

# Article published in Romania, Jan 1st 2026

## 1. You started writing very young, at 21, with a book on lucid dreaming. What drew you to that topic so early, and what did it teach you about the mind?

I wanted to know whether something—consciousness—survived death. I had heard about out-of-body experiences (OOBEs), and someone told me that lucid dreaming was the easiest way to experience them. In fact, I only managed to have two very short OOBEs over the years, but I became an outstanding lucid dreamer. The method I developed to become lucid in my dreams considerably raised my level of awareness during the day, whatever I was doing, which turned out to be its greatest benefit.



Lucid dreaming also gave me the opportunity to discover the astonishing possibilities of our subconscious mind, to the point where I wondered whether part of me was really creating all the dream scenery, or whether I was actually entering another realm of consciousness while asleep. When I close my eyes during the day (for meditation, for instance), all I see is darkness. But during lucid dreaming, the imagery is absolutely astonishing, with vivid colours, fine details, and so on. Who is creating all that?...

## 2. Your career has unfolded at the intersection of spirituality, psychology, and communication. Looking back, what were the turning points that shaped your professional path?

All the major turning points in my life were encounters with people who saw potential in me and offered me professional opportunities, even though I had no formal diploma.

At 21, a first encounter (with Dr. Schaller in Geneva) turned me into a translator and interpreter. At 27, another encounter (with Ph. Mailhebiau) led me to become a journalist and editor-in-chief of two magazines. At 37, my encounter with Marshall Rosenberg, founder of NonViolent Communication, opened me to the importance of the heart and emotional intelligence. At 38, my meeting with Don Miguel Ruiz (author of *The Four Agreements*) gave me the founding experience behind my present life as a teacher of forgiveness.

Some encounters happened only at a distance, such as the one with Dr. Stanislav Grof. I translated four of his books, and we spoke extensively on the phone. Yet their impact on my life was just as profound.

## 3. Forgiveness has become a central theme in your work. What was the moment or the experience that made you understand its transformative potential?

It happened in 1999 in Mexico, after I had translated *The Four Agreements* into French and published it. I went there for a two-week retreat with Don Miguel. On the second day, he guided me through a life-changing experience of forgiveness, which I later described in my book *The Gift of Forgiveness*, now translated into ten languages, including Romanian.

In truth, it took me ten years to fully integrate the depth of that experience and to turn it first into a two-day workshop, and later—once the demand became too great for me to handle alone—into the Circles of Forgiveness, which I created in 2012. Today, more than 250 Circles exist in around 15 countries (and more to come next year!).

The idea was to allow participants to have an experience very similar to my own, but offered in a gentle and progressive way, and lived within a group setting. I never expected so many Circles to emerge. I believe it is because people are so deeply moved by their own experience that they want to be trained to create such a circle in their own country, town, or city—despite the fact that these circles are run on a non-profit basis, which says a lot about people's motivation.

**4. Many people associate forgiveness with moral pressure or forced reconciliation. How do you define forgiveness so that it remains a personal process rather than an obligation?**

Good question! I like to say that I promote a “forgiveness 2.0,” which is very different from the “forgiveness 1.0” people usually associate with religion. My first definition of forgiveness is very simple: it is healing the wounds of the heart.

When your body is wounded, you want to heal it for yourself—to stop hurting, to recover your health and mobility. It is exactly the same with the heart. Forgiveness is for oneself: it is about healing one's own heart. It allows us to love again, to experience joy again, to recover our emotional integrity.

If I do not heal my heart, resentment, anger, and grudges will poison me—literally, as medical studies now show—and they will negatively affect even the people I cherish most: my spouse, my children, my friends.

By contrast, when I heal my heart, when I allow the waters of forgiveness to flow through me and cleanse it, I become whole again. And—this is very important—reaching forgiveness does not prevent me from seeking justice if necessary. I can heal my heart and still use my mind to make wise decisions regarding the person who hurt me. I am not teaching a forgiveness that turns us into passive victims.

Today, medicine is remarkable when it comes to the body, but very poor when it comes to the heart. People may suffer for months, years, or even decades from wounds in their hearts they do not know how to heal. This has very negative consequences for all their relationships—within families, at work, or even on a larger scale when people are leading companies or countries. Healing the heart of humanity is one of the most important tasks of our time if we want this world to become a better place.

