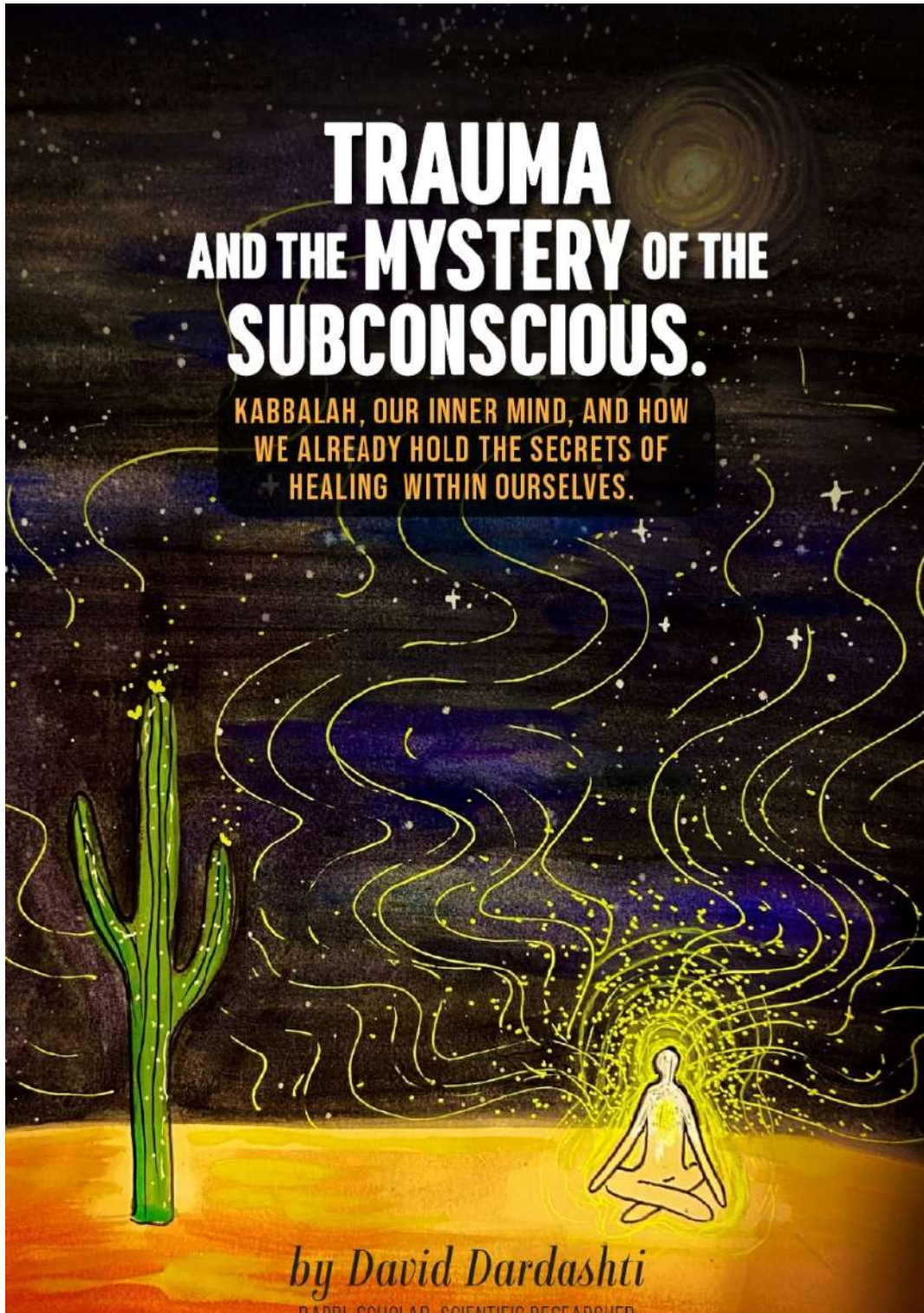


TRAUMA AND THE MYSTERY OF THE SUBCONSCIOUS.

KABBALAH, OUR INNER MIND, AND HOW
WE ALREADY HOLD THE SECRETS OF
HEALING WITHIN OURSELVES.



by David Dardashti

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TRAUMA & THE MYSTERY OF THE SUBCONSCIOUS

**Kabbalah, our inner mind, and how we already hold
the secrets to healing within ourselves.**

By Rabbi David Dardashti

*Ibogaine should only be administered by a seasoned practitioner with a long track record of successful treatments, and in a clinical context under medical supervision. Any treatments or protocols discussed in this book, refer to the use only of 99.9% pure ibogaine, in a rigorously controlled environment by professionals, with both medical and therapeutic expertise.

FOREWORD

This book illustrates how to heal from trauma.

But to do so, we have to take a journey into that place that some consider science, and others consider spirituality.

You see, science and spirituality, for too many, are concepts that are in opposition.

One is rooted in the measurable observation of the natural world, and the other (many assume) is based solely in the teachings and dogma of organized religions.

This is simply untrue.

It is a misconception, and one that this book hopes to put a stop to, not for any theological purpose, but as a part of the journey toward understanding the human mind/spirit connection, and how it's crucial to activating our potential to heal, grow, and achieve.

At the heart of this book, we will dive into parts of our mind most of us do not even consider on an average day. But as we do, we will illustrate our inner mind's capabilities for healing, and highlight its connection to the more ethereal elements of our existence: the soul, human interconnection, and forces greater than ourselves.

We will show how, through science and spirituality combined, we are able to heal our own psyches.

As a framework for this, we will reference often the Kabbalah. What is Kabbalah? Well, it's the closest thing we

as humans have access to in terms of a 'science', but one that focuses on including the elements *beyond* our measurable physical world. Not just the parts of the universe that we *see*, but the parts we *feel*.

It is here, in this space between the physical body and the spiritual self, where we can find the root of issues like trauma, addiction, and depression.

In essence, this is where the subconscious lives, permanently a part of us, but a window into a world far beyond our body's flesh and bone boundaries. Humanity is still only scratching the surface of its capabilities, but in this book, we use every tool at our disposal to investigate and understand how we can harness it to heal.

And we're in good company. When thinkers like Karl Jung and Isaac Newton wanted to delve deeper into the realm of the subconscious, they turned to Kabbalah, as we'll see in more detail later.

Renowned for their almost preternatural contributions to the spheres of the human mind and science, they knew their knowledge still paled in comparison to what was left to learn.

It is in this spirit we venture forward in this book, with the desire to speak with harmony between the worlds of science and spirituality.



1. TRAUMA, AND THE MYSTERY OF THE SUBCONSCIOUS

Have you ever wondered why certain things scare you? Why a simple noise in the middle of the day might frighten you in a way you never expected? Why some memories just pop up out of nowhere? Or why you feel sad sometimes without any reason? Well, you're not alone.

These questions puzzle many of us, and the answers often lie in a place we can't usually see, and certainly don't usually think about – our subconscious mind.

What is the subconscious?

Imagine your mind is like an iceberg. The part above the water is everything you're aware of right now – your conscious mind. But below the water, that huge part of the iceberg you can't see, that's your subconscious. It's a vast and mysterious place that holds all your past experiences, feelings, and thoughts that you're not actively thinking about.

