself through an amazing convergence of circumstance. This chapter chronicles the unfolding of this discovery, not to elevate any individual, but to show how nature's restoration mechanism came to light in our time.

The Foundation: Deep Meditation

The discovery began with close to a decade of meditation practice with annual silent ten-day retreats. Progression through the traditional insight stages mapped in Buddhist traditions - through all four paths and beyond - created the necessary level of non-reactivity to subtle internal processes. Without this foundation of surrender, the initial stirrings of The Process might have been quashed by the ever-controlling mind.

It was during a meditation retreat in 2025 that things began to shift in unexpected ways. In the morning of April 14th - the seventh day of the retreat - something unusual occurred whilst curiously investigating the nature of the third jhana. Instead of the familiar meditation experiences, there was a new kind of movement in the body - automatic, systematic and even in this first experience, clearly beneficial. For three hours, tensions would arise and self-release, making their way up and down from the mouth and tongue to the stomach. Over time, the range of this movement expanded and worked its way all the way down the spine. The spine twisted and released with clearly noticeable clicking.

The Shoulder Revolution

On day eleven of the retreat The Process returned. At 2 AM, a prickling in the entire back arose, the body was moving ever so slightly, deeper breathing would come in waves, and with each deep breath the skin would shift and loosen. Over the course of two hours – the body was rolling itself over the right arm millimetre by millimetre until the arm was flat under the body, sticking out sideways. All the time, the mind was in the role of a mere witness, there was nothing the conscious mind could do to interfere in The Process.

Whilst rolling over, the body went through what seemed every single muscle string running through the shoulder, from the front to the back. Where the front muscle is attached to the shoulder there was a strong stinging pain which released itself into the back muscle becoming painful and then relaxing. There was no real break between the individual stinging pains in the shoulder. It simply moved to the next string beside it until it made its full half circle. After the first three or so rounds it got tough to bear, but there were about 15 circles to be completed.

The most amazing thing was to be shown total wisdom at work. It was like something saying clearly "look, I take over and fix it". Somehow the body knew exactly which tiny or sometimes larger movements had to be done to reach all muscles. This included moving the pillow, changing arms and leg positions. Patterns that had been built since childhood fifty years or more ago began releasing.

Recognition of the Universal Pattern

As the days progressed, it became clear this wasn't random movement. There was an in-built process at work, following specific pathways through the body.

Starting with the shoulder revolution, meditation was replaced by letting The Process manifest for twelve to fifteen hours per day. Recognising the significance of what was occurring, every movement pattern and with it every insight was recorded on video.

These weren't arbitrary patterns but the fundamental architecture of human movement, optimised through millions of years of evolution for four-legged locomotion. Nothing makes this more directly understood than the firsthand experience of the body expressing its heritage: lying on the back, all four limbs developed a walking pattern in the air, only to soon change to a wonderfully free gallop movement.

The Physical-Emotional Connection

As the tensions were travelling along the narrowly defined pathways throughout the body, the nature of emotions was revealed. Tensions arising in specific areas of the body would give rise to emotions. As physical tensions released, emotional patterns dissolved with them.

Fear wasn't just felt in the throat and neck - it was obvious that it was the throat and neck muscles themselves. Sadness wasn't just some pangs in the stomach - it was clearly discernible muscles contracting.

"What we call emotions are the sensations generated by tension patterns of muscles in the body." This wasn't metaphorical. Working with the physical pattern caused the emotion to literally dissolve. Deep rooted anxiety cleared as chest muscles returned to proper length. Anger patterns released as jaw tensions unwound.

The Self-Structure Discovery

The most profound revelation came as The Process moved through the head and throat regions. What had been more of a speculation during years of meditation experience became confirmed by the seamless sequence of tensions and relaxations propagating through the body: the "self" - that sense of being a separate someone - is maintained by a broad and complex pattern of rigidly held muscle tensions. Any time a part of this pattern is released, a part of the sense of self dissolves with it.

During previous meditation, significant parts of the sense of self had already been released. The Process showed the self-structure being much more extensive than anticipated. Diagonal tensions came to light, tensions at various levels in the head that all play a role in some aspects of personal reactivity. Each had its characteristic experience, but all were simply tension patterns that could be released like any other.

From Personal to Universal

What started as a seemingly accidental personal experience revealed itself as universal truth. During the next two months, processing continued for three hours per day on average. The rational mind investigated what was happening and started researching the current understanding of human biology. The mind became convinced that the mechanism was purely biophysical - it required no belief, no special talent, only the willingness to let the body's intelligence operate. That every human body contains the same tension line architecture. That the same Process that was restoring one body could transform any other body.