**5. You created the Forgiveness Circles, which have spread to multiple countries. What need did you see in people that made you build this approach?**

At first, all I did was write a book and share a personal experience. Once the book was published, I was asked to lead workshops because people wanted to have a similar experience—something I had not anticipated. As people felt the positive impact on their lives, requests multiplied rapidly.

I then realized that many people were looking for a way to practice forgiveness that was not religious (although, in my view, it is deeply spiritual). A way to release pain and suffering, anger, sadness, resentment, or even hatred. None of what has happened over the past fifteen years was planned. I never intended to create a movement—it took me completely by surprise.

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## **6. Lucid dreaming, forgiveness, symbolic practices—your work covers several layers of inner life. How do these themes connect for you?**

They are all related to consciousness—and consciousness is the key. It is the common denominator of all spiritual paths and practices. From early childhood to adulthood, our consciousness expands, deepens, and embraces more of reality. But spiritual traditions tell us we can go further. There are higher stages of consciousness beyond that of the average adult, and these stages grant access to a life less dominated by suffering, frustration, and emotional upheaval.

A truly complete education should not only train the intellect but also elevate consciousness, allowing us to become freer and more mature. This has been the passion of my life: exploring how human potential unfolds—how the human “acorn” can one day become a human “oak.”

Konrad Lorenz, the Austrian ethologist and founder of the scientific study of animal behaviour, once said: “I have found the missing link between the ape and the human being: it is us!” I love that quote. It reminds us that we still have inner work to do to become who we truly can be.

## **7. You’ve led events with hundreds of participants. What has been your most significant insight from working with groups rather than individuals?**

Many people feel deeply isolated and lonely today, cut off from others and lacking connection. Working with groups has taught me that genuine contact with others is much easier and much closer than our minds have led us to believe. We are far less separate than we think.

**Because of this deep interconnectedness, working in a group—even with people you have never met before—can allow healing in relationships with people you actually know. This is what is called the “transpersonal” dimension of the work, which also exists in approaches such as Family Constellations. It gives us real hope that what has been damaged in human relationships can be repaired.**1. **You started writing very young, at 21, with a book on lucid dreaming. What drew you to that topic so early, and what did it teach you about the mind?**

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**8. You visited Romania recently. What impressions stayed with you, culturally, spiritually, or personally?**

Romania has been important to me since early childhood, around the age of eight or nine. My mother owned two records by Dinu Lipatti, which I listened to endlessly—they often brought tears to my eyes—and they inspired me to start learning the piano at ten. Dinu Lipatti was my teenage idol, instead of Pink Floyd or Supertramp! If I add Clara Haskil, Sergiu Celibidache, and Radu Lupu, Romania became for me a country that offered the world some of my all-time favourite musicians.

I was deeply moved to hold my book launch in a room where Dinu Lipatti had played, along with Enescu. I found Romanian people particularly kind, and kindness is a value that matters deeply to me. I was also touched by how well my workshop was organized and by how attentive and dedicated my publisher was. Being welcomed at my hotel with bread and salt by my organizer, Camelia, meant more to me than words can express. I stayed only four days, but I very much look forward to returning and getting to know your country and its people better.

**9. After more than a decade of publishing and teaching, which achievement of the last few years feels most meaningful to you?**

Actually, I have been writing and teaching for four decades now, and without hesitation, the development of the Circles of Forgiveness is what touches me most. I witness again and again how deeply and lastingly they benefit people.

Forgiveness has also allowed me to meet the most amazing and inspiring individuals—true alchemists who have turned the lead of their worst trials into golden glitter that they generously scatter all around. They offer a powerful example of what human beings are capable of. Teaching and sharing this inner alchemy is profoundly fulfilling. I feel blessed.

**10. People often ask how to begin a spiritual path without getting lost in trends or superficial practices. Based on your experience, what is a grounded and healthy starting point?**

Life itself is spiritual. Anything that enhances the quality of our lives is a spiritual practice. It can start with something as simple as gratitude—being thankful for what is given to us day after day. Gratitude reminds us that we are part of something much greater than ourselves and helps us cultivate a healthy relationship with that greater whole, however we choose to name it.