What is trauma, and how does it hide in the subconscious?

Trauma is a kind of injury, but not like a cut on your knee. It's an emotional wound that can happen when you go through something very dramatic, from extreme experiences such as war or violence, to more commonplace situations like a bad accident, losing someone close to you, or even two parents fighting in front of a child. These experiences can be so painful that your mind wants to forget them, so it pushes them down into your subconscious. But just because you're not thinking about them doesn't mean they're gone.

They can still affect how you feel and act without you even realizing it.

How have we traditionally viewed trauma?

In Western countries, people used to not talk much about emotional wounds. It was like if you couldn't see the injury, it wasn't there. But over time, doctors and scientists started to understand that trauma is real and it can really mess with your head and your heart. They saw how soldiers coming back from war were struggling and how kids who had been through hard times were having a difficult time adapting. So, they began to take it seriously and look for ways to help. But it hasn't always been so easy.

What's the truth about trauma and the subconscious?

The truth is, trauma and the subconscious are very old friends. When something traumatic happens, it often slips into the subconscious, where it can stay hidden for a long time. It's like when you put something in a safe and forget the combination. It's still there, but you can't get to it. That's why sometimes you might feel scared or sad and not know why – because of the trauma locked away in your subconscious. In the next few pages we'll explain in detail what exactly trauma is, and how the body processes it.

What does this book want to do?

This book has a big and important job. It aims to shine a light on how trauma and the subconscious are connected. It's like giving you the combination to the safe so you can open it and see what's inside. And it's not just about understanding it; it's about healing from it.

In this book, we will share the reality of what we discovered after 15 years of experience and healing over and 250 individuals with severe traumas - that there is absolutely a solution and it involves what we know will become the most important substance you may never have heard of, a natural substance called ibogaine, which we will talk about in detail in the coming chapters.

Why this book, and why now?

Contemporary medicine has come a long way. but along with the great improvements in lifespan, and the elimination of many common illnesses, has come an increase in challenges like depression, addiction, increased suicide rates, and the degradation of families.

We can think of these as the 'ailments of the modern age'. Think about it: while our bodies have been getting more resistant thanks to Western medicine, our minds, and our souls, still have a lot of ground to cover.

Sometimes it feels as if we're doing ok at functioning, but increasingly, we're having trouble with thriving.

Some of the reasons are widely known, if not always defined clearly. What are they? Some feel the weight of

social media, the constant stream of negativity or shallow entertainment, another, is the deterioration of meaningful social connection, and yet another, the fact that it's so easy to distract ourselves from what's happening inside ourselves as individuals.

We convince ourselves that there must be nothing broken inside, because we simply have no time to self-assess, isn't that correct?

For this reason, this book has an urgency to it. We hope this book can be a moment to step back, think about our own suffering that we hide inside, and come away with a true understanding of what we can do to move forward.

But first, while we have total confidence in our mission and info here, we are not alone in our efforts to shed light on trauma, and so we must take a moment to pay respects to all the hardworking Pioneers of Trauma Treatment.

While the solutions to trauma outlined in this book are completely unique, and can truly and permanently help, the quest to understand and heal trauma has spanned centuries and been the collective undertaking of countless dedicated professionals across various fields.

It's upon this vast wealth of knowledge, research, and compassionate care that we now build our understanding of ibogaine's potential. Before diving deeper into the world of ibogaine, it's essential we pay our respects and show heartfelt appreciation for all those who have paved the way.

The realm of trauma treatment is vast. Psychotherapists dedicate years, sometimes even their entire lives, delving

into the intricate layers of the human psyche, helping individuals reconcile with their pasts.

Their patience and perseverance often unravel the profound depths of human suffering, enabling countless individuals to find a semblance of peace. Similarly, medical doctors, researchers, and scientists have toiled tirelessly to understand the biochemical and neurological intricacies of trauma. Their findings have shaped policies, informed therapeutic methodologies, and provided hope to millions.

They've offered solace in the form of therapy sessions, developed medications, and initiated community outreach programs, all with the singular goal of alleviating human suffering.

Rehabilitation centers, with their structured programs, have offered sanctuary to those grappling with the chains of addiction. The relentless commitment of their staff, from counselors to caregivers, has illuminated pathways of recovery for countless souls otherwise lost in the dark alleys of dependency.

Also, it's crucial to recognize the role of pharmaceutical innovations. While it's true that certain medications have unfortunately contributed to addiction crises, many pharmaceutical interventions have been nothing short of lifesaving. Medications have stabilized moods, reduced the debilitating symptoms of post-traumatic stress, and offered a bridge to recovery for many.

Yet, in every field, there's always room for innovation, for new insights that can further enhance our understanding and treatment methodologies. This is where ibogaine enters the narrative. Not as a replacement for these

monumental efforts, but as a potential addition, a new tool in our ever-evolving toolkit to combat trauma and addiction.

Drawing inspiration from the vast repository of knowledge that has come before, along with over 15 years of our own intense research alongside psychiatrists, therapists, and medical doctors, ibogaine therapy can offer a relatively rapid, intensive therapeutic experience. But, the properties of ibogaine alone are not enough to truly heal an individual, so it is the combination of ibogaine's neurological properties on top of the vast history of research on trauma, a skilled practitioner's hand, and over 35 years of study of the Kabbalah, and its deep understanding of the subconscious.

It is with respect for all these predecessors in the realm of trauma and addiction treatment that we have been able to delve into and unlock the potential of ibogaine. Every advancement, every breakthrough is a testament to humanity's collective endeavor to heal and thrive.

The Truth About Trauma and How to Heal from It.

Along with understanding how ibogaine can act as a catalyst: we will do two things in this book: first, to show how trauma shapes our society, and second, to offer a clear path to healing. We'll share stories from over 15 years of helping clients, stories that show how deep the roots of trauma can go. But we're not just here to tell stories. We're here to change the conversation about trauma.

We need to talk about our past in a new way. It starts with understanding what trauma really is. We'll give you a clear picture of trauma, showing how it touches people from all walks of life. And we'll talk about how it changes us, how it's a part of our development as people, but, in an ideal world, shouldn't cloud that ability to develop and move forward.

But we won't stop at just talking about trauma. We'll show, in very clear terms, how to uproot it, how to fix it, and how to heal. We've spent 35 years studying the subconscious, natural medicine, and healing. We've developed over 300 ways to find and heal deep traumas. And we'll share how we can work with the subconscious to help the body heal *itself*.

Trauma might seem complicated, but it's also simple. It's part of life, but it doesn't have to control life. There is hope. Healing is possible.

In this book, we'll explore what trauma means to different people. We'll show you how to spot it and how to heal from it. And we'll show you how to break free from trauma for good.

What can trauma do to us?

The word "trauma" is everywhere these days. The world feels smaller, and we hear about bad things all the time. News is full of wars, abuse, and disaster. And some people use "trauma" to describe anything that feels even minimally dramatic.

