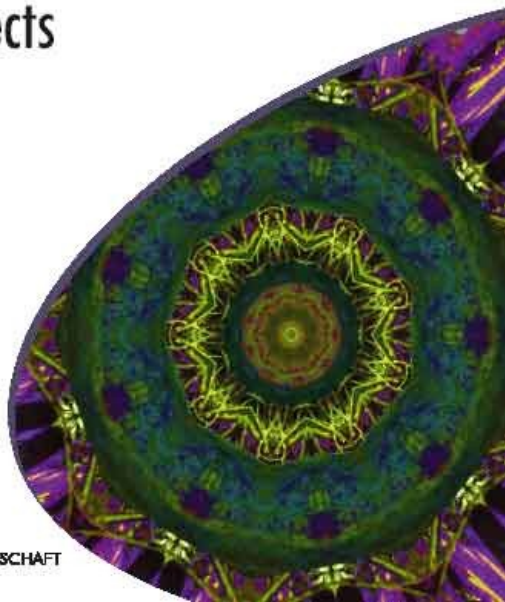


Elmar Woelm

Hypnotherapy and the Inner Judge – Relevance, Methods and Spiritual Aspects



MY WISSENSCHAFT

Elmar Woelm

**Hypnotherapy and the Inner Judge –
Relevance, Methods and Spiritual
Aspects**

Bitte lesen Sie die folgenden Informationen!

Dies ist eine **gratis eBook-Ausgabe** des im Verlagshaus Monsenstein & Vannerdat (Münster) gedruckten Buches. Sie können dieses eBook **beliebig oft auf elektronischen Medien vervielfältigen** und Freunden, Bekannten und Interessenten zukommen lassen. Diese Erlaubnis kann meinerseits jederzeit widerrufen werden.

Wenn Sie das Buch ausdrucken wollen, benötigen Sie ein Kennwort. Dies können Sie gegen eine geringe **Schutzgebühr von 5,- Euro** beim Autor erwerben. Sie können das Buch dann **für beliebig viele Menschen ausdrucken!**

Sie können gerne Auszüge aus diesem Buch auf Ihrer Webseite veröffentlichen. Voraussetzung ist, dass Sie den Autor nennen und zu jedem Ausschnitt einen Link auf die Seite

www.bambusgarten.com setzen.

Weitere Informationen dazu finden Sie auf der Homepage des Autors www.bambusgarten.com.

Weitere Bücher von Elmar Woelm als eBook und gebundene Ausgabe:

- **Kybele, Roman**
- **Bild und Inbild, Lyrische Gedichte von Vater und Sohn**
- **Mythologie, Bedeutung und Wesen unserer Bäume, Sachbuch**
- **Der Falke vom Schachsel, Märchen**

Alle Bücher erhalten Sie über www.amazon.de und direkt beim Verlag Monsenstein & Vannerdat (www.mv-buchhandel.de)

Important Information

This is a **free of charge ebook edition** of the printed edition, edited by Monsenstein & Vannerdat (Muenster, Germany). You can copy this ebook as often as you like for electronic devices to hand it to friends and other interested parties. This permission can be rescinded on my side at any time. **If you want to print it, you will need to pay a small fee of 5,-- Euro.** In this case please contact the author (www.bambusgarten.com).

If you want to publish the book or parts of it on your website, you have to provide the authors name and place a link to our website: www.bambusgarten.com.

The original printed edition you can get from amazon: [Hypnotherapy and the Inner Judge](#).

Elmar Woelm, »Hypnotherapy and the Inner Judge - Relevance,
Methods and Spiritual Aspects«

© 2006 der vorliegenden Ausgabe:

Verlagshaus Monsenstein und Vannerdat OHG Münster

www.mv-wissenschaft.com

© 2006 Elmar Woelm

Alle Rechte vorbehalten

Satz: Elmar Woelm

Umschlag: MV-Verlag

Druck und Bindung: MV-Verlag

ISBN 978-3-86582-399-1

**“Everything should be made as simple
as possible -
but not simpler.”**

Albert Einstein

Dedicated to my wife, Petra

Table of Contents

| | |
|--|-----------|
| I. Introduction..... | 1 |
| Presupposed Idea of Man and the Concept of the World..... | 5 |
| Humans – Spiritual Beings..... | 5 |
| Humanistic Idea of Man..... | 7 |
| Factors that Determine our Health and Life..... | 8 |
| II. The Inner Judge..... | 17 |
| Definition..... | 17 |
| Development of Ego-Identity and Inner Judge..... | 21 |
| Implications..... | 30 |
| Approaches that Deal with the Superego..... | 35 |
| Approaches that Have a Concept of the Superego | 35 |
| Psychoanalysis (Freud)..... | 35 |
| Transactional Analysis (Berne)..... | 36 |
| Gestalt Therapy (Perls)..... | 38 |
| Ridhwan School/Diamond Approach..... | 39 |
| Other Approaches that Deal with Aspects of the Inner Judge and the Superego without Having an Actual Concept about it..... | 40 |
| Cognitive Behavioral Therapy | 41 |
| Positive Thinking..... | 42 |
| Autogenic Training..... | 47 |
| Neuro-Linguistic Programming (NLP)..... | 48 |
| Time Line Therapy..... | 52 |
| Hypnotherapy..... | 54 |
| III. How to Deal with the Inner Judge | 58 |
| Different Kinds of Judgments..... | 60 |
| Methods and Steps for Successful Disengagement .. | 69 |
| 1. Recognition of the Inner Judge..... | 74 |
| 2. Exploring the Effect..... | 79 |

| | |
|--|-----------|
| 3. Disengaging from the Judge..... | 80 |
| Methods of Actual Disengagement..... | 84 |
| 4. Exploration of the Origin..... | 89 |
| 5. Defending Against the Authority in Visualization..... | 90 |
| 6. Dealing with Attacks from Other People..... | 91 |
| IV. Inner Judge and Hypnotherapy..... | 96 |
| The Judge as Hypnotist | 96 |
| The Judge and Problems in (Hypno-) Therapy..... | 103 |
| Hypnotherapeutic Methods | 108 |
| Recognizing and Exploring the Inner Judge..... | 110 |
| 1. General Methods..... | 111 |
| Method 1: The Elicitation of the Inner Judge from the Problem State..... | 111 |
| A case history..... | 117 |
| Method 2: Exploring Directly Experienced Self-Talk and Beliefs | 119 |
| Method 3: A Journey Back to the Origin of a Certain Standard of the Judge..... | 120 |
| Method 4: Exploring the Origin with Ideomotor Signaling..... | 123 |
| Method 5: Change Perspective and Communication with the Judge..... | 128 |
| Method 6: Uninvited House Guest Metaphor..... | 129 |
| Method 7: The Metaphor of the Inner Judge | 131 |
| 2. When the Client Actually Believes that the Statement/Belief is True | 133 |
| 3. Unconscious Standards of the Judge..... | 138 |
| Method 8: Working with Unconscious Inner Judges by Dissolving Fuzzy Functions in Hypnotherapy..... | 145 |
| Method 9: Unconscious or Fuzzy Standards because of Synesthesia..... | 148 |

| | |
|---|-----|
| Unconscious Standards that are Disguised | |
| by other Standards and Dialogs..... | 150 |
| Method 10: Attacking Another Person..... | 151 |
| Method 11: Becoming the Judge..... | 152 |
| Defense and Disengagement from the Judge..... | 153 |
| 1. Improving Awareness..... | 154 |
| Method 12: Sensing your Body..... | 155 |
| Method 13: With all Senses..... | 157 |
| Method 14: Observing the Sub-modalities.... | 158 |
| Method 15: Three-Point-Attention..... | 159 |
| Method 16: Staying with the Experience..... | 160 |
| Method 17: Observing the World with an | |
| Open Mind..... | 163 |
| 2. Exercising and Activating of Defense | |
| Strategies by Imagery in Trance..... | 163 |
| Method 18: Imagining of the Judge as an | |
| Actual Person..... | 164 |
| Method 19: Imagining of the Original | |
| “Authority”..... | 165 |
| Method 20: Defense in Revivification..... | 166 |
| Method 21: Role-Play in Trance..... | 166 |
| Method 22: Changing the Judge’s Qualities | |
| and Characteristics..... | 167 |
| Method 23: Creating and Utilizing | |
| Resources..... | 168 |
| Method 24: Problem State – Resource State | |
| Sway..... | 170 |
| Method 25: Defending in Dissociation..... | 170 |
| Method 26: If it is Difficult to Feel Anger | |
| and Indignation..... | 171 |
| 3. Further Strategies for Disengaging..... | 172 |
| Method 27: Meta-Modeling the Inner | |
| Dialog..... | 172 |
| Method 28: “Modal Operator Shuffle”..... | 174 |

| | |
|--|------------|
| A case history: "I must look nicely and intelligently." | 175 |
| Method 29: Activating the Unconscious Mind by Supporting Suggestions..... | 177 |
| Method 30: Active Centering..... | 179 |
| 4. Reframing the Judge's Standards..... | 182 |
| Examples of Reframes of the Judge's Standards | 186 |
| Method 31: Asking questions..... | 188 |
| Method 32: Working with Metaphors..... | 189 |
| Method 33: Core Transformation Process..... | 195 |
| Conflicting standards..... | 197 |
| Method 34: Changing Perspectives for Conflicting Standards..... | 199 |
| Method 35: Somatizing Conflicting Standards..... | 201 |
| A Case history | 202 |
| 5. Attacking Each Other..... | 208 |
| Method 36: Trance Work with Attacks (Judgments) on Others..... | 217 |
| Method 37: Just Staying with the Attack..... | 219 |
| Method 38: Reversing the standard..... | 219 |
| V. Discussion..... | 221 |
| Concepts and Methods..... | 221 |
| Hypnotherapy and Similar Approaches | 221 |
| Psychoanalysis, Bodywork, Spiritual Practices and the Inner Judge..... | 226 |
| Overriding Negative Beliefs with Positive Thinking and Positive Suggestions..... | 229 |
| Countering Negative Beliefs and Cognitive Approaches..... | 240 |
| Misunderstandings and Myths of Therapy, Changework and Hypnotherapy..... | 244 |
| Do only Positive Suggestions Work?..... | 244 |

| | |
|--|------------|
| Myth of a Perfect Human Being..... | 252 |
| Unlimited Power | 254 |
| Spiritual Aspects..... | 261 |
| Inner Judge and Conscience..... | 274 |
| Inner Judge and Performance..... | 281 |
| Concluding Notes | 286 |
| VI. Summary | 294 |
| Introduction..... | 294 |
| The Inner Judge..... | 294 |
| How to deal with the Inner Judge | 295 |
| Inner Judge and Hypnotherapy..... | 296 |
| Discussion..... | 297 |
| Addendum..... | 299 |
| Fundamental hypnotic Interventions that form the Basis for the Presented Methods..... | 299 |
| Methods of Dealing with the Inner Judge..... | 300 |
| VII. Bibliography..... | 302 |

I. Introduction

“Everything should be made as simple as possible – but not simpler.” I have chosen these words from Albert Einstein as a leitmotiv for this study for a number of reasons. First of all, it is quite natural for humans to strive for simple and easy solutions for the various problems they encounter in the world. This helps us to try and find the easiest way to do things and to develop technologies which allows us to make life easier and more comfortable. Simplicity is a great advantage in many ways. For instance, think of the beauty of a typical Zen work of art which derives to a high degree from simplicity and plainness.

But today in this connection we have to deal with two absolutely contradictory forces. On the one hand, our world is becoming more and more complex. The population is exploding in many parts of the world, borders are vanishing and people are growing together globally by means of modern transport and communication means. All this makes it necessary to find rules and regulations which also take into consideration that our lives are growing more complicated all the time. Furthermore, life as such is a very complex matter and it should not be oversimplified too much because this does not do justice to the complexity of life and reflect the actual reality of life.

On the other hand, the more complicated a thing is, the more simple concepts we need to make it understandable to some degree. Finding simplicity in complicated things and recognizing the complexity within simple ones is an important task for anyone seeking the truth.

As I am here dealing with questions of human development, therapy, change and spiritual growth, this question of simplicity and complexity is an essential aspect of my work. As Einstein stated, we should make things as simple as possible, but not simpler. This means that we should always try and find the middle course between simple explanations and solutions that are convenient and effective and what the actual complexity of human life and the world requires. As in the everyday life world, we find tendencies in both directions in therapy, esoteric, spirituality and all areas of change-work as well. But in many cases there seems to be a tendency towards oversimplification: overly simple explanations of the way humans and life function, overly simple methods of solving mental and physical problems, which do not do justice to the true complexity of the matter. This point will be taken up again at a later point in this work.

The metaphor of the Inner Judge as I use it in this study is derived primarily from the Freudian concept of the superego. Neither the superego nor the metaphor of the Inner Judge has, according to my knowledge, expressively been dealt with in hypnotherapy yet. However, we work constantly with it in therapy and we can occasionally find some aspects mentioned and outlined in hypnotherapeutic literature.

Only a few schools of psychology and psychotherapeutic approaches have a concrete concept dealing with the superego or the Inner Judge. This can be very helpful, however, as this study will be able to demonstrate. If anything resembling the Inner Judge is addressed in literature, we can observe that it is usually restricted to

limiting-belief patterns, but this in fact is only a part of the Inner Judge's activity and characteristics.

