

# **The Power of Peace**

Manifesto 0.3

# Introduction

Before you lies a manifesto describing some of my views and self-help tools. Life in this world can be hard, and sometimes it's difficult to cope with all the challenges we face. Naturally, that can lead to feeling unwell. In order for life not to be merely suffering, we need to learn how to handle unpleasant feelings and facing tough situations. The purpose of this manifesto is to help with that: to help you understand yourself, reflect on your own reactions and emotions, and ultimately improve your life and find happiness.

The exercises and reflections work in tandem. The exercises also interconnect and support each other well. For the best understanding, it's important to use both. The message should be taken as a whole.

May all living beings be happy.

## Demo Version

You are reading a trial version that serves as an outline or sketch of this work. The text is not final, nor is it fully edited or highly structured, but it does present the main idea. The key points and exercises are described. You received this version because I need your opinion and experience to improve it. I'm particularly interested in your experience with the exercises and the content. The more feedback I get, the better I can develop and upgrade the text. Please read it and try the exercises, then share your thoughts, opinions, and experiences. I'd also like to discuss your comments with you.

Some questions for you:

- What was your first thought when you read each point?
- What is your opinion after giving it some thought?
- How did you get on with each exercise, or did you find any particularly difficult? What was your experience?
- What were you thinking about during the exercise?
- What was it like to try the exercise two, three, or more times?
- Have any of the exercises already had a short-term impact on you, your overall well-being, or your functioning?
- What do you think of the description of the exercises, the reflections, and the structure of the text? Does it seem clearly explained and well-organized? If not, which parts are unclear and why? Do you have any suggestions for improvement?
- What examples came to mind for you? For instance, when doing the exercise on processing emotions, the gratitude exercise, reflecting on attachments, etc.
- What did you discover about yourself through these reflections? Which points do you agree or disagree with, and why?

Any concerns, praises, insights, doubts, or opinions—please feel free to email me at: [martin.gubina@icloud.com](mailto:martin.gubina@icloud.com)

Thank you for taking the time to read this. Thank you for engaging in self-help! Thank you for helping and supporting me! Thank you for all the time and energy you will invest in reading this and providing feedback! Thank you! 😊❤️

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# #1 What is an attachment?

Attachment can be to an object, person, action, event, emotion, or thought—anything to which one becomes attached. This brings joy (if one possesses or achieves it) or sadness if it is lost, as well as fear or worry over losing it.

For example, a person can be attached to something material, such as precious jewelry, a car, a house, etc. If that item is lost or damaged, the person feels sadness or even anger. At the same time, while the person still has the item, they fear or worry about losing it or something happening to it.

A person can also be attached to another person—like a parent, a close friend, or a partner. This person is important and brings joy, and typically one seeks confirmation or acceptance from them (even subconsciously). If I'm attached to my partner, I'll care deeply about receiving their attention, how they give it, and what they think of me. If I don't see my partner for some time or if they insult me, I'll be hurt (disappointed, sad, angry, etc.).

One can be attached to a particular activity or event—for example, a certain sport\*, an artistic endeavor, or some other hobby or interest. It could also be other activities that bring satisfaction: socializing with friends, watching movies, fun content on a phone or computer, using drugs, sexual habits, eating, or any other habits, actions, or activities. These bring the person a sense of well-being (e.g., joy, happiness, fulfillment). If the person cannot engage in or obtain that activity, they may experience sadness or anger. For instance, someone loves ice cream and feels sad if they can't get any. I might be attached to a party, anticipating that I'll dance, have a lot of energy, and feel ecstatic. But if the party doesn't happen, or I'm unable to dance, or don't enjoy it as much as I hoped, I'll be disappointed or otherwise upset.

A person can also be attached to a certain feeling, emotion, thought, or mental state, which is a more complex form of attachment. They feel happy when they achieve or experience it, and feel bad when they don't. For example, someone might really enjoy being under the influence of marijuana, liking the way they think at that time.

