

A hand holding a glowing lightbulb against a bokeh background. The lightbulb is illuminated from within, casting a warm, golden glow. The background is dark with many out-of-focus light spots, creating a bokeh effect. The hand is positioned on the right side of the frame, holding the base of the lightbulb.

Healing by working with 'The Field'

**A healing approach
to clients with
existential pain**

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A 45 year old woman, whose daughter has just passed away from an incurable disease, a younger man with immense heartbreak which has taken on pathological characteristics, a depressed client, close to despair and carrying around suicidal thoughts; what does a therapist or coach do, when suffering cannot be solved by simply using a particular methodology?

Sometimes you encounter people in your practice who are going through issues in life for which regular coaching or therapy will simply not suffice. You know that gimmicks won't help. You also know that intellectual advice will go in one ear and out the other. Everything you feel is telling you that the methodologies that you master, which work just fine for treating anxiety disorders, communication problems, career issues and for reducing work stress, just will not be sufficient in dealing with these existential problems. Working with transference from a parent position with the intent of saying "everything is going to be okay", just will not tally with their experience and needs. So what else can a coach do at this point?

The first question that needs to be answered is whether you are the right person to continue treating this client. Depending on your education and level, your skills, background and experience, it may sometimes be advisable to refer the client to someone else. In what follows, I describe what you can do if you choose to keep the client within your care. The key question is: how can they become whole again, or how can you help them arrive at a process of healing?

Working on an Existential Level

The problems affecting some clients, of which I gave some examples at the beginning of this article, mean that as a coach you will be working on an existential level. After all, a person's entire existence is in turmoil. Their emotional life is upside down or undergoing a radical

transformation. Fundamental emotions, such as the love a parent for their child, or the love for your partner, are all of sudden not being answered anymore. A person's zest for life is so shattered that ending their own life may start to seem like an option.

Your own basic attitude: work from a deeper level within yourself

To help someone in this kind of fundamental crisis, it is necessary to first let go of the technical side of methods and coaching, and to let yourself sink into a deeper inner level of existence. Only from there will it be possible to meet the other person. This is less of a coach-client relation and more a person-to-person connection. In these kinds of situations, I have found it to be more important, as well as more effective and affective, to work with principles of consciousness, rather than with protocols and methods.

Of course, you remain in possession of all your therapeutic and coaching skills, but the connection you enter into is at a deeper human level than as a coach observing the client in a technical manner. Your skills definitely continue to help you. They help keep track of your own triggers: at what point do you start to identify as a saviour, or when are you tempted to compensate by working too hard? Because you constantly cleanse yourself, as it were, you consciously feel what is really going on, without too many projections or transferences from your side.

The Coaching Session

The three major steps you should take during this kind of coaching session are:

1. *The other feels safe with you.* As coach, you make sure there is sufficient trust between the client and you. Using your deep empathy is an important factor in making connection with the pain of the other. It is like developing a kind of solidarity with their suffering. In many cases, the client's suffering consists of unpleasant physical sensations, such as abdominal pain, pain in the heart region, and even nausea. Mentally, they may suffer from great anxiety and feelings of despair.
2. *Connecting with the 'vulnerable child' and learning to take care of it.* In almost all cases of not feeling 'whole', the inner 'vulnerable child' is wounded and plays a central role. The inner child was not seen, acknowledged, has been outsourced, the relationship is broken and the child no longer feels at home, it has been abandoned, et cetera. Intense personal circumstances allow this pain to come to the surface and may make life for the client almost unbearable. The 'vulnerable child' is the purest and most sensitive of our energy patterns. It makes true intimacy possible and connects us with nature in the broadest sense of the word. It is also the access to our essence; our inner child is the window to our soul. If this child has been wounded, its deep pain deserves respect and empathy. It is important to help the client become aware of the Vulnerable Child and to learn how to take care of it. This means protecting it from the outside and 'feeding' it

inwardly; to provide it with a secure basis. If this is not enough and the suffering seems too large, then we move on to the next stage.

3. *For the Big Problem you need to call for help from 'the field'.* You recognize your own insignificance, given the nature of the request for help. You state to your coachee that you are unable to resolve this yourself. You announce that you can and want to invoke help from 'the field' and you want to help someone in this process. The concept of zero-point energy, or 'the field', comes from quantum physics and quantum mechanics. It has become better known through the publications of the journalist Lynne McTaggart (2007, 2008). For me, The Field is symbolic of something greater than the individual. For some, this is God, for others it may be Inner Knowledge, while others speak of the Transpersonal, or quantum consciousness, et cetera.

Invoking the field

The following deals with how you can ask 'the field' for help.