This study will give a detailed definition of what is understood by the metaphor of the Inner Judge and its function in human development. How the Inner Judge may participate in mental (and even physical) disorders will also be outlined. I will discuss the relevance of dealing with the Inner Judge in psychotherapy and mental health, including spiritual aspects, and will compare some of the approaches which work with parts of it; for example, Positive Thinking, cognitive behavioral therapy, NLP and other approaches.

Instead of strictly separating hypnotherapy from psychoanalytic ideas, this study is also in part a synthesis of psychodynamic and humanistic approaches, in particular of hypnotherapy.

This study aims to provide more clarity concerning the broad and varied aspects of the important part of human personality that Sigmund Freud called superego. I will demonstrate and discuss effective methods to work with the superego in hypnotherapy, for it can, in fact, be an effective method to become aware of this inner mechanism, learn to identify it and its origin, as well as providing various methods to support people in disengaging from its merciless stranglehold.

Using hypnotherapy is especially proximate, as the Inner Judge, to a large extent, functions like a hypnotic process; it works involuntarily to a great degree and demands our attention – even though in a negative and destructive way.

With hypnotherapeutic methods we can, for instance, get access to split and unconscious *lead- and representational systems* which may function as an Inner Judge; we can identify the Inner Judge and its modalit-

ies in trance; we can use age regression to reveal the origin of certain judgments; we can apply creative imagery to learn defenses against the Judge and disengage from it. We can also use *reframing* techniques and *parts integration*, just to give some examples of possible hypnotic therapeutic methods. These points will be outlined and discussed in detail. All of the methods presented have been tried out and applied by me with clients over the last two years and have proved to be helpful and effective.

As I am a native German speaker and thus read many books written in my mother tongue, there are citations in this study which I have cited from editions that were originally published in German but which might also have been translated into English or which were originally published in English and which I read in German. In such cases, I have translated the citations into English so that they can be understood by English readers. These translations do not, therefore, correspond precisely to the English of the official translations in published books.

Another thing that should be noted is that I sometimes use hypnotic language patterns when presenting examples. This includes grammatical structures that are not well-formed and which may sometimes appear strange to those who are not familiar with them.

Presupposed Idea of Man and the Concept of the World

Any work such as this study, as well as every psychotherapeutic process, is crucially influenced by the author's or the therapist's perception and model of the world and his idea of man. In therapy we choose different means in order to achieve our objective of helping a client, depending on the concepts we have about the world and other human beings. Therefore, I think it would be helpful at this point to introduce some of my presuppositions concerning these matters. I hope they will contribute toward clarifying why I considered certain methods and approaches more helpful than others.

Humans - Spiritual Beings

In my point of view humans are spiritual beings. For me it is not a question to what degree people are aware of this, if they are so at all or if they behave in a manner that expresses this essential aspect of their being. My viewpoint may be difficult to understand by some people when one looks at the world and sees all the damage done by humans. One is inclined to wonder what justification is there for claiming that humans are spiritual beings. It would seem rather that humanity is like cancer: It seems to grow in such a malignant manner that it ends up destroying the environment which supports it which is hardly what one is inclined to accept as a spiritual quality, is it? But everything which would lead us to doubt human spirituality is actually

just a distortion of our genuine nature as spiritual beings. This study aims to effect more understanding for this point of view and how our reality as spiritual beings is distorted by our personal development in this world.

What we usually consider “I” when we think or talk about ourselves is only the thing we built up in the course of our lives. It is our personality consisting of the ideas and perceptions we have about ourselves which will be outlined in more detail later. But in fact, we are much more than this, even though most people are not aware of it. The idea we have created about ourselves, our personality, prevents us from realizing our true nature. There are various concepts of what our true nature is – a soul, Buddha, spirit, among others. It doesn’t matter what our personal idea is, but what we really are cannot actually be consciously conceived or understood intellectually, but has to be experienced. Thus spiritual experiences are highly phenomenological as well as experiential. Spirituality and being a spiritual being has nothing to do with specific religions or philosophical concepts. There have been various spiritual paths offered throughout the history of the world, as well as new ones. All of them aim to unravel false ideas and concepts about ourselves and the world, unwrap the layers that we have put around ourselves and unfold the realization of our true nature, no matter what how it is called. When we consider humans to be spiritual beings we should also take this point into consideration in therapy and it is my stated intention to do so in this study.

Humanistic Idea of Man

Humanism is a philosophical concept that emphasizes the value and the dignity of each individual. The English words *human* and *humanity*, as well as *humanism*, are derived from the Latin word *humanitas* which means human in a very positive sense with a positive attitude towards other humans that is characterized by attributes like respect, empathy and helpfulness. Humanistic philosophy emphasizes the dignity and value of the individual. It was developed for the most part in Italy during the 14th and 15th centuries by writers such as Giovanni Boccaccio, Dante Alighieri, Francesco Petrarca and Pico della Mirandola (Encarta 2002).

The fundamental attitude of this humanistic philosophy finds its expression in what we call humanistic psychology and psychotherapy, as it was defined and developed by persons such as Carl Rogers (client-centered therapy), Abraham Maslow and Fritz Perls (gestalt therapy), Viktor Frankl (logotherapy) and J. L. Moreno (Psychodrama). Milton H. Erickson, too, was definitely influenced by humanistic ideas. Humanistic psychotherapy was originally constituted as clearly separated and differentiated from psychoanalysis, on the one hand, and behaviorism on the other. Besides the classic five fundamental postulates (1. humans are more than the total of their parts, 2. humans are social beings, 3. humans live consciously, 4. humans can decide and choose, and 5. humans live intentionally), humanistic approaches to psychotherapy are characterized by an elemental appreciation of the client and the belief that every one has what he or she needs to change and become healthy. Typical are the three basic tenets Carl Rogers has formulated for client-centered therapy and

which should be adhered to by the therapist: unconditional positive regard, genuineness/realness and empathetic understanding.

Factors that Determine our Health and Life

We can experience again and again how unilateral health (physical as well as mental) is still perceived from many people. But in fact there is no one-dimensional cause-and-effect relationship regards health but cybernetic multidimensional ones. In fact, many people are well aware of this today but often tend to neglect it. Illnesses are not a punishment of God or any other divine or universal force; in the best sense they are the result of relationships that resemble cause-and-effect-relations - beyond any judgment. But especially when we consider a holographic universe, this cause-and-effect idea has to be understood in a multidimensional manner. Statements such as “my thinking has been wrong, therefore I’ve got the flu” are too simplistic and do not at all satisfy the complexity of the subject matter.

The following factors can be responsible for health and illness as well as other things in our life. They influence each other in a variegated and complex way (without ranking).

- Family and society
- Personal lifestyle
- Environment
- Nutrition
- Thoughts and attitudes (including Inner Judge)
Genetics

- Health itself (influences the other factors as well as itself)
- Spiritual aspects, such as:
 - ◆ earlier lives/reincarnation (according to some concepts),
 - ◆ something besides genetics (or potential reincarnation) which we brought into this world,
 - ◆ living our natural spirituality,
 - ◆ something that is definitely beyond our control, something divine, something greater than ourselves.

Some of these factors are generally accepted today, such as genetics, lifestyle, family/society, nutrition and environmental factors. Others are definitely not generally accepted, for example, many of the points presented as spiritual aspects.

Regards family and social factors, this encompasses influences in a systemic way that we are familiar with from family therapy, as well as those trans-generational entanglements as they were formulated in particular by Bert Hellinger (1997). Hellinger, in his family constellation work, puts special emphasis on trans-generational effects where people unconsciously try to compensate for various events which happened to their ancestors. This may happen in unconscious attempts to take on the guilt of one's ancestors or to gain revenge for something that someone else has done: The nephew of a person who was repudiated by the rest of his family because of his peculiarities unconsciously does something to also get repudiated by his family. People may commit suicide in the unconscious desire to follow someone from their family who has died. They may fail with their pro-

jects again and again in spite of being skilled enough and having everything they need to succeed because they are caught up in an unconscious dynamic to act like some ancestor they are entangled with. Such systemic dynamics can have various facets, origins and effects, and if issues in a person's life are of such an origin, any therapy and change-work that does not reveal and resolve them, will be ineffective. Grochowiak (1996) and Stresius, Castella and Grochowiak (2001) made an interesting study combining NLP with family constellation work in keeping with Hellinger and which considers systemic factors in NLP work.

As to thoughts and attitudes, it is widely accepted by a majority of people that they influence our life and health to a large degree; some people even consider them to be the most important factors. I definitely refrain from any ranking, because all of these factors influence the others and are cybernetically connected to all the other ones.

Positive Thinking has become an important keyword over the years. Perhaps it was Paracelsus, the famous doctor and chemist of the fifteenth century, who was one of the first scientists to speculate on the concept which has come to be known as Positive Thinking in our western world. He postulated something along the lines of the following: The way in which a person sees himself, his self-perception, is the way he will become, and he is just like the way he sees himself.

Unfortunately, some followers of this idea made a simplistic concept out of it. This has sometimes led to the myth of a perfect human being, as well as that of people having unlimited power. Nonetheless, there can be no doubt about the tremendous influence thinking and attitudes have on our lives.

We are born with certain things, qualities, features and characteristics. Not everything can be learned but our learning is, to some degree, restricted by those qualities we brought into this world. This may be due to reincarnation; this may be due to decisions we made before actually entering this realm of reality; this may be due to universal needs or for some reason we just do not know. In my opinion, however, we are definitely born with certain qualities, some of which make things easier in life and some which make trouble for us. Each has its own value, even though we may not be aware of what it is. Besides considering ideas of reincarnation, which has become very popular in some circles, most therapeutic methods, including changework, concentrate exclusively on the human personality and do not consider spiritual aspects and the true nature of human beings. Thus changes that occur only happen in terms of personality. With personality I mean the being that we usually think we are, but which, in fact, is a distortion of our true being. This will be outlined in more detail later on. We change and improve our self-image, but that means we are still caught in the illusion of identification with the personality and the Inner Judge. Of course, this is valuable if it alleviates and improves personal issues and frees the person from his phobia, for example, It does not, however, resolve the issue that we are spiritual beings, which is the main theme of this study. True health that encompasses all levels of human existence should also include spirituality. Often it is not at all about achieving the desired change but about acceptance and deeply agreeing with our challenges. Allowing and accepting our actual truth, the actual reality, instead of quickly making issues vanish and dissolve, is an important core concept. We can easily understand that

when we consider the subject of mourning. It is beyond question how important it is to mourn losses we experience before we can actually let our loved ones go. True and effective mourning which always heals implies learning to accept and acknowledge the death of the loved one, even while appreciating the fact that we are suffering from it and (with) all the feelings that may arise in connection with the death. Robert Dilts writes in his book *Die Veränderung von Glaubenssystemen* (2002, page 185 - English title: *Changing Belief Systems With NLP*):

„I see that some people practice NLP and try to ignore sadness and anxiety as if they would say: ‘Just turn away from it, focus on the goal and forget the fear; go for it.’

But true depth means that one comprises everything. It means that one embraces anything which life is about. And if you cannot accept any weakness in yourself, if you cannot establish a connection to the feelings of anxiety or sadness of your clients, how will you then help others to be successful?”¹

Accepting and acknowledging does not mean one is fatalistic. It also does not mean repressing our feelings regarding the issue, as we can see in the example of mourning. It simply means staying in the situation of the actual truth and reality. Based on this position we then may do whatever is possible and necessary in the sense of the famous serenity prayer that Reinhold Niebuhr, the German-American theologian wrote during the Second World War:

¹ Translated from the German edition.

“God grant me the serenity to accept the things I cannot change, courage to change the things I can and wisdom to know the difference.”

Fundamental acceptance is also necessary when change is possible (not only of issues that cannot be changed); otherwise we run the risk of creating the opposite effect. Before we can let go of things that had or have a strong emotional effect on us, we must acknowledge, accept and appreciate that part of us. Otherwise, it will sabotage any of our attempts to change. In a more comprehensive sense this is the actual truth of Positive Thinking as well. True acceptance and appreciation is a kind of positive thinking. I remain positive by accepting it. Positive thinking in a deep sense thus means to accept and then make the best out of things; without fatalistic surrender and without struggling against it. And acceptance also means to have no judgments about it. Judging means that we do not accept. We want to have things differently than the way they are, we judge the situation, and we judge ourselves for having this situation. Thus there is not any peace at all, and without peace there cannot be any true and positive change. Only when we give up judging both, the issue and ourselves, can we really begin to change.

Stephen Gilligan once said in a seminar (The Hero's Journey, Germany 2005) that as long as something is judged, it is not acknowledged (sponsored) and only resistance is created; thus change is not possible. This statement supports exactly this idea of acceptance and acknowledgment. This is true for therapists and for clients as well.

Bert Hellinger, the founder of modern forms of therapy with family constellations, repeatedly empha-

sizes the great power of accepting our burden (Hellinger 1997)²:

"If we agree to accept our heavy personal burden and integrate it into our lives, it will become a source of power. In the other event, we rob fate of its force."

Sidney Rosen relates in his book *My Voice Will Go With You* (2000) that Erickson told him the story of his first poliomyelitis when he visited Erickson for help to improve his memory for names. As he describes it in his book, Rosen assumes that Erickson's purpose was to convey the idea of accepting his disability. Thus we can assume that Erickson was very aware of the importance of accepting and not striving after goals simply due to egoism.

When we consider the complexity that may influence physical as well as mental health and development, we may begin to understand how limited certain attempts at healing are in terms of a larger perspective: to determine the very factor that causes the disease or disturbance and then find the simplest and easiest ways to resolve the problem. In case of changework and personal development approaches and programs this is often made even worse by the desire to successfully sell one's ideas: "Finally be happy! - In four days free yourself of all your problems!" - What a seducing idea! Who wouldn't like that? But how realistic can such promises actually be? They don't do justice to the complex functioning and correlations of human nature.