The challenge now became: how to make this accessible? The Process had emerged spontaneously after a decade of meditation, but surely

there was to be a more direct path. Through experimentation and sharing The Process with family and friends during the month of July, simpler access methods emerged. The initial attempts still involved calming the mind and using attention-based access routes as described in Part IV. As well, restoring one part of a tension line required 40 to 90 seconds.

Through trial and error, the much simpler access presented in Part II emerged. This protocol does not require any mental preparation anymore. Just the focus of the mind on the given task. And it turned out that a brief stretch reflex following an intentional stretch is enough to generate a release, bringing the time down to less than one second per tension line.

The Imperative to Share

Right from the first days of experiencing The Process, the larger implications were undeniable. If this Process could resolve decades of physical issues, release emotional patterns, and reveal the constructed nature of selfhood, it needed to be shared.

The commitment formed: to develop accessible teaching methods, to document The Way in a book and make this knowledge available to anyone. The goal was not to create followers or build an organisation, but to give every human being the option to activate their own restorative mechanism.

Personal obligations meant I was able to dedicate my time to working on The Way only until end of August of that year. The idea came up to make heavy use of modern technology. The video and sound recordings were transformed into text using a transcription app. The transcript was structured so that artificial intelligence could use it as input. With the help of AI, the book structure was created. AI was asked to make proposals for the text of each part of the book which were then reworked and finalised.

The Ongoing Revelation

Four hundred hours of direct experience with The Process revealed the underlying mechanism that connects physical structure, emotional well-being, psychological patterns, and spiritual states into one coherent whole.

The discovery continues. Each person who learns The Process adds to collective understanding. What seems almost complete now will reveal new depths. The body's wisdom will for sure have further secrets to uncover.

The experience of practitioners will be the main way to spread and further optimise the power of The Process. Each new person practising it will contribute to making the journey as smooth and effortless as possible.

Research will help to paint the picture of how the phenomenology described in this book correlates with anatomical structures and biophysical processes. It will be exciting to understand exactly what each tension line consists of in the body and why this fundamental network of the human body has been overlooked by science in the same way that The Process had not been discovered so far.

This isn't the end of the story, but the beginning. The Process has revealed itself. Now comes the work of sharing it wisely, allowing it to spread naturally, and trusting that what needs to emerge will emerge. Nature has opened its treasure box. The gift is here for whoever chooses to receive it.

Chapter 26: Why now?

A typical response when talking about The Process is disbelief: if this would be true it would have been discovered a long time ago. Therefore, the question arises: why has this not been discovered earlier?

It seems that several factors had to come together for The Process to be unravelled. It is of course not possible to prove which factors were essential for the discovery and which factors simply happened to be there but had no influence on the outcome. Below you will find a description of those factors which most likely had a significant contribution.

Deep meditation experience beyond what is called fourth path in the Buddhist Theravadan tradition was needed to release the self-structure inside the head to such an extent, that The Process could move through the self-structure in free flow. The number of people with that level of meditation practice is presumably quite low and it seems safe to assume that in each generation there are globally not more than maybe 10,000 people.

The Process would have to emerge spontaneously which it maybe does in one percent of those 10,000 people, i.e. in 100 people per generation.

Once The Process has emerged, full awareness of the physical sensations is required to be able to follow how The Process unfolds. Methods like Vipassana meditation as taught by S.N. Goenka can generate such awareness. Maybe 5% of meditators have the required clarity of physical sensations, i.e. 5 people per generation.

To bridge the impact of The Process from the meditation realm to the physical impact on skeletal muscles, the level of physical exercise needs to be high enough to cause contractures that require regular and intensive stretching. This might apply to 10% (one in ten) of the world's population.

To disentangle the complexities of The Process, a scientific mind-set not impacted by dogma and religious beliefs is needed. Assuming it requires training as a scientist to fulfil this requirement, the

percentage of scientists is 0.1% (one in thousand) of the global population according to estimates.

According to the last two points combined, only one in ten thousand people would satisfy these two criteria. As well, these two points limit the time span for a possible discovery to probably the last 200 years.

200 years corresponds to roughly 10 generations. With 5 people per generation and ten generations, there would have been 50 people with the required meditation background. However, only one in 10,000 of such people would be able to uncover The Process. Therefore, the likelihood that any one of the 50 people would have fulfilled *all* the requirements to make the discovery is only one in 200, or 0.5%.

Even if these estimates are extremely broad, it looks like the odds of the discovery taking place earlier were simply too low.

Now that the discovery has been made, none of the above pre-conditions are required anymore. The end of suffering is available to anyone willing to make a sincere and diligent effort.