- a. *Bringing the client into a central position.* At the beginning of the session I ask the person to choose the physical place where he or she feels most close to their inner child. The position to which I invite the client is not to identify with the inner child, but to adopt an open position next to this inner child. I call this the central position: only from this central position is someone able to take care of his own vulnerability. In all other cases, the person either identifies with survival patterns (primary selves)

and fights (inflict pain on themselves) or completely gives in to his vulnerability (becomes a victim). When this kind of identification takes place, he is not able to take care of their vulnerability.

b. *Asking for help from the field from a position of inner intention.* I then ask the client to call up 'the field' from the central position, where he feels close to his inner child, and to ask for help from a place of inner intention. As coach, I resonate with him and it is often a matter of waiting to see what happens next. For people who believe in God, this activity is one of prayer, which may often take on very contemporary forms. Other people talk about entering into meditation.

c. *Becoming part of a greater whole.* It's hard to put the following experience into words; it can have magical qualities. People who have experienced altered states of consciousness probably know how powerful the evoked new (or old?) dynamics can be, with which their system all of a sudden makes contact. Some clients describe it as a kind of overarching umbrella, infinite in all directions, whereby the handle of the umbrella descends as a vortex. Others see geometric patterns or hear a wise voice. Still others have a more sensory experience and feel a comprehensive, warm glow.

d. *The field does the work.* Once in contact with the field, something happens; something starts to be carried. Clients find that they no longer carry their pain by themselves. The action of the field is comforting; the

pain begins to dissolve in the glow, worries or hassles dissolve like a sugar cube in a cup of tea. Clients also report back that they all of a sudden see how everything and everyone is connected to this larger umbrella or glow. In almost all cases, there is a larger entity to which the client surrenders ('what I am now making contact with is far greater than myself').

Other suggestions for working with the field

To work with the field, you can make use of the following suggestions. Some clients can establish contact with the field by themselves after the first session with the coach. This experience turns out to be repeatable, deepening and unique every time. To increase the likelihood of contact with the field, you can suggest the client to:

- *Find a place in nature that touches you* - Where do you automatically feel relaxed? To which place are you automatically attracted: a forest, a sand dune or a seaview? A nice place in nature seems to make it easier to establish contact with the field.
- *First get in touch with your inner child* - Those who want to contact the field directly may be disappointed. You will find that it is important to first make contact with your inner child. It is only possible to connect to the field from this delicate and sensitive position.
- *Ask the client if life can be trusted* - Those who work with the field are working with surrender. This surrender requires a basic sense of trust in life. The

following quote is attributed to Einstein n.d.)“ “Is the universe a friendly place? This is the first and most basic question facing humanity that all people must answer for themselves” “. The question I pose to the client is: do you trust life? If someone does not trust life itself, this person will also find it difficult to engage with the field and will therefore possibly experience less healing. This can even allow for a self-fulfilling prophecy to arise, because it can seem in this case that life itself is not supportive. This question works as a form of self-examination and provides a counterweight to the great fear or the existential pain that a person is experiencing.

- *Keep breathing* - By continuing to breathe consciously, the energy stays in motion. Only then can healing take place. This is consistent with the Buddhist explanation, that the idea of suffering is not so much that you are in pain, but that you “are stuck”. To be stuck means the energy has stopped moving. If I am working in a group, then I regularly ask the group to keep breathing, to just remain aware. I then watch to see if the group can continue to ‘hold out’, without wanting to solve the problem.
- *Ask about dreams* - When dreaming, people can sometimes be unconsciously connected with the field or their “wisdom domain”. Sometimes dreams are simply compensation dreams, but other dreams go further than this and these dreams you don’t need to fully understand or interpret. It is enough to just ‘be’ with them. It’s worth noting the

following: as Hal Stone put it, (2003), “dreams are a source”. A source is always layered. Subconscious information within this source and its layers can contain signposts to a deeper wisdom. The connection with your subconscious tells you that you do not have to do it alone. In other words, your subconscious is your ally that can give you guidance. Some dreams offer feedback and can help you. Can you put your trust in this?

Wrap up

Whether ‘the field’ really exists is irrelevant, as is the question whether it is an entity within or outside yourself. This is like asking for proof that God exists or not. This method is not (yet) scientifically verified, but empirically established in my own practice. What is paramount is that asking for help from the field has effect. Two aspects appear to be essential in this respect:

- Has contact been made with the vulnerable child? Is the client in a position whereby he or she has the vulnerable child on their lap, so to speak? Without acknowledgment of your own vulnerability and the intention to care for this vulnerability, getting in touch with the field will be difficult. Here the words of Sidra Stone apply (2003): “The vulnerable child is the window to the soul”.
- It’s important that there is a genuine call for help. This should take place with full conviction, “like a child”. A level of surrender is needed, by which one opens oneself and becomes receptive to the influence of the field.

In my own practice over the last couple of years the approach of "Working with the field" has been found to work well, especially in cases of mourning and deep pain caused by traumatic experiences. Bringing someone who is suffering from existential pain into contact with 'the field' may lead to actual and permanent healing.

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