²Translated from the German edition.

As Tad James mentions in his audio course about the ancient Hawaiian wisdom, Huna (1994), issues come to us on different levels: the physical, the emotional, the mental and the spiritual level. Once we have completed and resolved them on one level, they sometimes turn up on the next higher level later and challenge us there again. At this point we should remember Albert Einstein, the famous physicist's, words that I have chosen as a leitmotiv for this study:

"Everything should be made as simple as possible – but not simpler."

It is surely a tightrope walk to be as simple as possible, which includes being open for easy and simple solutions, but at the same time to try not to make things even simpler than they are and be blinded by the superficial success of certain methods. To cite Stephen Gilligan again from the seminar *The Hero's Journey* in the words he likes to tell people in therapy who hurry too much:

"Take your time to solve this problem. – The next one will be even harder."

This can be compared to computer games: When you have achieved one level, the next one awaits you which is even more difficult. Many people who do changework, in fact, experience the feeling of being stuck and frustrated, a feeling which becomes worse the older one gets. This is true to some degree, at least, for any growth process, as there are always deeper levels to achieve.

II. The Inner Judge

Definition

The concept of the Inner Judge can be traced back to and derives to a large extent from Sigmund Freud's structural model in which he discriminates between three instances within our mind: the id, the ego and the superego.

In this model the id represents all our drives, pleasures, desires and lust. It is the oldest, archaic part of the mind, the animal part that is driven by instinct to fulfill our basic needs.

The ego's business is to control these drives, to scrutinize our needs with regard to reality and to provide a check and balance between inner and outer reality, as well as to mediate between the needs of the id and the demands and standards of the superego. In *Das Ich Und Das Es* (2003) Freud provides an apt metaphor about the relationship of the id and the ego which is still widespread today: The id is like a horse that is very strong and powerful and often has its own needs and will. The ego is like the equestrian, who tries to rein in the superior power of the horse. The superego could be compared with a trainer.

Another aspect of the ego is one's conscious experience and thought about who one is.

The superego is the moral instance. We can look at it as the internalized parents and other authoritarian figures. It forms a kind of conscience but it is not a natural conscience which is in contact with our soul, God and the universe, but a false conscience which in fact, can have a very destructive impact.

The superego can be considered the most developed part of our personality and consists of all our moral standards, all our beliefs, mental attitudes, judgments, ideals, prejudices and emotional predispositions that we have incorporated from our parents and other close relationships from childhood on. Freud considered it a valuable and necessary part of our personality which ensured that people would be moral by controlling the id, which otherwise would drive them to unscrupulously act out their unacceptable drives. This corresponds with Freud's attitude, which, in my opinion, has a basically negative attitude towards essential human nature, largely due to his time and society. – It resembles very much the Judeo-Christian dogma of the original sin.

In contrast, humanistic approaches to psychology consider people to be naturally and basically good, which differentiates sharply from the psychoanalytic presumption. The humanistic approach of the basically good nature of human beings leads us to a very different interpretation of the superego and this is one of the reasons I prefer to call it the Inner Judge. Besides, as we will see, the notion of the Inner Judge is an effective metaphor for the superego and its functions.

The Inner Judge makes itself apparent in different forms. The most common ones are inner voices which comment and usually denigrate our thoughts and behavior. Sometimes it may not be experienced as a voice but as negative feelings, such as guilt, grief or anger. This may be due to the fact that it was created in a phase of development when speech hadn't yet been developed, or because the external disapproval which created it had only been expressed in a nonverbal manner, which is a quite common method in child rearing. But nonverbal

superego attacks that are only experienced by feeling bad may also occur because we are often not conscious of the underlying verbal attack which occurs in the instant before we experienced the uncomfortable feeling.

It is even more difficult to be aware of a further kind of experiencing the Inner Judge and it will not even dawn on many people that it is indeed our Inner Judge which is speaking to us. In fact, though, this is sometimes the most insidious manifestation of the Inner Judge for it disguises itself as being our good friend, an intelligent and knowing helper, or well-meaning guardian. It can also be the voice that will always seem to praise and compliment you for having done the right thing or having things done well. Positive judgments towards ourselves, including positive self-images, are very important for our normal daily life. They support us in certain ways and, as Byron Brown (1999, page 47) expresses it, "...cannot be put aside until you discover and integrate the self-knowing for which they are a substitute", which touches on the question of our true being.

A.H. Almaas writes in *Work On The Superego* (1977, page 4):

"We see, then, that the anxiety that starts the process of repression is fear of the superego. The superego, however, not only conditions our inner life through fear, but it also gives approval to the things that the external coercive agencies gave approval to in childhood. Although such approval may appear harmless, since the approval is for certain directions of libido or manifestations of the soul, it also contributes to the creation of prejudices which in turn help to create compulsive patterns of thought, feeling, and behavior. These in turn become incorporated into the character structure."

Comparison is another manifestation of the Inner Judge most people may have difficulties in recognizing as such. Whenever you compare yourself with others, the Inner Judge is present: "He does it better than me, or I do it better than him etc." Comparing implies that you are or may not be good enough, worthy enough and so on. That's the Inner Judge.

Usually we identify totally with the Inner Judge, so that we don't even realize that it is the internalized voice of one of our parents or other important persons in our life. A typical response of clients when asked who is speaking is to claim: "Me!"

Although the Inner Judge has been described so far from the Freudian structural model viewpoint, it can also be explained from a behaviorist point of view. Within the behaviorist model the Inner Judge has been created simply due to a process of learning in the form of stimulus and response, and these teachings often distort and generalize our perception of ourselves and the world in a way that may lead to mental disorders.

Whatever the model is that one applies, it doesn't actually change anything about the impact of the phenomena which Freud called the superego. The main intent of this study is to clarify its function, the consequences of it and how we can effectively deal with it from different perspectives. We will later see how hypnotherapy is concerned with this matter and how we can utilize it for work with the Inner Judge.

Development of Ego-Identity and Inner Judge

Let's start with the question of what the ego is beyond the Freudian concept. The exact translation of the

German word “Über-Ich”, which in English has been translated as superego, would be super-I or above-I. The German word “Ich” (“I or me”) is the same as the notion of ego, not only used by Freudians, as well as when we say “I”, which clearly demonstrates the similarity of both concepts. When we say I or me when talking about ourselves it is usually as who we learned to experience ourselves to be. It is our personality that has been developed by multiple identifications.

A baby does not have self-awareness, an actual idea of being a self in the way we have as adults. The baby just is; it is pure being. Parts of its body such as a hand are sometimes experienced as being dissociated from itself in the same way as the baby doesn’t clearly separate everything around from itself. There is no actual discrimination between the mother and itself as separate identities. But in the course of time a child learns to make these discriminations. It starts to identify itself with its body, which is one of the first self-images that it develops; others soon follow. This identification process is actually necessary to function in the world.

In his book *The Holographic Universe* (1991, p. 247/248) Michael Talbot cites studies from Whitton with people who were hypnotically regressed to what he called a between life state:

“...they (the patients in that state) said they didn’t even have a body unless they were thinking. One man described it by saying that if he stopped thinking he was merely a cloud in an endless cloud, undifferentiated, he observes. But as soon as he started to think, he became himself.”

People with near-death-experiences often give similar accounts, for example, that they were simply them-

selves, "a cloud of colors," "a mist," "an energy pattern" and other similar comments. These people often can and do imagine having a kind of body with definite forms and shapes in which they experience themselves to some degree in the same way they were on earth. This is, of course, only their imagination, because they are in fact out of their bodies, but it helps them to achieve a sense of identity, something which a newborn child must develop each time in a new way, because we usually forget about earlier existences and identifications.

Ortwin Meiss, head of the Milton Erickson Institute in Hamburg, Germany (Seminar script), designates identity as being one of the deepest trances in which we are settled, and he is right. In whatever way we identify ourselves, this does not reflect the whole picture of who we truly are.

There are various aspects on which identities are built up. There are all of our experiences from childhood until the present, there are identifications with others (first of all our parents and other psychological parents, as well as idols and *heroes*), there are various roles, some of which we are born into (child, brother, sister etc.), others we may later choose or be pushed into, such as having a certain profession, being a mother, a father, or doing this or that kind of sports or activity etc. And there are others again which arise from attributes we have received from others, again primarily from our early relationships such as "you are smart/dumb or this or that." All these aspects are usually interwoven and interconnected and influence each other. Although identity formation is an ongoing process throughout our life, the things which were implanted in

our early years tend to persist and dominate to a large degree if we don't work to counteract them.

William James (1890, page 291 ff.) discriminates between the empirical self or ego and what he calls pure ego. According to his definition the empirical self is "... all that he (a person)³ is tempted to call by the name of me." James concludes that it is not always easy to discriminate exactly between me and mine, my body, my foot etc. This is the consequence of identifying with something outside of ourselves, or rather with all those things that don't truly belong to us. This kind of self, formed by identification, is even more clearly a false self in the sense that it is not our true being if we adhere to James' further description:

"In its widest possible sense, however, a man's Self is the sum total of all that he CAN call his, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands and horses, and yacht and bank-account."

This is a very obvious definition of the illusionary self as it is usually formed by people's self-image.

As adults we have learned to take on many identifications and derive multiple self-images formed by our experience: "I have this body, I am this tall or that small, I have this profession, these ideas and beliefs, I am the one who practices this sport and has these interests, I am the one with these emotions and peculiarities, a mother, a father, a spouse, I am married or single," and so on. That is, what we usually think is us when we talk

³ Note by the author of this study.

about ourselves and say "I" or "me". But this "me" is not our true natural being, it is the ego, the personality which has been formed around our true being in order to be able to function in the world. One can consider it as the identifying as well as the alienating side of the self. The ego is the total of all the mental elements through which – similar to the physical level of our bodies – we achieve substance and identity on a mental level.

In the development of these identification structures the superego, our inner critic, plays the most important role.

As has been outlined above, the Inner Judge consists of all our beliefs, mental attitudes, judgments, ideals, prejudices and emotional pre-dispositions.

How did these things develop? As we have seen, the basis for the Inner Judge was created in our childhood when our parents and other people who were important to us expected us to behave in a certain way. They often enforced their will and perception of events with various forms of punishment. As the child is dependent on the parents to ensure that all its needs are met in order to survive, it learns to obey and fulfill their demands. To obey to one degree or the other is the only way to obtain the love and protection that the child wants and needs. Any rebellion against the parent's demands and rules are usually also threatened by punishment and will finally lead the child to give up or develop specific strategies to cope with such conflicts of interest. In any case, the child has the desire to be acknowledged, loved and protected by its parents, and thus strives to adapt to their standards and requirements. It does everything to maintain their love and

avoid disapproval even though it may rebel against their authority to different degrees.

The development of an Inner Judge is inevitable and also necessary when we are children. Small children are egocentric in the sense that, whatever happens, they think it was caused by them, as well as egoistic in that they only think and care about their own needs. This is quite natural and serves as a survival strategy. The small child's first and only driving force is to have its needs and drives fulfilled. Being loved, being cared for, being comforted, being nourished etc. A further drive is curiosity about experiencing the world. Actually there are many limitations in the fulfillment of these drives, needs and desires.

Parents also have to take care of other affairs; they have their own desires, needs and limits, which sometimes are in conflict with those of the child. There are also important things a child has to learn in order to survive and to become a member of the larger part of the world, for example the extended family, society, and culture into which he or she has been born. He has to learn about various dangers and has to learn a multitude of rules that have been established in his culture in order to make cohabitation with others easier and more comfortable. This is regardless of the fact that there might also be structures of power or traditions that do not always serve the actual situation or purpose.

But the young child has no insight into these things, no understanding of the limits that are demanded. He follows his natural impulse to fulfill his needs, "Me first, not the little newborn. I want my food now, not when mother is ready. This poo poo is really interesting, let's see how it feels and tastes. The street is so thrilling, let's see what's on the other side, regardless of

the danger of moving traffic. That pot on the oven, let's reach for it and see what's in it and what we can do with it, regardless of whether it contains hot water which can scald us."

We know many other examples where one needs to limit the child's interests and desires. And a young child will often not listen to you if you try to speak to it in a reasonable and calm voice. Most of the time it will need more convincing measures such as a loud and urgent tone of voice. "Don't do that! Wait and be patient! Stop, stop it instantly!" and so on. And often parents are actually in panic and react even more threateningly towards the child. As a result the child inevitably gets the impression: *I'm not okay*. In similar ways the child receives many messages in the course of time of what he is expected to do and how to behave himself. This includes all those things that actually have nothing to do with the child, but where parents' issues and peculiarities are either acted out on the child, or the child projects them onto himself because of his egocentricity. The child cannot discriminate that the mother's bad mood does not have anything to do with him. In many ways parents are often very adept at blaming children and causing them to feel guilty about their own frustrations, although the matter has nothing to do with the child. Children incorporate the standards of their parents more and more as well as those of other authoritarian figures, of course. They learn to identify themselves with the messages of the parents and internalize their different values, beliefs, attitudes etc. Things become even worse for the child the more the parents' idiosyncrasies are of a neurotic character, which is to some degree the norm with most parents in today's world as

they are to a high degree estranged from nature and naturalness.