In short, objects of attachment bring pleasant feelings when they're attained, and unpleasant feelings when they're not. Furthermore, if the attachment is strong enough, not achieving the object can lead to craving. Examples: If someone loves ice cream and can't get any, they may crave it. If a person loves another person and can't be with them or is prevented from seeing them, they experience longing for that other person. If someone frequently uses a certain substance, they may feel a strong desire for it if they can't get it—a craving characterized by a strong need to attain the object of attachment, often accompanied by restlessness. This can, of course, escalate to an unhealthy or destructive level.

The truth is that change is the only constant. Everything is mutable, and the entire world is constantly changing in ways we cannot control. You can't control tomorrow's weather, whom you'll meet on the street, or whether your house will still be standing tomorrow. Something outside your control can always happen. Likewise, everything is impermanent. Whatever comes into existence eventually fades. Everything that is born eventually dies. A workday starts and ends, a pet arrives in your life and later passes away, an emotion comes and goes, a building is erected and eventually torn down, mountains form, change, and ultimately vanish, stars are born and die. It's the law of change. We can also take this as one of the fundamental premises.

This leads to problems when we become attached. Because everything is in flux, the object of attachment can be lost at any moment. Thus, at any time, one's attachment can cause distress, craving, or suffering.

For example, I'm attached to my car and how it looks. Someone crashes into it or scrapes it. The external event was beyond my control; it just happened. This made me feel very unpleasant emotions (anger, sadness). I might look for the cause of my anger in the driver of the other car (though sometimes there is no direct culprit), but in truth, the cause of my discomfort is my attachment to my car. The reality is that I couldn't control the outside event, but I can control my inner state—my attachment. I was attached to having the car and having it undamaged. It's up to me—in my control—what I become attached to. I can think about myself, process my emotions, and let go of attachments so that I can accept reality. Whether I maintain that attachment is up to me. How I feel in that moment and how I react is also up to me.

Therefore: Attachments are the cause of suffering.

\* that is to the practise of the sport not on the sport itself

## #2 Emotions and processing emotions

Emotions form the foundation of human behavior. Every day, we experience emotions that may be pleasant or unpleasant. Emotions like sadness, anger, and fear are unpleasant, so we often try to avoid or suppress them because, in the short term, that seems like the easiest way not to feel bad. However, suppressing or ignoring them neither addresses nor eliminates the root cause. An emotion needs to be recognized, understood, its origin identified, and the reason for one's reaction clarified. The emotion should be released or expressed—let out—and the “inner child” soothed, while also considering childhood traumas and attachments that lie at the root of the emotional response. In the long run, it is always best to fully process the emotion, as that is the only way to truly let the pain out.

Below is a procedure for processing an emotion in a given situation. It's a useful method for examining and understanding our actions, reactions, and the emotions behind them. If we notice any of our actions or reactions (something we said or did) that we're unhappy with or want to change, this exercise will help us understand and transform it. That's why we take time to reflect on our actions afterward—perhaps during meditation. It's also a valuable skill to be able to recognize our emotions in the moment.

1. **When \_\_\_ happens**
2. **I feel \_\_\_**
3. **Why do I feel that way?**
4. **Feel, express, let out, release the emotion.**

### **Attachments**

1. **What is my attachment?**
2. **How would it look like / what would happen if I didn't have that attachment?**
3. **I try to let go of that attachment.**

1. **When \_\_\_ happens**

I identify the exact, objective event.

For example:

When that person said \_\_\_.

When the cat jumped onto the road.

When I thought about \_\_\_.

2. **I feel \_\_\_**

I describe my feeling with an emotion.

For example:

Sadness, joy, fear, anger, disgust, regret, disappointment, hopefulness, envy, despair,

3. **Why do I feel that way?**

The answer to this question can always be followed by another why, and so on, until I reach a fundamental cause. By peeling back the layers, I explore the emotions beneath the surface, as well as the emotions, relationships, and beliefs that underpin them.

It is important to understand that the reason for our emotions is always internal. At most, the trigger may be external.

When reflecting on this, we do not judge ourselves and try to look at the reasons for our emotions as objectively as that is possible.

#### **4. Feel, express, let out, release the emotion.**

In order for emotions to no longer build up inside us, where they can easily become suppressed, we must release them. But how do we do that? Primarily by fully feeling the emotion, focusing on it, and allowing it to flow through us. This is a painful but liberating experience. Different emotions are released in different ways, and of course, it also depends on the individual.