But trauma is a real challenge, especially for modern medicine. In the U.S., a lot of mental health care is about medicine that helps you feel better – the challenge is, this doesn't usually cure the root problem. And where there is severe trauma, it's even more difficult. If you don't get it out, it spreads like a disease.

Ultimately, trauma is both simpler than people might realize, while being more complexly integrated into how we evolve and mature as people.

Through the course of this book, we'll explore the ways people define trauma, the clearest way to identify it, and the astonishing advancements in the way individuals can be free from it, through unique methods we have developed, to penetrate deeper layers of the Subconscious and achieve complete freedom from torturous recorded trauma forever.



*Trauma: the remnants of a
deeply distressing or disturbing
experience*

Before we go any further, it is our duty to carefully define trauma, as we have seen it, through thousands of consultations. And not just that, but make the definition so crystal clear, that it becomes obviously how we must look at it as a society.

With shocking consistency from the individuals we have helped, we can simply and with complete confidence, define it as such:

A traumatic experience occurs for an individual, is processed in that moment through the conscious mind and senses, and then is stored in the subconscious, put away for the conscious mind to be able to continue the daily survival of the organism.

Let's call the complete trauma a picture or a painting, the full frame tucked away in the warehouse of our subconscious. All the details, memories and imagery associated with this event are indeed stored, but simply repressed and not available to our waking consciousness.

Rather, only pieces of this event, fragments of the occurrence, remain accessible to our conscious. We catch glimpses of the suppressed memory, and our brain struggles to complete the pictures, but all we have is a few fragments, like stray puzzle pieces, to work from.

As time goes by, and the trauma continues unprocessed, this disconnect between the perception of the full event, and the daily reality of the person's consciousness, means the mind continues to search for the complete picture, seeing only fragments every day.

In essence, the conscious mind knows there is something missing, knows there is a hole in the psyche, and is in a constant struggle trying to understand.

Now, depending on the severity of the original trauma, or the individual's natural personality, support network, history of therapy or other tools to process their past, we

can see a host of effects. We will, of course, go into that further in subsequent chapters, but this desire to ‘fill the hole’ so to speak, is at the root of the undesired anxiety and depression, to unwanted behaviors like substance abuse or personality problems.

With this definition clear, we can continue digging into how the power of the mind is at the heart of both the challenges of trauma, and the power to heal from it.

The word “trauma” has become a frequently used word in the past decade or so. There are several reasons for this.

First, the smaller the world has become due to greater social and technological connectivity, the more we hear and read about tragedies, like the horrors of war, claims of tremendous abuse and general ill-treatment.

This is especially so as the news organizations have increasingly made tragedy, disaster and perceived abuse as the main part of the news cycle.

Second, in cultures where victimization is a prominent mindset, there’s a tendency for people, especially activists, to use the term loosely and apply it to anything that might be considered unjust.

Third, because of the above and the apparent increases in distressing and disturbing experiences, more focus has been given to the different forms of trauma and how they can be best treated.

In some ways, the treatment of trauma, represents a serious and persistent challenge to modern medicine. In many modern healthcare systems, especially in the U.S.,

much of healthcare, especially mental healthcare, takes the form of medication that doesn't provide a cure, but rather symptomatic relief.

Such medicine can, in some cases and in some disorders, re-establish a person's functionality making it a useful tool.

However, trauma is different. Unless successfully extracted from the mind-body, trauma not only doesn't go away, it actually can get worse. The emotional discomfort not only stays around, it gets imprinted on to many other experiences. In that sense, trauma can be like a cancer – it spreads.

Trauma also tells us a lot about the mind, body, consciousness and the subconscious.

During the early days of psychiatry, the conscious and subconscious were considered simply as different parts of the mind – the omnipotent mind that controlled everything. Over time and with better understanding of the mind-body connection, it became apparent that this early definition of medical psychiatry was too simplistic so that eventually, Candace Pert, a leader in neuroscience research, was able in 1995 to announce with confidence that “the body is the subconscious.”

With this simple statement, Pert successfully brought to light the concept that the subconscious is not only 'part' of the body, but its very essence. It touches not only every cell in the body, but moves beyond the body into the spiritual and ethereal realm.

Pert's research and that of many others over the last three decades has shown the mind-body is indeed an amazingly

complex system of trillions of interconnected cells that are constantly processing our worlds, at the rate of 11 million bits per second, and from this flood of info, it constantly presents perceptions and suggestions to our consciousness.

And often consciousness simply accepts these notions, often with no thought at all. Because these pieces of information come from within our own mind, our consciousness will often assume that we have all the info we need and accept certain notions as complete truth. Often, what we believe to be the truth about our own past, isn't, especially when we are in a traumatized state.

A simple example, is the well-known concept of how a child might blame themselves for their parents' divorce. This result is so well known in psychology, that many parents *do* know that they should make sure their child doesn't feel guilty. However, in the mind of a child who did not receive this reassurance, they can very well grow and live the rest of their lives believing their guilt to be absolutely true.

In this book, I will reveal what I have found out in the past twenty years consulting with hundreds of people with trauma, and decades more studying Kabbalah and the human spirit, and show what are the successful elements to healing.

It is my hope that this will help enlighten both those who suffer from trauma and those who are in the business of treating it to recognize that there are indeed successful solutions for a condition that affects millions of people: solutions that expunge the trauma rather than burying it deeper into the soul.

Understanding in Detail the Effects of Trauma

Now that we've understood exactly what trauma is in the simplest way possible, what are the results of its persistence in our society? It is our duty to explain how trauma can create very specific effects, many of which are very long-lasting. In fact, they can potentially influence the entire trajectory of a person's life and their families. There are numerous reasons for this.

Just like a virus that can linger for years unless expunged from the body, trauma in its many facets not only lingers in the past but imprints itself on the present, perpetuating a toxic scenario that threatens to affect every aspect of a person's psyche.

The unprocessed and unresolved trauma exists like a ticking time bomb waiting to explode when the circumstances align themselves to form a critical mass that can trigger disaster.

Trauma awaits, locked safely away in the subconscious and protected by a self-destructive reluctance to seek it out and destroy it.

The fear of fear is one of the great reasons why trauma can successfully hide from the light of exposure.

What is now a commonly known Winston Churchill quote, is perhaps nowhere more evident than in this very topic of trauma. For many people, their recollection and understanding of personal horrors is massively hindered by the fear that their fate is worse than they could possibly imagine, or worse than anyone else's.

The anxiety that their trauma is unimaginable, is what makes it unimaginable. Not just unimaginable, but never exposed.

The difficulty is that it is definitely possible to imagine something horrific happening to you that has never happened to you. You could probably imagine falling off a cliff, or being trapped by fire if it has never happened. However, once it has happened, that recall of trauma sets off a seismic emotional reaction that resonates throughout the mind-body and inspires only one action – total escape from the moment.

There's a big difference between your imagination and your memory. And your mind and body can *feel* the difference. This is why it is often easier for the mind to present these repressed images through dreams or nightmares, which are often completely startling to the trauma victim. They wake up, feel horrible effects of the dream's imagery, but are forced to continue their daily lives without fully understanding what the dreams mean.