There are various reasons why we internalize our parents, which means making their values, beliefs, attitudes and so on our own. As previously mentioned it is first of all a defense mechanism to protect ourselves from the loss of their love and approval. This process is also known as introjection which is an unconscious identification with others as a defense mechanism (introjection of external patterns of behavior and standards). It is, as Perls, Hefferline & Goodman (1951) describe it in connection with (in concern of) gestalt therapy: *"The maintenance of an introjection prohibits full contact with both, self and others."*

Perls (1978) writes about introjection:

"Introjection is an unconscious defense mechanism (involving disapproval, denial, and repression) frequently used when there is a lack of full psychological contact between the child and the caretakers responsible for his or her psychological needs. The significant other is made part of the self (ego), and the conflict resulting from the lack of need fulfilment is internalized, so the conflict can seemingly be managed more easily."

Another aspect is that we adopt their beliefs, ideas, judgments, criticisms and other things because of love. We want to be at one with them and adjust ourselves to them because we love them.

We prefer to keep our parents and be attacked by them in many ways rather than exposing ourselves to the threat of being left alone. We align with our parents, believe them, and thus protect ourselves from the fear of losing them. In this way we are loyal to them, we

even become them in many ways and thus we can be sure to keep our parents because we carry them with us in a certain way all the time. Children will do anything to be with and stay connected to their parents and their family. They would rather take on the responsibility for things the parents do to them than to realize that they might have “bad”, i.e. neglectful, abusive or dysfunctional parents. To keep their “good” parents, children often develop figures of fantasy – good mother, good father – which provide them with their unfulfilled needs or which represent the negative, perhaps abusive, aspect of the parents. In this way the parents themselves can stay beloved, caring and valuable.

The integration of parental standards in the super-ego is a brilliant strategy. It is a strategy of survival and a defense mechanism at the same time and works in a distorted but effective way from a certain perspective. By integrating the parent’s standards, we always take them with us and are connected to them. We can even leave them and hate them in our conscious mind, while at the same time unconsciously remaining loyal and connected.

But as I said, standards of the Inner Judge are not only created by our parents, but also by other important persons in the child’s life. In point of fact any person can contribute to this process in as far as a remark or action that creates a standard catches us at a moment in which we are vulnerable or otherwise receptive. Such words or actions can have a deep impact, for example, in any emotionally intense and upset state. Any remark that is made during such a state can manifest itself within us as a standard of the Inner Judge.

As we grow up, the Judge incorporates even more standards according to our development, interests and

activities, while it always adapts these standards to the ones it has learned earlier. As we will see later on, the inner critic is extremely smart in utilizing and distorting any new idea, concept or teaching we are confronted with. It will either boycott it or incorporate it just to use it against us through the backdoor.

Values and beliefs as such are not necessarily part of the superego, but the reaction of the Inner Judge upon these is nearly inevitable. The Judge will not cope with any threat that could violate its values and beliefs, and it will observe the behavior of others, too, and judge them if they act against our/its values and beliefs in the same way as it attacks us. Any judgment about other people in a devaluating, disgusted or outraged way definitely is the activity of the Inner Judge.

Implications

Originally, the Inner Judge helped us to survive and to function in the world. But as we grow up, we get stuck in the past regarding this inner situation. It does not grow in an adequate way with us but keeps treating us as a child. Thus, our responses to the world are often not at all appropriate and useful but are those of frightened children who have built up many strategies to cope with the fear of punishment – to such a degree that the underlying fear, which was originally established as a response strategy, is completely unconscious. That means, that those strategies are, from a certain point of view, so perfect, that we are very often not at all aware of the underlying fear of our responses and actions. The responses of most people in conflicts and dis-

cussions are thus unconscious reactions of infantile patterns of behavior. These interactions are actually those of children that act through the conditioning imposed upon them by adult persons.

Berne explains this in form of his transactional analysis, where he discriminates between three ego-states: the Parent, the Adult and the Child.

The Inner Judge becomes an inner representative of our punishing parents. Thus we learn to avoid its disapproval and try to please it. Unfortunately, the Inner Judge is never completely satisfied. Thus we learn to appreciate in ourselves what our parents appreciated, and to disapprove of the things in us which they disapproved of. At the same time, the whole process becomes unconscious, the norms of the Inner Judge as well as all coping and suppressing strategies.

As parts of this unconscious material surface, the ego responds with anxiety, because it expects and fears to be confronted again with the same painful consequences that followed certain emotions, thoughts and their expression that resulted in negative reactions from the parents. Typical parental behaviors that cause the child to become frightened are rejection, punishment, criticism, repulsion and disgust, devaluation, mockery, ridicule and other similar behavior responses.

Originally we feared our parents' reactions towards our behavior. In the course of time we transferred that fear onto any similar situation, similar people or whatever works as a cue to activate the same anxiety responses. The fact that makes it even more insidious and effective is that it is now the Inner Judge we expect these frightening responses from. The relationship between the dreaded response of the parents (which can be equated with the parents themselves) and the child

has been transferred to the relationship between ego and Inner Judge.

Our response to the attacks of the Inner Judge is automatic and unconsciously associated with stimuli from the past. As a result, the ego activates any possible defense mechanism to unconsciously keep any emerging *material* which could displease the Inner Judge.

As adults we fundamentally don't need the Inner Judge any more. Almaas in *Work On The Superego* (1977, page 5) says:

"The ego does not need this inner coercive agency in the years of maturity, but continues to act as if it does. No longer dependent on the parents, the ego, now being the structured part of the soul, really needs only knowledge in adulthood; but it keeps behaving as though the superego's rules and suppression are still necessary for survival."

As adults we can know and realize what is appropriate in a certain context or not without this devaluating instance, the *coercive agency*. On the contrary, the Inner Judge often prevents us from evaluating things in a pertinent way, because it is not interested in truth and reality at all – it keeps holding on to old standards without re-evaluation. It wants to survive and it wants to be right. It thus continues to behave as if its rules and suppression were still necessary to ensure the person's survival. The Inner Judge as it persists in our adult life is not at all able to act in a way to ensure our survival, but is a distortion of our natural power of self-preservation perverted into a destructive aggression against ourselves. As a result, we project the standards of the Inner Judge onto others and think we will be judged by them, which is often not the case.

So again, although its development was once necessary and inevitable when we were children in order to survive and develop our personality, the Inner Judge is at the same time the most obstructive force in human development, resourcefulness and natural aliveness. The moral instance of the superego can become an extremely bothersome pest which controls, criticizes and questions all our desires, all of our whole behavior and behaves like a merciless judge. And this judge is, in fact, merciless. It isn't interested in right or wrong in an objective manner but in enforcing its standards. It does that because it still thinks it is necessary for us in order to survive. This has evil consequences for our self-comprehension, our aliveness and naturalness. What was once part of a necessary and inevitable human development when we were children is no longer needed for the mature person. It works as a repressive instrument that screws up and distorts all our perceptions, and thus separates us from our true faculties and our natural being.

In our usual, everyday consciousness our experience and perception is far removed from our true possibilities, which would include being completely aware and totally alive, able to perceive each situation as it really is, without being distorted by judgments, prejudices and beliefs. Our usual perception is full of opinions, emotional affections, beliefs, ideals etc. These prevent us from perceiving life as it actually is. From this point of view, the Inner Judge is an important structure of our personality which prevents us from experiencing life as it really is, because any experience undergoes its filtering and sentencing. It makes us feel guilty, deficient, bad, stupid or unworthy. Dogmatism, as well as all kinds of psychological disorders, are often the result

of the harsh directives of the Inner Judge, which does not flinch from threatening with conflicting demands. But, as threatening as the Inner Judge may sometimes seem to us, to the extent that we are aware of it at all, it is, in fact, nothing but a toothless wild animal that cannot actually do us any harm if we become conscious of its true nature. Or, to present this metaphor even more precisely: *The Inner Judge threatens us with a wild frightening beast that is assumed to be in the cellar of our house, but that in fact doesn't exist at all* (Florentin Krause, Ridhwan School seminar, summer 2004). And the Inner Judge develops together with us; it becomes as smart as we are (because it is from a certain perspective us) and when we are adult, it will incorporate any new idea or goal into the old standards which remain fundamental.

When we grow up we can only access our innate abilities with complete inner peace and freedom if we learn to disengage from the Inner Judge. This is what could be considered true maturity.

Psychological and Therapeutic Approaches that Deal with the Inner Judge and the Superego

Approaches that Have a Concept of the Inner Judge

Psychoanalysis (Freud)

As I have outlined above, Freud created the notion of superego and discriminated between three inner instances in his structural model: the ego, the superego and the id. Since Freud considered the superego to be a normal and necessary part of us that ensured that humans would act according to moral standards and would control the insatiable drives of the id, there was, of course, no necessity of treating it as something objectionable. Thus, according to my knowledge, we do not find any specific method to deal with the superego. If someone suffered from the especially harsh demands of the superego, this would also show in other issues which psychoanalytic approaches would treat in their usual ways (which I won't outline here). Psychoanalysis mainly relates to repressed experiences from childhood that the child was not able to cope with because it was too painful and threatening. It aims to bring unconscious repressed material to the consciousness and thus make it possible to process it and enable psychological healing.

Transactional Analysis (Berne)

Eric Berne (Harris 1973) is the founder of transactional analysis, a theory and psychotherapeutic approach developed from psychoanalysis. Berne's concept of the three ego-states is derived from Freud's structural model of ego, id and superego. His focus, though, is more orientated on social-transactional operations rather than on individual development which is the focus of psychoanalysis.

As I mentioned, Eric Berne discriminates between three inner *persons* that exist in humans which he calls ego-states: the Parent, the Adult, and the Child, though they do not directly correspond to the superego, ego and id of the structural model. Nevertheless, what Berne describes as Parent is exactly the same concept as when we talk here in this study about the superego/Inner Judge. Harris (1973, page 42) writes:

"In the Parent are recorded all the admonitions and rules and laws that the child heard from his parents and saw in their living. They range all the way from the earliest parental communications, interpreted nonverbally through tone of voice, facial expression, cuddling, or non-cuddling, to the more elaborate verbal rules and regulations espoused by the parents as the little person became able to understand words. In this set of recordings are the thousands of "no's" directed at the toddler, the repeated "don'ts" that bombarded him, the looks of pain and horror in mother's face when his clumsiness brought shame on the family in the form of Aunt Ethel's broken antique vase."

The Child consists of the child's record of inner experiences as responses to external experiences. Accord-

ing to Harris (1973), helplessness is the feeling in early childhood that dominates all other feelings. This again would inevitably lead to the attitude of "I am not okay. - It is my fault. - Did it again. - It will be like this forever. - This will never end." All these thoughts are typical statements of the Inner Judge in our context. That means that the inner critic is also present in parts of the Child according to Berne. The Child is the emotional response to the superego.

Any situation in later life that is similar to early events where feelings of helplessness were created, will work as a cue to trigger these old feelings again, and the adult enters the state of the Child. This is the purpose of the superego, to put us into this trap again, to make us feel small, helpless, insufficient and threatened by its criticism. The Inner Judge pulls us back into childhood, gets us to be dominated by the Child which is always completely inadequate in our adult life.

The Adult, finally, is the adult part within us, the part of us which has learned to assess and look at things in an adult manner. It is only in this state that a person can actively make decisions and respond without being caught in childish reactions. To do so, it must first recognize the demands of the Parent and the responses of the Child within the person itself, as well as of persons it is interacting with. As any one person is usually interacting in one of the three ego-states, communication can often be very difficult. Most of the time, we are not aware of what is going on and which part of us has the reins in its hands. Berne's and Harris' approach is to make people aware of these interactions and responses by analyzing the transaction that is occurring and thus learn to find a way back to the adult state within the Adult.

Gestalt Therapy (Perls)

In gestalt therapy, Fritz Perls discriminates between *Topdog* and *Underdog*. The notion of *Topdog* was created by the Norwegian political scientist Johan Galtung, and refers to those who were ruled during feudalism. It is a notion derived from canine and wolf structures and hierarchies in nature. It is an allusion to the leading animal of the pack, which is often called *Alpha-Animal* in behaviorism. The *Underdogs* thus are those who stand underneath the *Topdog* in a hierarchy.

The *Topdog* in gestalt therapy, again, consists of that part of our personality which represents the punishing and threatening parents, the Inner Judge. The *Topdog* tyrannically demands that his standards be accepted. The *Topdog* demands "you should", "you must", "don't do", "beware!" and similar things. - The *Underdog* is excusing and discussing and/or agreeing and feeling small and unworthy.

Gestalt therapy is extremely rich in therapeutic methods and can be largely divided into two larger categories: those which predominantly aim to support awareness and those who predominantly aim to support responsibility. One of the most famous techniques is the work with the empty chair. With this chair we can create a dialog between *Topdog* and *Underdog* and introduce other persons or personality parts that may be helpful in becoming aware of the process between *Topdog* and *Underdog* - or, in our terms, what takes place between Inner Judge and childlike reactions.

Ridhwan School/Diamond Approach (Almaas)

This is not a therapeutic approach but a spiritual path originated by A. H. Almaas, a present day psychologist and spiritual leader who integrates traditional spiritual teachings with findings of modern psychology. It is a path to re-discover and integrate our true nature, our essential being beyond all the veils of personality in the midst of our daily life. It belongs to the particularities of the Diamond Approach that it definitely acknowledges the uniqueness of the individual, that it absolutely refrains from any judgmental attitude, and is concerned with the realization of the very personal aspects of spiritual reality and growth.

From depth psychology Almaas integrated the concept and notion of the superego as one of the most important impediments towards spiritual realization (e. g.: *Work On The Superego*, 1977). Recognition and awareness about the Inner Judge are combined with methods and exercises to disengage from it and to liberate oneself from it.