Besides, for me, spirituality today cannot be disconnected from relationships. If spirituality does not make me a better human being, what is its purpose? Caring for our relationships, learning to resolve conflicts, and cultivating mutual respect and understanding is a true spiritual art. This is central to Don Miguel Ruiz’s teachings, and this is why forgiveness plays such an essential role. As Archbishop Desmond Tutu said, “Without forgiveness there is no future.” Without it, there is no real peace either—only a truce.

Ancient teachings and modern approaches both have value. Life and spirituality continuously renew themselves. Personally, I appreciate both. My criterion is simple: I like to meet the

person behind the teaching and see whether they live what they teach. I don't buy hair lotion from someone who is bald!

**11. The Days of Forgiveness you organized brought together international speakers. What did you learn about the diversity of approaches to forgiveness across cultures?**

I learned something similar to what I learned about health. People can heal through allopathy, homeopathy, aromatherapy, phytotherapy, Ayurvedic medicine, Chinese medicine, and more. Each person must find what works best for them at a given moment in their life. The same applies to the heart.

There are many paths to forgiveness. What works for me may not work for you, and what worked ten years ago may not be what I need today. The good news is that there is a wide diversity of paths leading to forgiveness.

**12. You work with deep emotional topics, yet you also have a public, teaching-oriented life. How do you maintain your own balance while supporting others?**

Nature is my primary source of balance. I live in the countryside and love walking in forests and fields—few worries can resist a twenty-minute walk in a forest. Massage is also very beneficial for me, as is music: listening to it or playing the piano. I also value time alone and avoid overloading my schedule.

Earlier in my life, I made the mistake of doing too much. I loved my work so much that I overdid it, and I paid the price. I became ill for three years with hyperthyroidism and nearly lost my eyesight. My body forced me to slow down. Even when we know intellectually what is right for us, we can still overextend ourselves—sometimes all the way to burnout. I suppose that is part of being human.

**13. Besides writing books and leading workshops, what other projects or passions occupy your time these days?**

Music remains a major passion. Nietzsche said, “Without music, life would not be worth living,” and I agree. Reading is another lifelong passion—I keep discovering new authors and occasionally help some of them get translated into French.

I am also deeply interested in serious astrology, particularly archetypal and evolutionary astrology, which I consider one of the most fascinating disciplines—though unfortunately often misunderstood because of superficial horoscopes. That said, my work remains my primary passion, and I continue to dedicate a great deal of my time to it.

**14. When you look at the current global climate—conflict, uncertainty, emotional overload—what role do you believe forgiveness can realistically play?**

I believe it could play a major role if practiced on a wider scale—at least the “forgiveness 2.0” I refer to. Most human beings carry wounds in their hearts, and when we read the news, we are witnessing the consequences of wounded people interacting with one another. A woman or a man with a healthy heart does not make decisions that destroy the lives of others.

Today, the world is largely run by people whose hearts are as wounded as those they govern. The results are predictable. Gandhi urged us to “be the change you wish to see in the world,” yet we still underestimate the power of inner transformation. As Thich Nhat Hanh said so simply, “The way out is in.” True forgiveness can help us find that way.

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**15. If someone were to read only one of your ideas or teachings in the next decade, which one would you want it to be, and why?**

Forgiveness—without hesitation. And this is not marketing. I have been involved in spirituality and personal development for nearly five decades. I have explored countless approaches to improving life on physical, emotional, mental, and spiritual levels. I have seen nothing bring about changes that are deeper or longer-lasting than genuine forgiveness—neither in myself nor in others.

Our society has bet everything on the intellect for centuries. Just look at what is taught in schools. Yet it is now clear that neither science, nor intellectual knowledge, nor technology alone will save us from the challenges ahead. We need to rediscover the heart—especially to heal it and restore its integrity. The heart stands between the head and the hands, between thought and action. When it is wounded, everything becomes distorted. When it is healed, clarity, wisdom, love, and even physical health follow.

Until I find something better—if such a thing exists—I will continue sharing forgiveness and the art of healing the heart.