Hebrew has a term 'Chalomot Shav Yedaberu', which means that dreams essentially have no meaning to our practical lives. Sure, some elements of some dreams may be based on things we feel or have experienced in our lives, but to spend too much time analyzing them or worrying over them simply has no value. Now, in the case that a person cannot simply ignore their dreams or nightmares, there is a further technique. In order to prevent this torment, the Kabbalah tell us to fast from dusk till dawn, as a protective way of replacing, with the physical challenge of hunger, the perception of a wrong act we may have

committed, or the possibility that we may dwell and obsess over the dream.

And this is how the inherent qualities of trauma allow it to be hidden. That's how for many people, their past experiences remain just out of sight, an ill-formed and potentially horrific figure invisibly but always stalking your mind.

Faced with this challenge, most people just want to run.

Run away from the thoughts, run away from the feelings, run away from themselves. It's just too difficult.

Escape is always proportional to the threat. Just a little upset? Take a nap, meditate, go out for a walk.

Terrified about what secrets linger in your soul? Drink yourself into oblivion, drug yourself into another world, and try not to come back any time soon.

Denial becomes the root action.

“Anxiety” is often not a strong enough word to characterize this fear of fear. Sheer panic is closer to the truth; a crazed obsession to escape the horror. If survival is the main goal of the mind and body then it feels imperative to flee the horror and find safety, even if it comes in the most unsafe of forms such as substance abuse, self-harm or other dangerous patterns.

This insistent and persistent dynamic naturally leads to addiction, where the use of substances of all sorts, from alcohol to fentanyl, from cannabis to sugar, appears to be a life-saving strategy.

In a meta-analysis by neuroscientist Simon Thege et al., (2017) showed that about a third of trauma victims sought help for treatment of addictive behaviors. The researchers conclude:

“Results provide some support for a positive association between exposure to interpersonal trauma exposure and subsequent addictive behaviors.”

And more recently, other researchers have also suggested that addictions to activities, like sexual addiction and gambling, also become part of the coping repertoire of some trauma survivors.

This brings us to a mystery. Why do people suffer so much when the root of the trauma generally was out of their control? It's not as if they chose to be traumatized.

One problem is that traumatized people are often made to believe that their trauma was in their control and partly their doing by abusers who in many cases do have a massive influence on their victims.

Indeed, the abuser is likely to blame the victim for their treatment. Such doubt is also amplified when the victim feels completely out of control of the situation.

A sense of control is a fundamental part of wellbeing. Feeling out of control of anything, is likely to bring on feelings of inadequacy and self-blame and retribution. Ironically, the more out of control you feel, the more responsible you can feel for your helplessness.

One way of trying to exercise control if you can't control yourself, is to attempt to control others. Ironically, this can

lead to bullying, abusing and traumatizing others as compensation for one's own sense of inadequacy. It is unfortunately not that uncommon for the abused to become abusers. We will cover this phenomenon further in a later chapter dedicated specifically to bullying.

It's time we took a deep dive into the topic, and show how bullying is not simply an 'unfortunate reality' of modern society, and something most people experience at some point in their lives, but an all-too-clear piece of evidence that unprocessed trauma, across generations, can and currently does ripple through our world in a consequential way.



*The rampant scourge of trauma:
Bullying.*

On April 4, 2013, 17-year-old Rehtaeh Parsons hanged herself at her home in Dartmouth, Nova Scotia. Her parents came home and called for medical help, but the hanging left her permanently vegetative. After days in hospital, the decision was finally made to switch off her life support and allow her to die peacefully.

The reason for Rehtaeh's suicide was apparent enough. In November 2011, she went to a party with a friend where she was reportedly drugged and subsequently raped by four teenage boys. Someone took a picture which was then distributed all over Rehtaeh's school leading her to being branded a "slut." This led to a relentless harassment campaign with Canadian federal police texts and Facebook messages asking for sex. Despite being reported to the RCMP, the investigation ended with the decision not to lay charges due to insufficient evidence.

Rehtaeh made repeated attempts to change schools but the harassment continued. She also had a nervous breakdown, including suicide threats, leading her to be hospitalized for five days in a local hospital though she was later released into her parents' care.

Within days of Rehtaeh's suicide, her parents went public demanding answers and accusing the RCMP, Canada's federal police, of failing their daughter. The international outcry forced the RCMP to reopen the case and eventually led to several of the now-adult boys being prosecuted for the distribution of child pornography. Her case has since inspired renewed anti-bullying initiatives across Canada.

Rehtaeh's sad case is an example of the extremes that bullying can lead to, but the reality is that bullying can happen everywhere, and it's always traumatic.

Unfortunately, something that has become so common across generations, is something that continuously is being shown to be one of the most known, and most evident effects of trauma, both nominal and severe.

Sadly, because of its prevalence, it's often overlooked as just an 'occupational hazard' of living in a society. We're somewhere between desensitized or baffled about how to address it.

The more I've consulted and heard people's stories about their own traumas, however, the more I've seen the truth about bullying: that it, as a symptom, is evidence of how much unaddressed trauma is coursing through the veins of our population.

Let's take a minute to look deeper into the accepted research about bullying.

Defining Bullying

Usually defined as "the use of force, coercion, hurtful teasing, or making threats to inflict verbal or physical abuse on others for the purpose of intimidation," there are four main types of bullying:

Physical bullying

Most people think of this when they hear the word "bullying." It refers to using physical intimidation tactics such as stealing, shoving, hitting, fighting, or intentional vandalism to intimidate people and establish a "pecking order" with the bullies on top and the victim at the bottom. Since this usually occurs in schools, prisons, or other settings where "snitching" is considered taboo, victims are rarely free to tell authorities about what happened without becoming even more isolated.

Victims can be targeted for various reasons, whether because they are physically different in some way, belong to a discriminated-against minority, or simply because they stand out for other reasons. While most commonly associated with male bullies, female bullies are not unknown. Physical bullying is also most likely to escalate over time and can lead to dangerous outcomes (suicide or physical violence.)

Verbal bullying

Whether occurring along with physical bullying (or instead of it), verbal bullying can be just as traumatic. This can include name-calling or assigning an offensive nickname to someone, spreading malicious rumors, verbally mocking how someone speaks or behaves, frequent insults, or actual threats. Even though verbal bullying can occur with both genders, it is most commonly associated with female bullies who tend to be more comfortable with verbal harassment tactics.

Emotional bullying

Emotional or relationship bullying involves exploiting personal relationships to hurt other people emotionally. This can be an extremely subtle form of bullying, since it isn't often apparent to people on the outside. For example, someone could bully a spouse by threatening him or her with emotional withdrawal if he or she doesn't behave in a specific way (especially common in abusive relationships when one partner tries to isolate a spouse from family or friends and make them more dependent.) Dominant people in friendships may also use this kind of bullying to

intimidate friends with the fear of social isolation if they fail to live up to the expectations the bully has of them.

Cyberbullying

With the rise of telecommunications, online social media engines such as Facebook and Twitter have become increasingly important as a way of helping friends stay in touch with each other. Unfortunately, it has also spawned a new form of bullying that can be even more devastating and more frequent than any of the other kinds.