The teachings of Almaas with regard to the superego are fundamental for this study. One of the basic books that deal with this topic is *Soul Without Shame* from Byron Brown (1999), teacher of the Diamond Approach.

Other Approaches that Deal with Aspects of the Inner Judge and the Superego without Having an Actual Concept about it

Many other approaches deal to some degree with aspects of the Inner Judge without having a definite concept about it. There is, in fact, no therapy where we do not find at least some aspects. Most often addressed are negative inner dialogs and guilt feelings, as well as all aspects of positive/negative thinking.

When we have a closer look at the Inner Judge and other concepts that deal with it or with aspects of it, we can see that all the Judge's standards are eventually different kinds of belief patterns, or that there are certain underlying beliefs. All values, all moral "shoulds" and "musts", "do" and "don'ts" fundamentally result in a certain belief of how things are or should be. One could thus come to the conclusion that the Inner Judge and the superego are just belief patterns and that there is therefore no need for differentiation. But this is not the case. The Inner Judge is like a vessel that contains water, but the vessel is not equal to the total of all the water molecules. If you take all the water out of the container – the container is still there. It will now be filled with air in exactly the same shape as the water had before. With the next rain new water will pour in and also take the exact shape in the form that the container dictates. In a similar way, the Inner Judge persists, no matter how many beliefs and standards we might achieve in removing. Its fundamental existence and its very standards will stay completely untouched by all our entire endeavors to change. Therefore, the metaphor of a judge is

so applicable, and it is a Judge who always accompanies us and it only dies when we do.

Cognitive Behavioral Therapy

Cognitive- as well as cognitive behavioral therapy (Albert Ellis, B. A. Beck, Donald Meichenbaum and others) aim to change thought patterns and expectations that produce and support disorders (e. g. depression) into thinking that is more conducive to changing behavior. This is very similar to Positive Thinking, but emphasizes the cognitive aspect, the recognition of how we think and how that influences our feeling and behavior. When we have a closer look into what it is dealing with we can find definite parallels to the concept of the Inner Judge. But behaviorism explicitly distances itself from depth psychology and Freudian concepts. Instead of that, achieving change of behavior by cognition is the underlying principle of cognitive behaviorism.

Ellis' rational emotive therapy (RET), in particular, deals to a great extent with self judgments as well as self perception and the perception of others. This means very much the activity of the Inner Judge within the concept of this study. The methods of Bourne in his book, *The Anxiety and Phobia Workbook* (2000) follow, to a high degree, this approach, including the so called Socratic dialog which is typical of Ellis' method. We will discuss this in more detail in the discussion chapter.

Ellis is well known for his development of the *A-B-C Model* of emotions, which explains the way a certain incident (A) causes specific thoughts (B), which again

causes specific emotions (C). The phenomena that occur at B, the specific thoughts, are very much about the Inner Judge who responds to the incident and causes us to have specific feelings which are usually not as convenient as we would like them to be.

Cognitive behavioral therapies are excellent in exploring ways of thinking, but sometimes seem to me too one-dimensional. Human beings quickly seem to be reduced to computer-like beings that one can easily program and deprogram. In this regard it is very similar to tendencies in NLP which is, in fact, very much orientated on behaviorism. Although this is, to a certain degree, absolutely true, and we should not devalue the findings, it is not the complete truth. Besides that, such an attitude does not really meet my perception of humans and the world; they lack the fantasy that is so important in the hypnotherapeutic approach. Behaviorism does not have a concept of an Inner Judge. That doesn't matter because it, nevertheless, understands to a great extent how the forces work which are represented by that concept.

Positive Thinking

Positive Thinking can be traced back to figures such as Dale Carnegie, Napoleon Hill, Joseph Murphey and Emile Coué, followed by persons such as Tom Peters, Anthony Robbins and many others. A whole New Age generation is as fascinated by the derived concepts and ideas as are businessmen and politicians.

There is nothing wrong with positive thinking but there are so many misunderstandings and it often ends up in misconceptions and feelings of having unlimited power (cf. chapter *Misunderstandings and Myths of Therapy, Changework and Hypnotherapy*). This is, in my opinion, a great illusion. But there are a lot of people who take advantage of this tendency and need, sometimes out of ignorance but sometimes just for their own ego purposes.

With regard to implications of the Inner Judge, Positive Thinking often provides easy solutions, sometimes enveloped in various methods and techniques. Of course, they are not called the Inner Judge or superego but phrases such as negative self talk and negative expectations are used: Just think positively instead of negatively; make positive pictures and see your life with all the wealth and success that you wish to have.

We cannot deny that things are/would be easier for us if we have/had a positive, optimistic attitude. We all know the example of the glass of wine the optimist regards as being half-filled but the pessimist sees it as being half-empty. In my opinion, it is less a question of actually thinking positively but holding and gaining a fundamental positive attitude towards life. That has much to do with trust and confidence and does not at all mean that the glass will fill up when it is empty just because I have positive thoughts that it will. Someone who wants to see the sunrise can think as positively as he wants and be highly motivated but if he is looking in the wrong direction he will not see a thing. Holding a positive attitude means to also accept that a given glass is now empty and to think about what one can do to get it filled and then be ready to do what's required.

And what does that actually mean, positive? As it is used in connection with Positive Thinking it is a contradiction between positive and negative in the sense of good and bad – a mere mundane evaluation out of ego-consciousness and ego-striving, which hasn't anything to do with the absolute truth of our true nature and the universe. Let's take the following tale as an example, a tale of a Chinese farmer whose horse ran away.

The neighbors came and expressed their sorrow about the misfortune, but the farmer only said "May be." The next day the horse came back with six wild horses. The neighbors came and praised his fortune, but the farmer only said: "May be." As it happens in life, some while later the farmer's son was injured by one of the wild horses and broke his leg. The neighbors lamented regretfully: "What a pity, what a misfortune." But the farmer again answered: "May be." He was right, because just a few days after that officers of the emperor's army came to draft all the young man of the village – with the exception of the farmer's son.

But we still do not know if that actually was fortunate or not. We never know all the consequences that an action can have.

Illness can, in fact, have very important impacts on changes that are more essential than the illness. Very often the greatest conflicts and obstacles in our life open the most important doors for profound realizations and changes. But we have the tendency to think these entire obstacles away with the illusion that we could know, out of our usual ego consciousness, what is best for us and others. But considerations formed from our veiled

personality are far removed from true realization of being.

Self-fulfilling prophecies also belong to this section. The concept of the self-fulfilling prophecy means that we tend to create our world of experience by the way we think and expect things to be. As an example, if you are convinced that you will fail with a certain thing, the likeliness that you will actually fail becomes more likely than if you believed in success. Enthusiastic people like to cite Henry Ford in this matter but they often remain too superficial in my opinion: *"If you believe you can do it or if you believe you can't, you are right."*

As true as Ford's words are to some degree, they are often interpreted too simplistically because they are also not true in many cases. Just think of how often you thought you could not do something and then realized that you could? How often did you think you could do something and then made the experience that you weren't able to do it after all? And how often did you think things were difficult and then they revealed that they were not? - I did, and I often do, and I daily meet people who do, a fact which puts Ford's words into perspective.

On the one hand, any negative expectation blockades our energy and gives the unconscious mind a constant and repeated negative focus. This influences our behavior, which causes the false belief to come true. In the same way, the opposite is also true: If you trust and believe in success, your energy increases, the unconscious mind gets input for success and you are even more able and willing to do whatever is needed.

Another aspect is that we as human beings are perfectly equipped with the ability to distort reality. Distor-

tions, as we know in hypnotherapy, are a quite useful thing in cases where we use them in a creative way to serve our growth, freedom and flexibility, and we often utilize them with our clients. But at the same time, people may distort their experiences according to their negative beliefs and expectations. Nothing can be more painful than to realize that our expectations and beliefs are not being fulfilled, or that we were wrong in our beliefs. So people do everything that is possible to avoid such painful experiences and our unconscious mind has learned to be very good at supporting us in avoiding pain. This may lead us to distort things to the extent that we are not able to see the obvious reality and truth. Certain personalities are more prone to these distortions than others, which is very nicely demonstrated when we study the Enneagram. This presents us with nine different types of personalities, which of course can have diverse variations and manifestations, the one more or less merging with the other. Sandra Maitri (2001) is one of the few people who specifically incorporates spiritual dimensions of the Enneagram, and so does Almaas with *Facets Of Unity* (2000).

When we consider everything that has been outlined above, a self-fulfilling prophecy can either actually produce the results we have supposed, or it can distort our perception to such a degree that we are convinced that the prophecy was fulfilled, even though, in fact, it didn't come about.

Autogenic Training

Autogenic Training was developed as a relaxation method by the German psychiatrist Johannes Schultz in the early 20th century. It mainly aims to influence the

autonomic nervous system by telling oneself things that one wants to happen: By suggestions such as, "My right arm is very heavy" or "My right arm is comfortably warm" the organism is influenced to actually produce the desired warmth and heaviness which, with practice, can be extended over the whole body. The method includes suggestions of relaxation ("I am completely relaxed"), as well as those that cause breathing to become deeper and more regularly. They allow the heart to beat more regularly and strongly, produce warmth in the solar plexus area and give you a comfortable cool forehead.

This is definitely an auto-hypnotic process, and as hypnotherapists we know that these suggestions are the more successful the better the person, consciously or unconsciously, activates imagery that is in accordance with the suggestions.

On more advanced levels of autogenic training one aims to solve problems, accomplish changes, and achieve goals with imagery as well as suggestions. With the help of these suggestions one can also focus on negative belief patterns, for example, by giving oneself the suggestion, "Self-confidently I stand for my rights." This is a classical direct suggestion and if someone chooses a suggestion like this it indicates that, in fact, the Inner Judge has been at work giving the person beliefs about himself that he has no confidence, that he has no rights, that he is not able to stand up for his rights or similar things. We will discuss later on how effective this response is in dealing with the Inner Judge.

Neuro-Linguistic Programming (NLP)

NLP was founded by Richard Bandler and John Grinder in the early 1970's. They investigated three of the most successful psychotherapists of that time, Fritz Perls, Virginia Satir and Milton Erickson and compiled their findings into what they called Neuro-Linguistic Programming. In the meantime NLP has been further developed and has brought forth teachers of the second and third generation. It consists of a great variety of methods which can be highly effective in therapy and changework. – Most of them were derived and elaborated on from other elements of therapeutic approaches and methods. Like humanistic psychology and Ericksonian approaches, NLP presupposes that every person has everything he or she needs to solve their problem and achieve desired changes. To cite Robert Dilts, one of the most acknowledged NLP trainers and one of its earliest practitioners from the early days at the beginning of Bandler's and Grinder's research (from his homepage nlp.com):

“NLP stands for Neuro-Linguistic Programming, a name that encompasses the three most influential components involved in producing human experience: neurology, language and programming. The neurological system regulates how our bodies function, language determines how we interface and communicate with other people and our programming determines the kinds of models of the world we create. Neuro-Linguistic Programming describes the fundamental dynamics between mind (neuro) and language (linguistic) and how their interplay effects our body and behavior (programming).

NLP is a pragmatic school of thought – an 'epistemology' – that addresses the many levels involved in being human. NLP is a multi-dimensional process that involves the development of behavioral competence and flexibility, but also involves strategic thinking and an understanding of the mental and cognitive processes behind behavior. NLP provides tools and skills for the development of states of individual excellence, but it also establishes a system of empowering beliefs and presuppositions about what human beings are, what communication is and what the process of change is all about. At another level, NLP is about self-discovery, exploring identity and mission. It also provides a framework for understanding and relating to the 'spiritual' part of human experience that reaches beyond us as individuals to our family, community and global systems. NLP is not only about competence and excellence, it is about wisdom and vision."

NLP is very sophisticated in analyzing inner processes and interactions and to fractionize them into their essential elements – modalities and sub-modalities – which can then be utilized to achieve change. NLP is very much oriented on behaviorism and there is a certain tendency to look at people in a very mechanistic way. It is not by chance that the founders of NLP called it Neuro-Linguistic Programming, and although it spans a variety of trends and facets, there are still many followers who treat human beings as if they were living computers which they can program to suit their desired goals.

As to facets of the Inner Judge in NLP, of course, one quickly found that there are inner voices, dialogs and belief patterns that prevent people from achieving their goals, and developed methods to deal with them.

Robert Dilts (2001, 2002) is one of the people who is especially engaged in changing beliefs and implications of beliefs regarding health and change. Fundamental methods taught by him are to convert sub-modalities of negative beliefs into those of resourceful beliefs, *Re-Imprinting* and *Parts Integration*.

One of the methods developed by NLP that I particularly value is *Core Transformation* (Connirae and Tamara Andreas, 1994), which can be used to transform parts of our Inner Judge, though the authors do not use this term. It is a kind of *Re-framing* process where one asks for the positive intent of a certain "problem part" which is the "part" within us that causes the problem. The answers are chunked up into higher and higher levels by repeatedly asking what the intent is for this, and for that and for this, until one reaches a state of *Beingness*, a kind of inner absolute peace that no longer depends on anything else. In other words, I would say this is a state of realization of aspects of one's true nature. In my opinion, it is certainly a method that takes into consideration spiritual aspects and the essential being of humans.