Talk to a friend.

Releasing emotions is beneficial. The more pain you let go of, the less of it remains inside you.

Sadness is expressed through grieving and crying. We reflect on and feel the object of our loss, think about what it meant to us, and acknowledge that it is gone. Crying is especially important—it helps tremendously, and it's easier if we have someone by our side for support.

Anger should be released in a non-destructive way. One effective method is a “forest rage room”: go into the woods where you're alone and can scream as loud as you want. Here, you can release all your anger and frustrated thoughts. You can yell, curse, say whatever you need to say, break and snap branches, knock down small trees, or hit the ground. Another great way to release anger or tension is through intense physical activity.

How do we approach fear?

Fear stems from a lack of security and love. When we are afraid, we long for someone full of love, safety, and acceptance to embrace us, hold us, nurture us, and protect us. We can visualize ourselves as a frightened child and imagine such a person embracing us and saying, “Everything is okay. I love you. You are accepted. You are safe.” (More on this in the Affirmations section).

Expressing emotions through art (drawing, dancing, writing songs, singing, etc.) is also a powerful release. Of course, not all possible methods are listed here, and everyone will find what works best for them.

It is also important to be aware of when we release our emotions through communication with others. Sometimes, the emotions we feel or struggle to hold back give our words a particular tone in conversations. I believe that all emotions should be communicated non-violently (see Basics of Nonviolent Communication).

### **Attachments**

If we have been successful up to this point—we have identified the trigger, our emotion or emotions, explored their reasons and the emotions behind them, and released those emotions—we can move on to attachment. If we encountered difficulties, uncertainties, or especially strong emotions in the previous steps, continuing with attachment might be a bigger challenge. Here, we delve deeper into our foundation. Letting go of deep attachments is difficult, and if such attachments are behind a strong emotional reaction, attempting to release them can lead to intense pain, which is not necessarily productive.

#### **1. What is my attachment?**

I try to identify my attachment in this situation (which led to my feelings). I may also find multiple attachments that are the underlying reasons. Why do I have this attachment?

## **2. How would it look like / what would happen if I didn't have that attachment?**

Try to imagine a situation where you don't have this attachment. What would be different? And what would be wrong with that? ... and then what? How would you feel in this situation? Where is the reason for that? What is the attachment behind it? What is the fundamental attachment here?

The feelings of others are not your responsibility.

## **3. I try to let go of that attachment**

When I clearly see and understand this attachment, I can choose to renounce it. Before that, I can ask myself whether I am ready for it; too much pain at once (?) is not productive and can even hinder progress—it is better to gradually let go of smaller attachments and work towards releasing the bigger ones.

When I want to let go of an attachment, I can do a meditation or visualization. I vividly imagine what it would look like externally if I were not attached to this object. How would I behave, what would I say, do, or even think? I imagine this object or its representation, how I am holding it, and how my grip loosens. I visualize myself letting it go and watching it drift away—perhaps releasing it into the sky or a river, watching it fly or float away.

At first, it is impossible to release the deepest attachments. That's why we let go slowly and gradually. We start with small, everyday attachments. For example, having a strong urge to say something in a particular situation. Having a strong need for something in the house to be placed in a specific spot, in a specific way. Choosing to let go of a cigarette (or smoking altogether). And so on.

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Of course, none of these steps are easy. These are skills that are learned through practice. There is nothing wrong if, in the beginning, you struggle to identify what emotion you are feeling. What matters is that you keep practicing, improving, and getting to know yourself.



## #3 Staying still - Stoppage

Do you have control over your actions and your body? Can you choose what you will do and what you won't? Where is your limit?

### 1. Staying still

**How long can you sit completely still (without moving any muscle, except those necessary for breathing)?**

Before reading further, I suggest you try this exercise at least twice.

Each time you feel the impulse to move, catch it and ask yourself: Is it really necessary? Am I capable of resisting it?

If not: Why? Now you know your limit—how much control you have over your movement.

If yes: Then do it. Prove it. The only way to truly know is to actually do it.

You can also simply observe pain, accept it, and do nothing about it. Pain, in its basic function, serves as a warning of injury. If it's back pain from sitting, it is not an indicator of injury, and nothing will happen to you. You can accept this rationally, but the real test is whether you can put it into practice.