Cyberbullying involves the use of technology to harass or intimidate people online, whether in the form of abusive texts or emails, posting revealing photos or videos of people, or spreading false rumors about victims to humiliate them. What makes cyberbullying so effective is that it can be completely anonymous and, as a result, can involve people who have never met in real life and who may be harassing victims for a wide range of reasons.

This means that victims rarely, if ever, have any way of confronting their attackers or forcing them to stop. While most modern police forces have “cybercrime” squads, most cyberbullying falls into a “gray area” that makes it extremely difficult to prosecute, assuming that the bully can be found at all.

People who bully rarely rely on one form of bullying alone (except perhaps for cyberbullying), and most bullying involve a combination of different forms of intimidation, including physical, verbal, and relational.

It can also involve a single bully or an extended group of bullies who “mob” their victims. Whatever form bullying takes, its impact on the victim can leave emotional scars that can last a lifetime.

How Widespread Is Bullying?

It's hard to determine just how prevalent bullying is worldwide. Though most research into bullying has focused on high income countries, it can happen anywhere and affect people in all age groups.

Studies of bullying in adolescents have estimated that about twenty to twenty-five percent of all young people report having been bullied at least once though these numbers vary widely.

This ultimately depends on how bullying is defined or whether it is even recognized as bullying in some cultures. In one of the few international studies looking at bullying in adolescents, the overall prevalence rate was around 30 percent, though this fluctuated widely across eighty-three different countries.

Considering how widespread bullying can be, especially among children, it's hardly surprising that the World Health Organization has declared it to be a serious health issue. Still, given that many bullying victims may refuse to tell anyone about what is happening, it often unaddressed and under-reported. As a result, the bullying goes on without anything being done to stop it...or even properly measure it.

Studies in adult survivors of bullying indicate that it can be most severe in people belonging to disadvantaged groups (i.e., racial, religious, or sexual minorities), people with lower education or who come from poorer homes, and people without strong family or community support. As a result, they are usually less able to escape from the bullying and experience chronic trauma which can greatly reinforce the impact that such bullying has in the long run. Not only can this lead to long-term mental health problems, but may result in the bullying victims committing suicide, developing substance abuse and other symptoms.

Understanding Childhood Trauma

While trauma can occur at any age, when we talk about childhood trauma, we are referring to trauma occurring before the age of seventeen. Childhood trauma can take many forms including childhood physical, emotional, or sexual abuse occurring inside the home (by a close family member or caregiver), witnessing domestic violence, or through exposure to a single traumatic event (such as an accidental death or serious injury of someone close to the child).

And then there is bullying which can take place either in school where a child is supposedly safe or even in the home (bullying by a parent or a sibling is distressingly common in many households.)

In one U.S. survey looking at more than 4500 children ranging in age from 0 to 17, more than 60 percent of

children had experienced at least one traumatic event in the previous year with almost half experiencing a physical assault. At least one third had experienced two or more direct victimizations with more than 10 percent experiencing five or more.

Research has consistently identified childhood trauma as being the most reliable predictor of lifetime psychiatric problems such as mental illness, vulnerability to PTSD developing later in life, problems forming relationships, poor self-esteem, and long-term feelings of shame and guilt.

And this can apply to all forms of trauma that children and adolescents may experience, including physical, sexual, and emotional trauma.

One all-too-common example, that most people overlook, is the verbal and physical violence that can take place in a household.

Imagine two parents disagreeing in front of a child. While dispute in marriage is nothing strange, many couples escalate a disagreement to exaggerated levels, whether due to their own personal traumas, or due to a lack of understanding about how severe these arguments can be, and how they might affect their child.

We mentioned emotional bullying just previously; now imagine those same tactics being used in an argument between two parents. The child witnesses insults, emotional blackmail, verbal cruelty, seemingly all of a sudden between the two people he loves most in life.

Whose side does he take? Which parent is correct? What are they even fighting about, and why are they *so* angry?

This essentially splits the child in two every time it occurs - they have no context or ability to understand the cause of the argument, the history leading up to it, and especially, whose side to take.

Multiply this by the many times that parents argue and disagree, and you can understand how someone might grow up in an apparently 'normal' family, yet develop traumas that they carry with them into adulthood.

They've been fed a series of experiences, they had no way to understand, and their parents never even knew they were contributing to this future trauma.

While positive childhood experiences can help protect children from the long-term effects of such trauma, that is by no means enough in many cases.

Along with mental health issues, childhood trauma has been linked to a surprising number of physical conditions such as heart disease, stroke, diabetes, substance abuse, and an impaired immune system.

Can Victims of Bullying Become Bullies Themselves?

For adolescents in particular, anger is the most common symptom and can lead to problems with emotional control, both as young people and as adults. This includes long-term anger problems and proneness towards violence directed against other people (such as domestic abuse) or themselves in the form of extreme risk-taking behavior. They can also become more isolated and alone due to being

unable to form intimate relationships with other people and may even drive others away.

Sadly, this can also mean engaging in bullying behaviors, including cyberbullying, as a way of making themselves feel better or to take the pressure off themselves by helping their bullies find other victims. According to social learning theory, children learn behaviors based on their own experiences or by modeling the behaviors of other people that surround them, especially adults. This means that children exposed to emotionally traumatizing behaviors such as verbal or physical abuse can learn to internalize these behaviors and regard them as normal.

As a result, a “cycle of violence” can develop which they then perpetuate by doing the same to other people in their lives, including their spouses and children.

Along with learning to regard abuse as normal, victims of childhood abuse are also likely to develop long-term personality problems that can make this kind of bullying much easier for them. For example, research has shown that victims of childhood abuse are more likely to develop antisocial and narcissistic personality traits as a way of coping with their trauma. They are also more likely to experience emotional numbing and other dissociative traits that can make it easier to justify how they behave towards others.

Family attitudes or behavior relating to bullying also seems to have a powerful influence on how people respond to childhood abuse. Receiving emotional support from one or both parents can help protect children from developing long-term trauma issues and so can support from friends.

Receiving this kind of support can be crucial in preventing or reducing the kind of emotional problems and help people become more resistant to future bullying.

Earlier in this book, we discussed the difference between posttraumatic stress disorder (PTSD) and chronic posttraumatic stress disorder (C-PTSD) which can certainly apply to people who are bullied for long periods of time with no real relief.

In a recent study, more than 1200 adolescents between the age of twelve and sixteen were assessed using psychometric tests of trauma. Of these adolescents, more than 900 (71.9 percent) reported being exposed to at least one traumatic event during their lifetime with 205 meeting the formal criteria for either PTSD or C-PTSD. For those diagnosed with C-PTSD, bullying proved to be a major factor with a significant impact on quality of life and overall functioning both as adolescents and in later adulthood. C-PTSD adolescents were also more likely to report learning problems in school, problems at home due to conflicts with family, and financial difficulties.

Is Bullying Changing over Time?

As cyberbullying becomes more common, what does this mean for other kinds of bullying? The same research that shows cyberbullying becoming much more prevalent also shows that face-to-face (FTF) bullying has remained constant over time.