As to tendencies in NLP, Woodsmall (1995) writes in the article *The Prisoners' Dilemma* where he criticizes some attitudes within certain streams of NLP:

"The problem is that what is "desired" is not always "desirable". People desire all manner of things many of which are negative both for themselves and for other people. NLP not only ignores the existence of the id but also of the ego and superego. When a person comes to therapy what they usually desire is what the ego wants. NLP thus becomes a process of ego gratification... The problem is that what the ego desires is

often not good either for the individual nor society... NLP all too often becomes a tool in the service of the ego getting what it desires. This has led to much therapy which is satisfying to the ego but ultimately in the worst interest of the individual and humanity."

In my opinion NLP doesn't have an actual concept, a "map" about spirituality and true nature, the deep essence of human beings. That does not, of course, mean that there are no spiritual people in the NLP community. On the contrary. It simply says that a specifically defined concept for it doesn't exist. Although methods of NLP sometimes guide clients to experience states of true essential being, one often has difficulties understanding why this feeling doesn't last for a longer time and vanishes again soon thereafter. There is also no specific concept about anything such as inner rejection as is the case with the Inner Judge.

Time Line Therapy

Time Line Therapy was developed by Tad James and Wyatt Woodsmall, (first published 1981) in the book *Time Line Therapy and the Basis of Personality*. The fundamental approach is to elicit the way a person organizes his time and the way he stores memories, and perceive the line which past, present and future build up. Change and healing is achieved by floating up above the *Time Line* and going back into the past to the first event, the root cause that created the issue, and resolving the problem right there. The main fundamental issues Time Line Therapy aims at counteracting are negative emotions and limiting decisions, which includes limiting beliefs, which again are standards of the Inner Judge. According to James such negative points can easily and with lasting success be eliminated with this method.

This presupposes a very one dimensional causation of an issue, a very straight cause-and-effect relationship, which I question actually does justice to how issues are created. It is a classic behavioral approach. For the effectiveness of the method, however, the truth about the origin of a problem is less important, because the whole method of Time Line Therapy is highly dependent on its pre-suppositional structure which James repeatedly stresses. That means, according to this approach, that if the unconscious mind accepts the presuppositions, it will cause the problem to disappear (at least this is the idea and his experience according to James). As James is an experienced NLP trainer, it is quite understandable that many elements of NLP are integrated into this

method, including the whole *Phobia Model* which is brought up upon the *Time Line*.

James and Woodsmall explain in their book that with NLP techniques one can achieve important short-time changes of behavior, but the problem remains of being able to achieve long lasting changes. In honest discussions we also often hear this from other NLP facilitators. In one of his audio tapes (1992b) James also talks about the experience that NLP techniques often achieve only temporary changes. He assumes this is probably the case because the client's past is not consistent with the intervention so that the history is not consistent with the outcome. According to James, this problem can be overcome by Time Line Therapy because it changes the client's past and brings it into alignment with future goals. But we should consider that, of course, we cannot really change the past. What can be changed, however, are the attitudes, feelings, and habitual reactions that are attached to the memories of these past events. It is a *re-programming* of these that can be effected, not an actual change in the past itself.

As enthusiastic as the Time Line Therapy devotees may be, and as attractive as the idea might be that one has finally discovered the philosophers' stone, when one reads the book or listens to James's tapes (including *The Secret of Creating Your Future*), this, of course, proves not to be the case. There isn't any panacea in healing, and Time Line Therapy is only one method among many. But it can be a very effective tool.

Hans-Peter Zimmermann (2001) accounts for the limits of Time Line Therapy as follows:

"...As I met people later though who had been trained as Master Time Line Therapy practitioners by Tad James but still were full of blockages, I knew there was still something missing: With James' method one does not deal with the content of experiences, but only with the structure. This is typical for a large part of NLP circles, which preferably tend to adopt approaches of the behaviorist school.

*This may work without problems in some cases; with deeper level issues that only seems to work as a smart mechanism of repression."*⁴

Zimmerman's approach is to combine Time Line Therapy with methods of depth psychology, regression therapy and psychodrama, but here too, in my opinion, is trapped to proclaim quick-fix solutions.

However one looks at it Time Line Therapy can be a wonderful approach which offers many possibilities using the *Time Line* as a very effective metaphor.

Hypnotherapy

Hypnotherapy also does not have any concrete concept of the Inner Judge/superego, but as in any therapy we constantly have to deal with it because it forms and influences our personality. Because many issues clients come up with are caused, supported and/or aggravated by judgmental standards, values and beliefs, we regularly deal with the Inner Judge without desig-

⁴ Translated from the German.

nating it as such. When looking through hypnotherapeutic literature you will rarely find discussions and comments about any aspects of the superego. This may be due to the fact that it is a notion that was created by Sigmund Freud and is mainly used in depth psychology. As in the cases of the other reviewed approaches, hypnotherapy addresses the problem of negative attitudes, negative and limiting beliefs or restricting values.

Similar to methods of Positive Thinking, traditional directive methods of hypnotherapy in particular often try to cover over or transform negative and restricting standards by installing positive ones. People are talked into believing something, with all the drawbacks which this entails.

When we look at Erickson's methods, we can see that he is a master in utilizing the superego-standards, consciously or unconsciously. For example, he often says to his students: *"And I sent the parents (mother, father) out of the room and spoke alone with the child."* This can be understood as sending away the Inner Judge of the child, their superego, and it is the same indirect message that he presents to the listeners of his teaching tales: Put aside your usual standards, send your inner parents out of the room and be ready to access completely new perspectives which may allow you to gain the kind of freedom and flexibility you are striving for.

On the other hand, Erickson also utilizes the Inner Judge for his purposes. Whatever can help the client to change and achieve his goal is fully utilized. If a certain standard, value, belief or whatever can be utilized to free the person from pain - fine. If an alcoholic can be helped to bring his damaging abuse to a stop by appealing to, and directing the fierce nature of his superego -

also fine, so far. And as we know, Erickson had a brilliant intuition as well as experience and the power of observation. This helped him to make sure that the superego's negative tendencies were kept in check to the degree that was most profitable for the patient.

It seems to me that Erickson, as well as Freud, fundamentally consider the superego a necessary and useful part of the human personality. Sidney Rosen cites in his book *My Voice Will Go With You* (1982) the story of Erickson with his daughter Kristi, which, according to Rosen, is an example of how Erickson describes the development of conscience and superego⁵:

“Erickson could have stopped after Kristi had “given in” but he continued until she was able to say: ‘I want’. She had transformed the ‘must’ into ‘want’. She had incorporated the socially desirable behavior.”

Yes, indeed, she had totally incorporated a socially desirable standard. She no longer doubts whether this really is her standard and will – she knows that she wants it. That means a complete identification and resignation under the Inner Judge, which henceforth will always remind her of the bad consequences she had experienced that day when she dared to resist her father's will. And she will avoid repeating that experience as well. According to the approach of this study one could also say: She is, therefore, a respected member of our society, as long as she accepts her father's internalized standard as her own and as the absolute

⁵Translated from the German edition.

truth, and acts accordingly. This may be very convenient for society and other people who deal with her – especially her family, but she has dissociated herself from the connection with her soul and actual truth. If she were connected with her soul and her natural wisdom, she probably would also know what is appropriate and what not. But this would express actual freedom instead of subordination under the Inner Judge's standards.

As it is not the purpose of this work to re-interpret Erickson's methods regarding the superego/Inner Judge (which actually would be an interesting subject), I will not go into this point in greater detail, but instead I will present and discuss some helpful and useful hypnotherapeutic methods in later chapters.

III. How to Deal with the Inner Judge

Before I present methods of how to deal with the Inner Judge, it might be useful to have a closer look at some further aspects of the subject and take into consideration the different ways in which the Judge can occur. Standards of the Inner Judge, such as values and beliefs amongst others, work as filters to differentiate more important things from less important ones, and they give us an orientation in the world. Thus they can make our life easier in many ways. But at the same time, any value or belief restricts our flexibility and range of choice. Most people have resigned themselves to these restrictions rather thoroughly. They identify themselves with these standards and find them natural to such an extent that they find it bewildering when they encounter people who do not share the same values and the resulting restrictions. Most of the time these filters are experienced very naturally, especially as long as we spend our lives with people of similar cultural background and interests. As long as we essentially comply with the Judge and its standards, it usually will not bother us too much. This is the basis on which most people live with this inner critic.

Within such a shared context we may define peculiarities of a certain person as individual characteristics, in some cases even as a bit strange perhaps. The person is only considered ill, though, if the values and behavior become too restricted, invariant or start to come into severe conflict with each other. It is only at a certain point that he experiences his behavior as such a problem that he eventually shows up in therapy (or not). In

terms of hypnotherapy we could say: He is caught in a symptom-trance state.

As we have already seen, the Inner Judge covers all varieties of human life from the so-called normal person to the neurotically or psychotically diseased. It is always present, no matter if a person is aware of it to some degree or not, and it always constitutes important aspects of our mask or persona, as Carl Gustav Jung calls it. It is the personality which we think is us and with which we present ourselves in relation to others. It is manifest in any area of life where it attacks us. Byron Brown (1999) lists the areas body, job, relationships and inner work. Grochowiak and Haag (2004) split that off into many more sub-divisions, but fundamentally these four are the most important aspects that need to be mentioned though the Judge, regardless, will make use of whatever it can get a hold of.

Different Kinds of Judgments

We can discriminate between different kinds of judgments and beliefs, which may be looked at from different perspectives. First of all let us consider the following aspects.

1. Standards that tell the truth regarding content, and those that do not tell the truth in regard to that content.

The content of what the Inner Judge says may be true, or it may not be true. If the content of an inner voice could be delivered free of judgment without any devaluation and moral appraisal, but simply as a neutral statement of truth, it is not the Inner Judge. The Inner Judge always includes a judgment about what we or others do or think. He will either appreciate or disapprove of our behavior. The Judge may thus utilize something that is true with regard to content in order to evaluate, or more likely devalue our thoughts and behavior.

Let us describe an example: Maybe you had a lazy day and were not as effective as you and others expected you to be. In the evening, you start to feel bad about it, and as you listen inside yourself you become aware of an inner voice that says: "What a lazy guy you are!" And perhaps this will continue with other devaluating statements. The truth may be that you did not do what you were supposed to do, and the truth may further be that you did not feel like doing all the things that would have been necessary. From the point of view of truth there is nothing wrong with this, there is nothing right

about it. It is just what you did. Finish. But the Judge will bring in his evaluation: "This is not okay. How could you be so lazy? Decent people aren't lazy..."

In cases where the Inner Judge makes use of true content in his attacks, it is especially difficult to realize that he is indeed attacking. In other cases he may criticize us for things that are actually not true, even as to content. For instance he might blame you for being lazy, even though you had a hard working day, worked very effectively and even put in some hours of overtime. In such cases it is interesting and necessary to explore where this false, inappropriate attribution comes from and when and how it developed.

2. Standards that we seriously take as the truth and those that we actually know are not true, but somehow accept them nevertheless.

No matter if the content of an attack is true or not, we can either believe it or not. Typically, attacks of the Inner Judge became so ingrained within our personality that we usually believe them unless we have done relevant work that has helped us to become more aware of such mechanisms. There can also be some gradual differentiation in the degree of our belief in a statement that attacks us, even to the point that we basically know that an attacking statement is not true, but we nevertheless are not really able to disengage ourselves from the attack. Though we know that we have not been lazy, the Judge nevertheless gets to us and makes us feel bad.

3. Standards that are deeply ingrained and those that are superficially integrated

To consider this subject, let us have a look at beliefs. We all can experience that there are beliefs that we can change relatively easily, and those we cling desperately to, so to speak. As a child you probably believed in the Easter Bunny and Santa Claus if you grew up in the Christian Western World. At some point in your life you got to know the truth, and you started to accept this new knowledge. Today, there is no question in the mind of any adult that such figures as Easter Bunny or Santa Claus could possibly exist.

It might be a matter of general belief that a BMW is the best car that was ever built, but if you happen to have had some bad experiences with it, you might well change your belief and prefer another type of car. You may have believed that a certain job, a certain location or any certain thing was fascinating, beautiful or whatever, but when you really got to know them, you may have changed your point of view and thought about things quite differently, even changing from being a fiery advocate to a critic. There are countless examples like this where we easily change our beliefs about something after having made new experiences. Belief in these cases is a matter of knowledge enriched by experience.

In other cases all the experience in the world cannot help us to free ourselves from an ingrained belief, no matter how often and how convincing the experiences might be. These are deeply ingrained beliefs, which most likely were introjected and imprinted during early childhood. Usually these are beliefs that were either imprinted very early without being corrected at an appropriate stage, or especially those that were created during intense (especially negative) emotional states. The more intense our emotional feeling is during an experience, the deeper it usually will be ingrained and imprinted

within us. These are the beliefs that are not at all accessible by logic or intellectual considerations. Robert Dilts (2001, 2002) likes to tell a story about the patient who clung to the belief that he was a corpse, and that is very characteristic of such beliefs:

The psychiatrist desperately tries to convince him of being alive but no logical argument works. Finally he asks the patient if corpses can bleed. Of course not, is the answer, everybody knows that corpses don't bleed. The psychiatrist takes a scalpel and cuts the man in the finger and presses out some blood. But the response of the patient is not as expected, he answers: Damn, corpses do bleed!

4. Standards that have less impact on our life and those that have tremendous impact on our life (including mental and physical diseases).