Stillness is not about closing off or tensing up—it's about letting go and relaxing.

This exercise serves multiple purposes. First, it helps you find your limit and face the challenge of resisting impulses (which can be seen as momentary attachments). By directing attention to the body, we also train our focus. It can even be a form of self-hypnosis.

In stillness, we are inactive, with our eyes closed, so we are actually resting—or at the very least, not exhausting ourselves further. You can use this exercise multiple times a day for a short rest or reset, whether you are tired or simply need to pause and collect your thoughts. It is also a great calming practice before sleep.

One effective strategy is to use this exercise instead of doomscrolling—when you feel the urge to open your phone, especially if you are tired, close your eyes and practice stillness instead.

Once this exercise becomes a little easier, it also becomes a powerful mental space where you can reflect and organize your thoughts. It is an excellent space for processing emotions and attachments. Here, you can calm down, connect with yourself, feel your emotions, and use visualization techniques to work through them. You can follow the process described in #2 Emotions and Processing.

This exercise is most effective when there are no time constraints, allowing you to truly push your limits. One such environment is a Buddhist monastery (there is one in Slovenia), where most of the day is unstructured, giving you enough time to practice this deeply. More on this in the Buddhism section.

In such a setting, you can ask yourself deeper questions while in stillness:

- Why would I even get up?

- If I had no attachments at all, I wouldn't feel any need to move. How necessary or important are these attachments of mine?

## 2. **Stoppage**

The long-term goal is to be able to remain still at any moment during the day, in any situation or position—even if just for ten minutes or ten breaths. The goal is to immediately let go of everything you are doing, everything you are currently invested in. The more invested (attached) you are to a situation, the harder it is to stop.

By stopping, you release everything you are engaged in at that moment. This reduces how much you are invested in a situation or mentally absorbed in something external. Instead of constantly living in external actions, events, and situations, you can let them go, reconnect with yourself, and live in harmony with yourself.

You can practice stopping in any situation throughout the day: while walking somewhere, on the bus, during a 10-minute break, before sleep, or in the middle of any activity. It helps in letting go of attachment to external happenings and serves as a form of mental rest or reset—allowing thoughts to breathe, reorganize, and gain a clearer perspective on what's happening.

## #4 Affirmations

Positive affirmations are a powerful tool for healing internal (emotional) wounds, expressing love for yourself, boosting self-confidence, and guiding your thoughts. When you say them to yourself, allow them to truly reach you.

Somewhere inside you, there is a child who is wounded—who has been deprived or has not received enough love. Try to find and feel that child, perhaps in connection with a situation you have emotionally analyzed.

Imagine that a five-year-old version of yourself is standing beside you. How does little you feel? What would you say to them? What do they need to hear? Do they need support, acceptance, or love?

Give it to them. Hug them. Tell them what they need to hear.

Here are some affirmations that might help you:

I love you.

I am proud of you.

I believe in you.

I trust you.

I trust in my abilities.

You are a good person.

You have the strength and energy to succeed in everything you set your mind to.

You are accepted.

You are loving.

I accept you.

Well done!

You have a strong and solid foundation.

You are capable of achieving anything you set out to do.

You will succeed.

I understand you.

You will not disappoint anyone.

No one will be angry with you.

You are a good person, just as you are.

What others think does not concern you and does not define you.

You are a good person, regardless of what others think or say.

You and others are separate individuals.

I accept you.

Just as you are, you are good.

I am patient with you.

I embrace you.

You can be exactly who you are.

As you are, you are enough.

Others do not define you; you are a good person on your own.

I am happy for you.

I see how you will succeed.

You are full of golden energy radiating from within you.

You are not responsible for the emotions of others.

You are doing great!

We all love you.  
You know how to help people.  
You are accepted.  
I accept myself as I am.  
You do not need to take care of other people.  
You do not need to take care of your parents.  
The feelings of others are not your responsibility.  
As I am, I am good (and worthy of love).  
What others say does not concern you.

Of course, these are just suggestions. You can change them or add new ones—whatever feels natural to you.