According to one recent study, while FTF bullying is becoming less common for boys, it is actually increasing for girls. Children who are seen as different, whether they belong to a specific minority or because they have other characteristics that might make them targets are more likely to be subjected to cyberbullying these days though physical, verbal, and emotional bullying are also still happening in many places.

In our ongoing goal to help people recuperate from trauma, there are recurring themes and issues we must address. One of the most challenging social problems that remains prevalent today is Bullying. For many generations, experts have been trying to decipher human behavior in order to address this issue that not only affects one person but the society as a whole.

Bullying is a deliberate and destructive act that is repeatedly and overtly manifested by a bully against another person with the intent to cause psychological, social and physical harm. It affects the person's mental health, breaks his self-esteem and destroys his social relationships.

The gravity of the repercussions can be even more detrimental, traumatic and unconscionable should the person continue to be a bully and a victim.

Although society views the bully as the main predator that should need reform, it is not always the case. Most often, the bully and the victim are at some point sufferers of an erstwhile trauma that could have triggered a drastic change in their behavior—one being aggressive while the

other submissive. Both are victims. Both can suffer long-term consequences.

As we navigate the complexities of the modern world, the time-tested wisdom of ancient practices offers a beacon of hope in our quest for holistic healing and self-discovery. In this captivating exploration, we delve into the intricate process of healing the subconscious mind and the significance of integrating ancient wisdom into contemporary therapy.

The subconscious mind operates beneath the threshold of our conscious awareness, harboring a treasure trove of information, experiences, and beliefs that shape our thoughts, emotions, and behaviors. When unresolved trauma or negative beliefs take root in the subconscious, they can manifest as anxiety, depression, addiction, or other mental health challenges. To genuinely heal and grow, we must address the root causes of these issues hidden deep within the subconscious mind.

2. THE PATHWAYS TOWARD TRUTH

Many portions of this book will rely on a ‘top-down’ approach, in that we reach for the core truth behind an issue or challenge in order to both simplify it and find the most logical solution.

To do this, it is important we structure the way in which we search for knowledge. Especially in a world with ‘information’ overload (and we use quotations purposely), having a framework with which to reach for truth is essential.

As human beings, we all draw from our own experiences, beliefs, philosophies and truths as we shape the reality of our existence.

To some, organized religion has been a source of peace and truth, to others, it’s the study of science and the natural world, to others, it’s a combination of both - in reality, everyone’s path to truth is personal.

In tackling subjects as fundamental as this, it is crucial that I share a bit about Kabbalah, the absolute pillar around which I have framed my research, and my years working with individuals suffering from trauma and the myriad challenges it can bring.

I often draw from and reference Kabbalah as a key basis of the work done by myself and the team in the analysis and healing of trauma. Having studied it for over 35 years and counting, it is absolutely fundamental in my ability to work

with individuals through their experiences. Being so important to the topics in this book, it's natural, we want to help understand those who are not familiar with the concept.

Science is, and will always be, about studying and understanding the fundamental elements of the physical world. It has been crucial to our evolution as a species, and a cornerstone of everything that humanity has achieved.

However, when we look at the depth of potential, and the expanse of the subconscious mind, it becomes evident, even to the most secular person, that there exists a world beyond simply the physical.

Purely secular scientific minds may refer to it as energy, religious ones will refer to the soul, and, as is common in today's new age pursuits, it is frequently simply acknowledged that it is one of the unknown elements of the human experience, and is ultimately something we hope to define 'eventually', but can be content knowing it is something out there.

It is these areas where Kabbalah is at an advantage, as the Kabbalistic study of truth has been rooted in both the physical and spiritual world from the beginning of recorded history. It is equally comfortable discussing astronomy and parallel realities, as it is discussing consciousness and spiritual awareness.

And as we move into greater and greater understanding of how trauma is connected to our psyche and the world beyond ourselves - Kabbalah has been an indispensable tool for both the work described herein, and the understanding of how the physiological processes of the

body relate to the energy that powers our very essence as people.

Understanding the energy within us

While much of this book will talk about the subconscious, how its depth and capability for storing memories is crucial to who we are as individuals, and how we relate to the larger universe around us; however, there are a few key elements of our conscious mind that we must discuss in order to fully appreciate what comes next.

If we hope to understand trauma, we must also understand what trauma can prevent us from experiencing, or even more accurately, what pieces of the universal experience it may limit us from accessing.

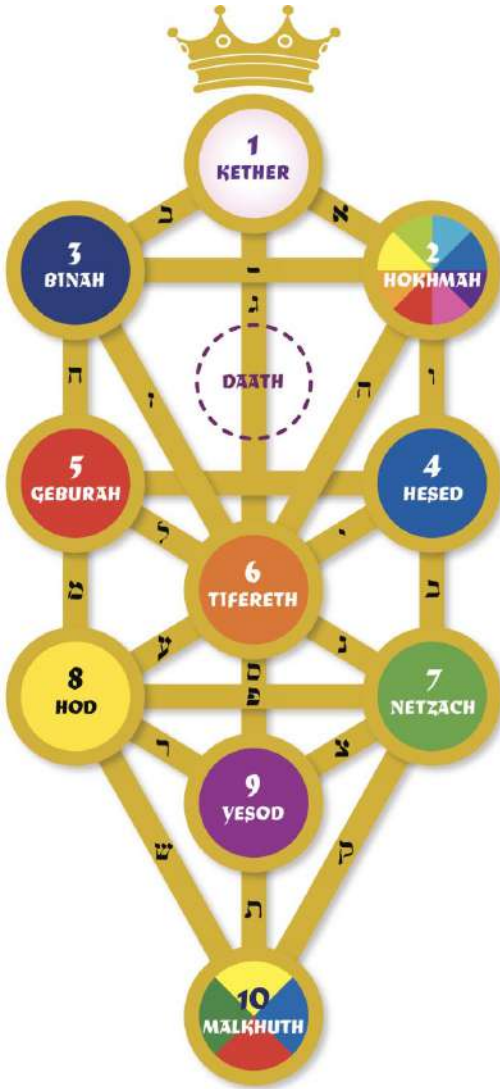
Have you ever felt deeply connected to someone? A family member, a lover, or even someone you'd just met.

Likely, that's a feeling you know well; the sensation of trust, positivity, and altruism that is triggered in those moments of happiness around others.

Some of us are fortunate enough to experience this on a regular basis, and for those of us who have experienced trauma, it can often feel like those sensations are a distant memory.

For this reason, a part of the scope of this book will be to investigate and highlight the ways in which we can access this positive energy, and free ourselves from the many

obstacles that trauma can put in our path, to block us from it.



In Kabbalah, this concept is called Chesed. Without completely losing my audience by doing a deep-dive, I'd like to take a few moments to describe Chesed in the way it's revealed to us through Kabbalah, as one of the 10 key channels of the divine, or of the creative life force.

In its simplest form, Chesed or Hessed (pronounced heh-sed) refers to, essentially, the concept of "loving kindness" - it is the sum result of altruism, gratitude, generosity, charity and sharing, without any expectation of getting anything in return.