There are also beliefs and standards that are in different ways deeply interwoven in our personality, there are standards of the Inner Judge that have less outstanding impact on our life and others that can have tremendous influence. On the one hand, there are the "usual" implications of any "normal" person, which can vary very much from individual to individual – some people seem to be more susceptible to the Inner Judge than others. "One should not eat standing." "Be kind to others." "People should love each other." "A BMW is a better car than a Mercedes." "Teachers are like this, policemen like that and workers like such and such", and so on. These are examples that may usually be rather harmless, but the "natural" grip and scourge of the Judge can gradually become more and more devious and grow into devastating and devaluating attacks that make things diffi-

cult for us. At some point the attacks may produce mental as well as physical complaints and diseases. We can find participation and causation of the inner critic in all kinds of human health and affliction. Let us quote an example: Some people are more concerned about tidiness and order than others. This need for more or less tidiness may fall within a natural range of individual preference, but it may also be due to different internalized standards. We all know people who are extremely tidy, even to the point that it permeates the whole personality in a form that actually affects the person negatively in all his social and personal endeavors. The person is overly perfectionist, rigid and stubborn with regard to tidiness and properness to the point that it actually hinders the completion of tasks. The "how" dominates the fulfillment to a degree that it is no longer feasible for completing the goal. This is a degree that we would call psychopathic, an anancastic psychopathy according to F60.5 ICD-10 (Dilling et al., 1999). In such a case any disruption of order or tidiness causes feelings of fear that the person is unaware of. And all this may be due to an overly critical Inner Judge. The tidiness can also grow in intensity within certain specific areas and manifest itself as a compulsion, a classical neurosis in the form of obsessive compulsive disorders (F42 ICD-10). The person may thus be compulsive regarding orderliness or neatness, and here, too, fear is a very important factor. The person cannot stop his compulsive ritualistic behavior because of fear, wondering if he has done everything properly. Within the concept of the Inner Judge we can explain this as a kind of distortion of an overly harsh and stubborn Judge.

Going one step further we finally come to psychosis, perhaps even persecution mania, whereby the client perceives any untidiness as targeted against him.

In psychosis the emotional and/or rational structures of a person are so disturbed that his behavior can no longer be comprehended, not being accessible to logical argument. These disorders are severe psychic ones with damages in perception, thinking and emotionality. Typical forms of endogen psychoses (excluding all forms of exogenous psychoses which are physical in origin) are various forms of schizophrenia, affective psychoses such as manic depression, endogenous depression and manic psychosis.

Last but not least, superego standards can cause somatic illness and diseases, and it almost always plays a role in their manifestation and continued existence.

Almaas (1977, page 5) writes:

“So the superego, which was erected to preserve and protect life, becomes a coercive agency that leads to death not only in the mental, emotional and spiritual sense; but sometimes also in the physical sense, as the case of psychosomatic illness and self-destructive behavior. In fact, psychosomatic illness is frequently nothing but physical destruction resulting from the aggression of the superego toward the self.”

It would be too simple to restrict the accrument of these mental and physical disorders to activities of the Judge, but very often it has at least contributed to the problem or aggravated the issue.

5. Standards that occur as “one” statements; those that occur as “you” statements; others that occur as “I” statements

This means using the third person, second person or first person – which shows different degrees of identification.

The Inner Judge expresses his statements in different verbal forms. He uses the term “one”, the term “you” and the term “I”.

We all are very familiar with statements and beliefs such as: “One must not be angry.” “One should be responsible.” “One has to be honest.” “One cannot overcome ones restrictions” and so on. In the same sense these beliefs may also be expressed with the word “you”, which in both cases expresses a generalization and fundamental truth nobody is excluded from. Since these things are thus true for everybody, nobody can or may escape. These forms of statements have a strong element of being fundamental rules we all have to definitely conform to.

The “you” form can be used not only in the same sense of “one”, but also in the sense of the Judge addressing his statement directly to us. In this case we don’t have a direct generalization as long as we take it as such, but the generalization is always latently present because of the implied ambiguity. When the Judge addresses us with “you”, it is comparatively easy to understand that there must be someone who says this and we can try to find out who that might be.

The “I” form, finally, is that voice with the strongest identification. We speak directly to ourselves. “I cannot learn languages.” “I am a weak person.” “I am not intelligent enough.” “I cannot leave my mother alone.” “I can’t help; I’m just like my father.” If we ask a person who talks like that, who it is who is saying these things, he will usually answer: “It’s me!”, being convinced that it is his actual knowledge and experience speaking. This

is rarely true, however, if we look at the matter more closely. When a person identifies himself with the Inner Judge to such an extent that it is represented by the “I” voice, it is especially difficult to defend oneself against the Judge and disengage from the statement. The person identifies totally with the statement and thus regards the judgment as especially true.

6. Statements that are conscious and those that are unconscious.

Judgments may be conscious as well as unconscious. While it is often difficult enough to deal with those that are conscious or which we can rather easily become conscious of, it is a greater challenge to reveal and properly deal with deeply unconscious beliefs and standards.

This is also true for judgments coming to us from outside, that is, if someone else judges us. We are rarely completely aware of the included judgments when persons talk to us because people have gotten very sophisticated at hiding their judgments and tend to insinuate them in an indirect way. This enables them to withdraw at any time, saying one should not be so sensitive and that they did not mean it like that.

To finish this section let us have a look at Edmund J. Bourne (2000), who describes the Inner Judge (negative self-talk) as “subpersonalities” and discriminates (based on Reid Wilson) between the following kinds that are especially prone to anxiety and anxiety disorders. Most of the time there is more than one kind at work; often all of them are active.

1. The **worrier** who promotes anxiety by creating worst-case scenarios, fantasies of disaster and catastrophes.
2. The **critic** who aims at low self-esteem. He criticizes anything one does or thinks and gives us the feeling of being incapable and worthless.
3. The **victim** who promotes depression, helplessness and hopelessness. "You will never get it, never achieve, see how weak you are." etc.; voices that try to keep a person feeling like a victim and to get stuck on that.
4. The **perfectionist** who is never satisfied with what a person achieves. Something always has to be improved. He finds the slightest imperfection and blames a person for that.

Methods and Steps for Successful Disengagement from the Inner Judge

There can be no doubt how important our way of thinking is in our life; that positive thoughts and expectations will make things easier than negative ones. Thus, of course, it is much better to refrain from negative self-talk and change mistaken beliefs. Bandler and Grinder (1975, page 133) in this connection write that somewhere in *Tales Of Power* of Carlos Castaneda, the magician says:

“Stopping the internal dialog is, however, the key to the sorcerers’ world”, he said. “The rest of the activities are only props; all they do is accelerate the effect of stopping the internal dialog.”

When we are aware of negative thoughts we have the alternative of countering them by simply deciding to stop thinking them and directing our attention in another direction. We should constantly give credit to the positive things in our lives and appreciate them without denying actual problems and difficulties. And if we then, out of this fundamentally positive attitude, give support to ourselves with well-founded affirmations, this will be much more effective than using them directly to counter an actual attack, because we will not end up provoking the objection of the Inner Judge as much.

It is not necessary to replace negative self-talk or beliefs with positive ones or have fruitless discussions - we simply need to disengage from the “subpersonality”-

s" judgment and the beliefs we have incorporated over the years. We will later see how that can be achieved.

Grochowiak and Haag, two NLP-trainers who published the book *Die Arbeit Mit Glaubenssätzen* (work with belief patterns) (2004, p. 24), suggest some strategies from NLP and write as follows⁶:

"The sceptic as well as the believer lacks the possibility to acknowledge that what is. And the calm detachedness that enables us to say yes to that what is.

Interestingly the authors don't draw the necessary conclusions, but nevertheless adhere to the myth of the positive effectiveness of "positive believing". Like most people they (2004, p. 211) also believe that it is better to create a new (positive) belief rather than simply "eliminate" the negative one. – This is not in keeping with their opinion as expressed above and is still within the realm of the Inner Judge. This may be so appealing because when we achieve positive beliefs we are allying ourselves, to some degree, with the standards of the Inner Judge in order to achieve our goals. As previously outlined the Inner Judge, in fact, may push us to outstanding achievements, but we must repeat: As long as we depend on its standards we are not actually free.

Byron Brown (1999) presents an interesting case history of a person who seems to gain from the "positive" support of his Judge, but ends up in the same mess as those persons who have to deal with "negative incentives". Here a striking quotation from his book *Soul Without Shame* (1999, page 231 – 233) that clearly reveals

⁶Translated from the German edition.

the trap of believing in positive standards and support of the Inner Judge (bold font set by the author of this study):

Life Lessons

*Stephan always had a passion for building things, so it was natural that he would make his living as a cabinetmaker. He loved what he did and preferred working with his tools and his transformations in wood more than almost any other activity. Stephan felt incredibly blessed that people would pay him for doing something that he found so rewarding. His judge agreed: **"You are one lucky person, and it sure helps that other people are tuned in to how good you are at this stuff."** His value in life felt synonymous with the joy he felt in crafting wood into new living forms.*

*Stephan was only twenty-four when he won his first major award in a national cabinetmaking competition. His internal judge was happy: **"Hot shit, Stephan, it's about time the world caught on to what you do."** His work was featured on the cover of two trade magazines, and his reputation spread across the country. He was now in great demand and soon realized there was no way he could fulfill all the requests for his work. This was a new and unsettling experience. For the first time, he could, and even felt obliged to, charge high prices for his work. **"Hey, what's the problem? This is what you've been waiting for,"** said his judge, **"appreciation and the money to show for it."***

*But how should he choose which jobs to accept? His judge debated with him every step of the way. Should he select those that were most interesting to him? **"Maybe, but let's not be too hasty in making decisions."** Stephan had never paid attention to the people who bought his work, much less to where his pieces might end up being placed or seen. Should he consider only those jobs that would make more*

money or garner more attention? Knowing what was important didn't seem as simple and clear as it used to..."

Finally Stephan decided to work only for people of high-profile which satisfied a part of him that liked being rewarded and recognized by important persons.

Things went fine until finally the fashion of hand-crafted wood was out. As his success faded his judge changed his manner:

"Great timing-getting married just when the bucks run out. But, hey, are you going to let the whims of the rich and famous continue to run your life? Let's get real. Enough of these fancy, arty pieces. Start turning out furniture. It's time to make money."

Stephan went into a major depression. For the first time in his life, he was questioning his self-worth: His work and its success had always been what was important to him. Almost overnight, he was no longer a success, the money was drying up, and he wasn't sure whether his work had any real value. His judge tended to agree: "You aren't good for anything except making furniture, and it's just wood, so get down of your high horse, climb out of your hole, and start making money to support your family."

Stephan is striving to gain his value somewhere outside and according to the standards of the Judge, without the slightest idea of his true intrinsic value beyond any standards and norms. The Judge seemed to be supportive, but it was a questionable and fragile support. Positive beliefs have the same quality. In a certain sense it is a question of putting up with mundane standards, morals and values or striving for achievement of spiritual dimensions and true freedom. It is therefore that spiritual aspects will be discussed in a separate section. In a mere therapeutic or performance

context, on the other hand, we can utilize the positive standards of the Judge (positive beliefs and self-talk) for therapeutic purposes and, as we could see with Erickson's example with Kristi (Rosen, 1982), this is a very common method in therapy.

In the following, I will describe a process or a sequence of methods which is effective in freeing oneself from the grip of the Inner Judge. It is derived from Byron Brown's book *Soul Without Shame* (1999), a fundamental study about freedom from the Judge. It consists of the following approaches which do not always occur in the presented sequence. We may, for example, often recognize the Judge (1) - which is always a precondition - and directly defend ourselves against it (3).

- Recognition of the Inner Judge
- Exploring the effect of the judgment
 - Physically
 - Emotionally
- Defense and disengagement
- Exploration of the origin
- Defending and disengaging from the original authority
- Dealing with attacks from others

1. Recognition of the Inner Judge

Before we can take action and deal with the Inner Judge, we must learn to become aware of its activities. Learning to notice the Inner Judge means, first of all, to learn to listen and be aware of the inner dialog. This is also an important approach in transactional analysis (Harris, 1973, page115).

But the Inner Judge does not always manifest itself as an inner voice. This is less a question of dominating representational systems, as it has been worked out by NLP. In my experience people who prefer to represent their memories and experiences in an auditory form do not have easier access to the Judge's dialog nor do they have more inner dialogs of the Judge than other people. In the same way, according to my experience, kinesthetic or visual people don't seem to have less inner dialog activities or more difficulties in becoming aware of them. But the modalities of individual experiences and the way the superego/Inner Judge appears in relation to it is an interesting area that has not yet been sufficiently explored. Byron Brown wrote in a letter to me on this subject:

"My sense is that the superego in some sense is an introject, an internalized sense of another that watches and protects and guides us. Then it is developed through activation of that force within us, and I think as children this is usually through practicing it by talking to ourselves and by holding our body in a certain posture. Hence the most common senses of the superego consist in voice and physical sensation, energy and posture. It is harder for me to imagine how the visual would be used as a method of internalizing this judgmental capacity."

Thus one of the questions could be, can pictures convey messages such as “you are too dumb, too small, you will never get it”, and similar attacks on people who are highly visual in a similar way as words and feelings can? When we have a look at William James’ *The Principles Of Psychology* (1890, vol. II, page 65), we can read that he observed, on his part, no verbalized thought at all, which would mean, in the last consequence, no inner self-talk and no verbal Inner Judge. As he emphasizes, this is not due to an “inferior power of introspective attention”. As I said, this is an area that needs further exploration. We know nowadays, though, that inner pictures and movies can contain and convey all kinds of dramatic and horrible scenarios.