You can repeat them every day, multiple times a day, whenever you have the opportunity. You can always be your own support and give yourself love. This can also be combined with the Stillness exercise—to pause, feel, and tell yourself what you need to hear.

However, it's important not to use affirmations as a mantra to distract yourself from unpleasant feelings, to override negative thoughts, or suppress emotions. Emotions should always be acknowledged, recognized, reflected upon, traced to their root cause, and released. Affirmations serve to address and heal the inner child.

## **#5 Basics of nonviolent communication**

## #6 Gratefulness

Gratitude is a valuable virtue because it encourages joy and directs our thoughts toward the positive things that happen to us. This is an exercise for developing and cultivating gratitude within yourself:

Every day, write down at least 10 things you are grateful for.

It can be anything—general or specific. The long-term goal is to be able to easily find and recall at least 10 things you are grateful for at any given moment. You can write this exercise as a journal entry.

Examples:

- I am grateful for all my friends and the support I have.
- I am grateful that I (yesterday) found the keys I thought I had lost.
- I am grateful that my ankle is uninjured.
- I am grateful for yesterday's meal.

## #7 Buddhism - Buddha's teaching

Buddha's teachings are very profound and personally very close to me. I have adopted many ideas and reflections from them. I highly recommend reading his teachings for deeper contemplation.

First, it is important to distinguish between Buddhism and Buddha's teachings. Buddhism is an umbrella term for various branches or schools, similar to how Christianity includes Catholicism, Orthodox Christianity, and Protestantism, among others. Different branches of Buddhism interpret and practice Buddha's words in different ways.

Buddha lived in the 5th century BCE in the region of present-day India and taught the path to enlightenment. His teachings can be summarized as follows:

- Suffering is present in our lives.
- The cause of suffering is craving. Because of craving, we are dissatisfied when we do not get what we want, and even when we do, the craving does not stop—we simply crave more.
- Attachment to the things we have acquired also causes suffering.
- There is an end to suffering—this is enlightenment. When craving and attachment are completely abandoned, one experiences a deep and eternal peace.
- Finally, Buddha describes the path to enlightenment—how to live, exist, let go of things, and practice this way of life. It involves restraint from sensory pleasures and a minimalist lifestyle, focused only on what is truly necessary for living.

A great collection of Buddha's discourses is available in a well-translated form on the website:  
<https://www.hillsidehermitage.org/>

When you first start reading these texts, they may feel strange—the language is unusual, there is a lot of repetition, and complex terms are often used. However, I encourage you to keep reading and try to extract the essence and meaning behind the words.

Here are a few discourses to begin with:  
<https://suttas.hillsidehermitage.org/?q=mn14>  
<https://suttas.hillsidehermitage.org/?q=mn9>  
<https://suttas.hillsidehermitage.org/?q=mn2#mn2:21.2~no-highlight>

<https://suttas.hillsidehermitage.org/?q=mn15>

Youtube:

<https://youtube.com/@hillsidehermitage?si=m-l8JKJnDhmQeqAe>

In Slovenia, there is also a forest Buddhist monastery near Trebnje. It is small and modest, following the Theravāda tradition. The monastery is open for daytime visits, and it is also possible to stay overnight for multiple nights. I highly recommend visiting—it is a great experience and an opportunity to live a simpler life, detached from sensory pleasures and constant external stimuli, alone in nature and silence with your own thoughts. It is an excellent place for meditation and inner reflection.

The monks are kind and happy to teach and explain Buddha's teachings. However, it is important to note that monks have a vow not to speak privately with women, which places female visitors at a disadvantage in this regard.

The daily schedule is very relaxed—mornings usually include an hour of work or cooking, followed by a meal, and then free time, which you can spend in your room, the library, the meditation hall, walking in the forest, or speaking with a monk.

Before arriving, visitors also take on eight moral precepts.

You can read more about the monastery on their website:

<https://samanadipa.org/>



## **#8 Additional resources**

[https://youtu.be/f0pGZLx\\_v0w](https://youtu.be/f0pGZLx_v0w)

With the breathing technique, you can achieve deep relaxation of both the mind and body.

Thank you for getting to the end! 😊❤️

Kdo je dodajal  
Klara  
Jakob