And it's one of the most tangible forces that drive our existence.

Chesed refers not only to the concept that we can and should consciously pursue these positive connections, but the truth that we can't really live without them.

When I say this, I don't mean that it's a 'nice to have' - I mean that it's a fundamental force of the universe, and a driving force behind human behavior and motivations.

For our Isaac Newton fans, we can refer to the first law of thermodynamics: Energy can be neither created nor destroyed, only altered in form.

We can choose to channel energy around positivity...or we can do the opposite. The world can and does send anything our way: traumas, challenges, joy and suffering. Not a single one of us is immune to the highs and lows of life, and we all have our crosses to bear. What we can do, in fact what we *must* do, is choose how we respond, and how we pass that energy along and using it in the correct way.

Moving right along to the second law of thermodynamics, we know that every action has an equal and opposite reaction.

Put another way, if I push someone, I either dig my heels in or I'm going to feel a momentum and take a step back, right? Practitioners of Judo know this extremely well - the momentum of their opponent becomes the power of the defender.

It is not a question of generating the energy or momentum, but simply channeling and reversing it to achieve the goal of defense.

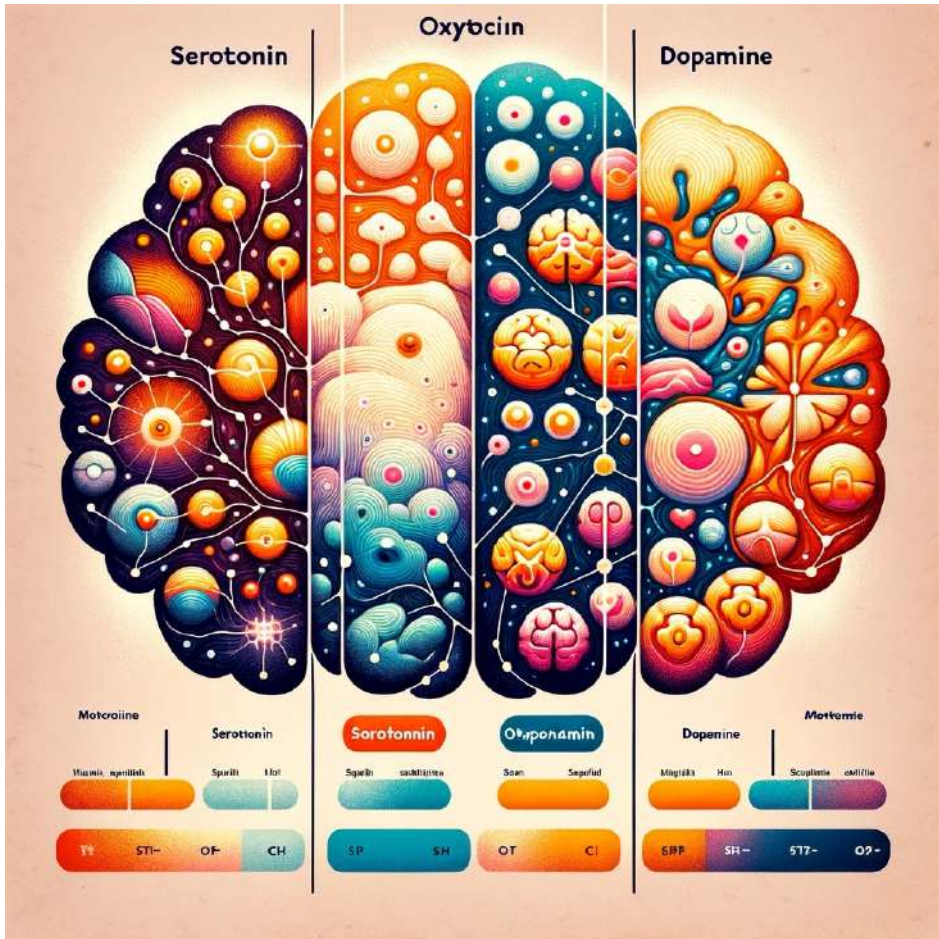
Now, imagine that every act of kindness has the same effect. Every kind word, every peaceful gesture, every hug, every gift, and every helping hand charges us back with an equal amount of positive energy.

There's a reason we truly feel good when we're being kind. And it's not by accident - it's because the universe is designed that way.

It's evident: when we see that a child is in trouble, our instincts immediately kick in and we spring into action before we can even think. That's because the altruism center of the brain is considered a "deep brain structure," part of the primitive brain, and simply a fundamental part of the physiology of our mind.

Humans are social animals, so it makes perfect sense that we're hardwired to care. In our complex modern society, the benefits of sharing and cooperation can be witnessed every day, but more and more, through chemical and neuroscientific research, we now understand that both the giver and receiver benefit from the relationship, in tangible physical ways.

There are plenty of supporting bits of research we can look at to show the effects between kindness and positive reactions in the brain.



Kindness is chemical

From a physiological level, there is a wealth of info uncovering the truth that releases hormones that contribute to your mood and overall well-being. The practice is so effective it's being formally incorporated into some types of psychotherapy.

"We all seek a path to happiness," says Dr. Waguih William IsHak, a professor of psychiatry at Cedars-Sinai. "Practicing kindness toward others is one we know works."

According to Cedars-Sinai, the bulk of research supporting this concept of kindness, and how it physically improves our state of being, has been focused on what is commonly called "the love hormone."

This is none other than oxytocin. Most research on the science behind why kindness makes us feel better has centered around oxytocin. It's often called "the love hormone" and with good reason.

It's intrinsic in the process of forming social bonds and establishing trust with other people. It's also a key component of physical intimacy, getting released during sex, cuddling, and makes up a crucial part of helping us be more generous and friendlier. It even lowers our blood pressure.

But it's not just oxytocin that gets a boost from kindness.

Studies have also shown that random acts of kindness can release dopamine, which differs from oxytocin in that, while also a euphoric sensation, is tied to feelings of reward, accomplishment, and motivation. It's the dominant chemical triggered, as many will have learned in the digital age, through activities like video games, their bleeps and bloops when achieving something, and even likes and notifications on social media, for better or worse.

Dopamine is connected to motivation and arousal.

It also is released with the moment of accomplishment we experience when giving a helping hand to someone. This is often referred to in psychological circles as “helper’s high”.

Regardless of the source, it’s a chemical messenger in the brain that can give us immediate feelings of euphoria, and a key part of our general emotional wellbeing, one reason why it’s increasingly important to stimulate this hormone through human interactions rather than the digital stimuli that have often co-opted this hormone.

There is one more hormone that is considered part of the ‘Happiness Trifecta’, and we’re lucky that it is also greatly stimulated through kindness to others.

Serotonin, as opposed to dopamine, however, is associated with general sensations of happiness, calmness, and has a direct relation to one’s overall mood.

It’s also connected to sleep, digestion, memory, learning, and appetite.

While the brain is remarkably complex, the neurochemical drivers of happiness are quite easy to identify. Dopamine, serotonin, and oxytocin are the chemical keys to happiness. Therefore, any activity that increases the production of these neurochemicals will cause a boost in mood. It’s really that simple.

When these chemicals flow, a number of things happen at once. Blood pressure decreases, bonding increases, social fears are reduced and trust and empathy are enhanced, to name a few. Some of the effects go much farther than simply mood.

Oxytocin, for instance, is also an anti-inflammatory and reduces pain and enhances wound healing.

Healing? Well, yes.

Chesed and Healing

As a Rabbi, as I conduct my research, I frequently discover that scientific phenomena that I come across through studies, are already reflected in key passages in the Torah.

This is one of my favorite elements of studying both scripture and science simultaneously, the joy of understanding that both are referencing universal truths.

There is one particular event I can reference about Abraham, in the book of Genesis, that reflects this concept neatly.

At this point in the scripture, Abraham is already known as a symbol of altruism and generosity in the community and is already recognized as the leader of the known world.

In this anecdote, however, we find Abraham sitting outside the front of his tent and home, during a very historic moment.

You see, two days prior, he has become the first man to be circumcised as part of the new covenant with the creator, and needless to say, there is a lot of pain involved.

Rather than being bedridden and recuperating, however, he is sitting outside, in excruciating pain no less, with the anticipation of being able to receive someone, anyone, for hospitality.

As luck would have it, three wanderers appeared, and he immediately rushed to them, offering them water, food, and rest.

In this moment, Abraham, who is suffering great physical pain, is still more concerned with helping others than with tending to his own discomfort.

How can a man in such pain even think about attending to others, doing hospitality and serving people during a time of recuperation? It doesn't appear logical.

Well, for a man so accustomed to integrating Chesed in every moment of his life, being forced to stop, to put his generosity on pause, increased his pain, rather than eased it.

As a Rabbi, I naturally go deeper into the text and spend what feels like an eternity trying to interpret the core truth behind these passages. When a scientific study helps me see something in a new light, it's often a stunning revelation.

With all of the above considered, I can clearly see that Abraham, in this moment, is an example to us, a guiding light giving us only a glimpse of what is possible by submitting more of ourselves to altruism every day.

Abraham, as with all of us to this very day, benefits greatly from his continued commitment to Chesed, even though self-interest was in no way the purpose of his gesture.

Helping others through their own discomfort in the desert was second nature to him, but in return, the universe

passes that energy right back to him, and helps speed his recuperation, not hinder it.

Through the scientific studies described above regarding oxytocin, dopamine, and serotonin, we find that very answer, and see the core truth contained in these passages in the Torah. And to be clear, this has nothing to do with attempting to educate readers on bible or theology; rather, it is about illustrating not only a great example, but showing this concept is so ancient and understood by mankind throughout the ages, that it should be considered a fundamental principle to everything else we will talk about, especially our method on how we heal individuals from trauma.

Brought back to our contemporary lifestyle, if giving often, and being generous, allows us to secrete all the positive brain chemicals at once, we owe it to ourselves to give as often as possible.



So How do we Do This?

Helping others can take on many forms. Small repeated boosts of the Happiness Trifecta will produce the most benefit so it's importance to find ways to give and to give often.

Opening a door for someone, letting someone in on the highway, donating money or time, helping a tourist find their way around, or listening to someone or giving advice are all wonderful ways to stay connected to the spirit of regular giving. Every time we take a moment to step outside of ourselves long enough to make a positive effect in someone else's life, something wonderful happens: our team of three neurochemicals is boosted!

Some specific and instinctual aspects of our psyche are triggered as well, through this process.

Empathy: The brain is structured with elements focused specifically on helping you see things from someone else's perspective. When we take the time to step into another person's shoes, and ideally even help them get what they need in a given moment, we give these areas a workout, strengthening their capabilities.

Mirror Neurons: Referencing, once again, the social aspects of being a human, our instincts are designed to help us connect. Mixed in with the other benefits of altruism is this unmistakable effect: when we see someone smile at us, our brain really wants us to smile too. It's all because, when you smile at someone, you trigger their mirror neurons. Both the giver and the receiver, then, can directly impact the other's brain in a positive way.

In short, large or small, every act of giving and kindness pays off, and the more regular, the better. 'Giving' doesn't refer to actual gifts or monetary donations, either. Giving time, giving energy, and giving moments all count. Is there a cause you support? A friend that needs a hand? A stranger that could use a random act of kindness?

Small acts of giving, especially when integrated into daily life, are a wildly effective way to bring happiness to yourself and others. Even just smiling at someone is an act of giving and will brighten both of your days. You can give one away multiple times a day at no cost, and in the process boost your mood and your health.

Don't limit yourself to the usual - be creative with new ways to help. The next time you're checking out at the supermarket, try something out of the ordinary: give a compliment, add a lighthearted comment, or outright give an unexpected well-wish like "I hope everyone is nice to you today!" instead of a standard "thanks" and you're almost guaranteed to get a smile. "Great to see you!" and "You did a good job on that project!" don't cost you anything, yet everyone gains. Combine expressions of kindness like this with a smile and you'll boost your investment and your return.

Think about the news, and the amount of negativity we are exposed to through that medium - which innocent people died today? What injustices did we witness? Which aspect of society is failing us? These are simply questions we are bombarded with day in and day out. In a world where we often spend more hours of the day looking at our phones or computers than actually interacting with other people, imagine the effect a little bit of positivity can have.

As we've seen, people crave that smile, they yearn for that kind word, and are desperate for more moments with loved ones, whether they know it or not. This makes it so powerful when a person receives positivity when they least expect it, at work, while shopping, while driving, or simply while standing in line. Those who are able to give that shot

of positivity stand out, and create a result that can instinctively cause others lives to change, even if only a little at a time.

Great things can have small beginnings, and a practiced and consistent approach to altruism, and the rewards it can provide to others and yourself can lead you to even larger outpourings of generosity you may not yet have imagined.

In a personal case, I've been able to feel the deep benefits of the generosity mindset, and it has become ingrained in my habits. For example, when I observe Shabbat, many times I have 30 people with me. People ask me "how do you not go crazy?" The fact is, I simply cannot go without it, I have to do Chesed, it's my own source of therapy.

So give, give often, and bask in the mental and physical effects of your actions.

No matter how it's measured or tracked, the evidence stands up for itself, whether it's in a study or in the way you feel when rushing up to someone after they dropped their wallet.

But the conscious elements of kindness are only a minuscule fraction of the story. As we delve into the following section on the power of the subconscious, I want you to remember that everything we do and feel in our waking mind is reflected a thousand-fold within the infinite depths of our subconscious.

And when we heal from the factors blocking our true ability to participate in Chesed, to be deeply connected to the vibrations of altruism and positivity that surround us, it is then that we can truly begin to engage with one of the

most powerful forces that we as living creatures, and every other soul in the universe is given access to. And this all has to do with our method for healing trauma, as we will show in the upcoming chapter.

So, not only does Chesed heal, but it is also the reward for healing. It is with this understanding that we move forward into discussing our greatest partner for helping us stay a vital part of this cycle: our own subconscious.

By understanding the true power of the subconscious mind, and its influence over us, we will get one step closer to showing the methods we've discovered to *definitively* heal from trauma.