What we can ascertain is that the activity of the inner critic seems to prefer to be expressed by inner dialogs, though they are often not the first thing we notice but rather the feelings. In the same way the inner dialog may activate pictures which again cause certain feelings to arise, these feelings again being often the first thing we notice. Thus we wonder why we feel as we do, not being aware of either negative visual scenarios or negative thoughts/inner dialogs. It is well known how often negative self-talk and negative visual productions are involved in psychic disturbances, particularly in depression and phobias. These are two kinds of diseases which are highly characterized by specific feelings the patient is trapped in. Only when we start to inquire into the subject can we recognize what exactly the person does to produce these feelings, which kind of pictures he produces and which thoughts he has. These relationships and factors have, for instance, been thoroughly investig-

ated and practiced by Aron T. Beck (1981) and Albert Ellis (1993).

Just as a reminder: Ellis postulated the A-B-C-model of emotions, whereby A is the impulse, the trigger, a certain incidence, B the judging thought and C the resulting emotion. In this therapy, too, it is most important to reveal the thought pattern that underlies the negative emotion. Beck works in a similar way by exploring negative thoughts and belief patterns.

For our purposes it must be clarified what exactly the voice says, what exactly our thoughts are.

On the other hand, there nonverbal, kinesthetic forms also exist in which the Inner Judge attacks us. This can be the case with those standards of the super-ego that have been created and internalized in preverbal times before the person was able to speak and understand language, as well as because of somatic responses (certain postures and muscular tensions) to attacks from outside in later years. Especially if the experience that imprinted the standard was highly intense but did not persist up into verbal lifetime of the child, it may cause a Judge's activity that continues to be nonverbal through till adulthood. This often results in a secondary judgment that is later added to the nonverbal one, the feeling, because the inner critic judges the negative feeling. Such things are popular games of the Judge: to add one judgment to the other by criticizing the response to his earlier judgment. A whole chain of attacks and networks, therefore, may be produced, of which we are not aware or only to some degree. Grochowiak (2004) created the term "Glaubenssatz-Moleküle" (molecules of belief patterns) for those patterns where one belief is connected with others in a kind of conglomerate or molecule.

So what can we do to become conscious of the Judge's activities and improve our awareness? First of all, listen to our inner dialog. When we do so, with some experience, we will probably realize that most of the things we chatter to ourselves belong to the category of the Inner Judge. We worry about this and question that, and we compare ourselves to others or high ideals, anxious whether we are good enough and suffice. As I have outlined before, for some people this may also work the other way round, a constant inner confirmation of how good they are.

To see through the inner dialogs' game, here are some helpful verbal expressions which highlight the Inner Judge at work.

- All modal operators, all shoulds and should-nots, musts and must-nots, cannots, all necessities and absolutes (one should not get angry, you must be a loving person, one must not lie, you have to be honest, one has to be diligent and so on).
- Universal quantifiers (all, no, never, always, anybody, nobody, each).
- Comparisons (I am better than her, and he is better than me, but sometimes she does it better than him...).

Furthermore, the following can reveal that an attack has happened:

- All negative feelings which make one feel bad. That means feelings which are not the natural result of a response to irksome events. In this category belong, first of all, guilt-feelings, anger, envy, hatred, de-

pression, sadness, if they are not “primary” (see below).

- Physical restrictions (tense and/or painful neck, chest, stomach and so on).

Regarding the negative feelings which we are talking about here, they are not the natural response, for instance, to a sad event, for instance direct sadness because of a loss of a beloved person. These are cases where the emotion includes “something else”, something that has been evaluated and aggravated by the Judge. With pure “primary” sadness we can easily be and remain adults, in the same way as with pure and primary anger. But as soon as the sadness becomes depressed, tenacious, mixed with guilt and revenge, causing us to quarrel with it, or anything like that, these are most likely cases in which judgments of the superego are involved. The same process happens with anger. Pure anger caused by an actual situation may be “clean”, but most of the time it is associated with old anger from the past in which case the Inner Judge is always involved. Again, most of the time outbursts of anger (as well as repressed anger) are always activated by the inner critic.

As we become conscious of negative feelings or physical restrictions and inquire into them, we can also expose underlying attacks of the Inner Judge. What happened just before the feeling started? Did I think something that caused me to feel like this (which is an inner dialog)? What exactly was it that I had been thinking about? What was the exact wording? Did I see pictures that may have produced these feelings? What exactly were they? What is my inner dialog as a result of these pictures or as that of my feelings?

Did someone say anything that may have caused this response? Did someone do anything?

Write down the specific emotion that has been stimulated (sadness, anger, anxiety etc.).

Explore the negative self-talk that was involved, and identify exactly which kind of attack occurred. What does the inner voice say? What are the exact thoughts?

2. Exploring the Effect

After becoming aware of the attack of the Inner Judge, the second step is to explore the effect the judgment has on us. This is especially important if the inner voice is the first thing we become aware of. We can inquire about what it creates physically and emotionally. How do we feel, when we listen to the attack? Does it make us feel small and worthless, angry, incapable, pride, anxious, guilty? Do we fall apart? Does it cause us to reason, rationalize or apologize? Do we tend to agree with it, or would we rather start to blame others?

Fundamentally there are the following typical reactions:

- To take it in and collapse.
- To reason and rationalize.
- To counterattack, blame others and become angry.

How is our physical response? Do we get tense, and where - in the neck, in the chest, in the belly area or in our legs? How intense is that feeling? As we start to

be aware and explore what the judgments of the inner critic does to us, this can help us to experience the truth about it and to understand how much we actually fear his criticism and how much it hurts and devaluates us. The better we understand our response, the better we can work with it and disengage from the superego's grip.

3. Disengaging from the Judge

To defend and disengage from the Inner Judge it is necessary that we are not only reactive but also that we consciously become aware of and are clear about the attack as well as our defense strategies. To develop effective strategies, nevertheless, makes it necessary to become clear of one's usual response pattern, which we started to deal with when exploring the effects the Judge has on us.

One of the steps during the process of recognizing the Inner Judge was to identify which kind of attack it exactly is and what the voice says. When we are clear about this, the question is: To whom and how is the Judge addressing itself? Does it talk about "one..." or does it say "you..." or do we have an inner talk that says "I..."? The different effects arising from this have been discussed above. If the voice is not already talking in the second person, we will change it into this form. If it says: "One should not be nervous like that", or "I should not be nervous like that", we will change the statement into: "You should not be nervous like that." In cases where a statement is in the first person, the change to "you" is already the first step in disengage-

ment because saying “I...” expresses a complete identification. I say that to myself. This is never really true but indicates a deep identification with standards that we have incorporated from others. The change from “one” to “you” has the advantage of stopping the unjustified generalization which is implied if we say “one does not do...” Furthermore, it reveals a third party addressing me, which can make me curious to find out who that might be. It is, therefore, necessary to ensure that the “you” is not stated in a way that might mean “one”, which is sometimes common. We must be clear that this voice is talking to us, and not to someone else, or to mankind in general.

The second question which helps us to start disengaging is: “Is the voice telling the truth?” That means: is the content of what the voice says true or not, and is the underlying message true? We can only effectively defend ourselves against the Judge and disengage ourselves from its grip, if we realize that it is not right or if the content of its statement does happen to be right, that the implication of the message which aims to devalue and judge us is not true.

I have previously discussed that sometimes the content of the judgment can be true, and sometimes not. But in any case, what is characteristic for the Inner Judge is the judgmental attitude, the quality of appraisal and, most of the time, devaluation. But in cases where the content is not true in fact, we first have a chance to reveal that the Judge is attacking us and will find it easier to defend ourselves appropriately which is much more difficult if we find out that the content of the statement is true.

To give an example: You had a long day’s list of things to do, but let yourself be distracted by various

other things – a talk during coffee break with colleagues that took much longer than planned, because one of them had come back from vacation and had a lot to say, some private phone calls that you remembered you had to make and decided to take care beforehand, and in addition your interest got caught by the latest article about one of your favorite clients which you did not postpone reading to another day (which would have been more appropriate in view of some of the important items that you had planned to accomplish that day). When you finally get home and try to relax you hear the disdainful inner voice saying: “Once again you did not accomplish everything you had planned to do for the day.” You get tense and feel guilty while starting to argue and find excuses to justify your behavior.

The content of what the voice said was true: You did not accomplish what you had planned. And this probably will have certain consequences. That is just the truth of the matter, but the Judge does not want to settle for this. He is not interested in the truth, but in judging you for what you did or, in this case for what you didn't do. He thus may imply several things that make you feel bad: That you are bad, a terrible procrastinator who always neglects his work, and so on, often followed by a whole chain of reproaches, objections and other things that will give you a hard day's night. When in actual fact the content of the Judges' reproach is true, it will usually be especially difficult for us to defend and disengage ourselves from it. We will tend to rather agree with him: Yes, I did not do what I had planned and what I was expected to do, and in keeping with the Judge who easily hooks into common standards of expectations, you will continue: And that means that I am wrong, lazy, and unreliable. But this resulting attribu-

tion is the actual attack which we have automatically swallowed along with the truth of the objective content.

As we can see, it is always necessary to be aware of and explore the underlying judgment, the implication included in the statement. Grochowiak and Haag (2004) suggest two magic questions which I agree with, because they are often useful: How do I know that this is true? And: What does that mean; what does that mean to me that...?

If the Judge uses modal operators like you should, you must or it is necessary, we can pose another question which Grochowiak and Haag (2004) suggest for belief patterns: "What would happen otherwise", which can also give us further understanding about the underlying standards, fears and beliefs?

Just for the purpose of putting the Judges' statements into perspective, start to question its claims and realize that we must not put up with its attacks; we can also adopt some of the questions Bourne (2000) recommends (modified):

- What is the evidence for this?
- Is this invariably and always true for me?
- Does this present the whole picture?
- Does this serve my well-being and inner peace?
- Where did I get this sentence? From my own experience or from the belief of others?

To reiterate, these questions are not effective if we turn them into a discussion with the Judge, and they are extremely limited for the purpose of achieving actual disengagement.

Methods of Actual Disengagement

Only when we see through the Inner Judges' attack and realize it as such, can we effectively defend ourselves. As long as we believe him we remain victims. But if we are ready the following methods can be very effective:

- Indignation, anger and clear dissociation.
- Saying the truth about the experience.
- Agreeing.
- Humor.
- Exaggerating.

Byron Brown (1999, page 247 ff.) mentions some further possibilities that can be helpful: Exposing the Judge, surrender, showing disinterest, changing the subject, expressing compassion for the Judge, just breathing and sensing one's body and active visualization of a defense, which is especially useful in hypnotherapy. We will deal with it later on in the chapter about hypnotherapeutic methods.

Indignation, anger and clear dissociation

When we feel how the Judge is actually hurting us, we can understand that it has no right to do this to us: to control, judge and hurt us. For this method we need the ability to definitely say NO. Then we can use all our power to be angry and filled with indignation about what the Judge does to us, we can put an end to these attacks. It is our own power of indignation that makes this method effective. The first possibility is, for instance, to definitely and convincingly say Stop! Whenever we realize an attack is being launched, we

can activate our power and say Stop! Other examples are to say: “Stop it! I won’t put up with it any longer. You have no right to talk to me like that.” Don’t be shy if it works: there isn’t any need to be polite and diplomatic: “Hit the road! Piss off! Fuck off...!” One must try out what actually works best.

If we have difficulties in coming into contact with actual indignation and anger about the Judge we can start off by pretending. This often leads us to allow the actual anger to follow after a while. We will discuss this further in the section of hypnotherapeutic methods. This method for actual disengagement should not be confused with counterattacking, which we often do in response to judgments. The latter aims to avoid feeling the hurt of the Judge’s attack. It will not free us but lead to an escalation of attack and counterattack. Just imagine if a friend would say to you: “Oh god, how stupid you’ve been again!” What would happen if you countered with something like: “You often behave even more stupidly, don’t you know?” With such a reaction you accept your friend’s attack (the judgment) as true (at least to some degree), which keeps you involved. Furthermore, you pay him back in his own coin which is like playing ping-pong. If you were to say instead in a clear and calm voice: “Please stop it! I don’t like to be called stupid and I will not put up with this”, this has quite a different energy and effect.

Saying the truth about the experience

Since we usually do not want to feel the hurt that is caused by the judgment of the inner critic or other people, it can be very helpful to be conscious of this and just stay with our feelings and express them towards the attacker: “It hurts me when you talk like that. Please

stop it!" Awareness and staying with what the actual truth is, is one of our great allies. This implies being aware of our emotional as well as our physical sensations without putting them away or rejecting them. With true awareness the Judge has no chance to keep us engaged and identified.

Agreeing

Perhaps you have already had the experience in other areas of your life that an attacker loses his power if we simply agree and say he is right. I well remember a situation from my schooldays, when a teacher very arrogantly asked to see my mother. He then proceeded to tell her what a bad and lazy pupil I was and that there was every chance of my flunking that grade and not being promoted to the next one. He had just drawing breath to really proceed with his telling-off, when my mother interrupted: "I know. You are right. I was already thinking whether it might not be better to keep my son back a year anyway." The teacher was so startled that he completely changed his tone and a reasonable exchange was then possible.

This is what we can use to disengage ourselves from the Inner Judge and make him shut up for a while. "I know. You are right. I should not have done this." But we must say that in complete conviction and without any feelings of guilt or anything similar, which would show that we have identified ourselves with its judgment and believe that not only the content of the Judges' talk is true but his devaluation as well. Only if we feel good about it has the defense and disengagement worked successfully. If you feel bad, try something else. What we are doing with this method is to agree to the content of a statement (but only, if it is true),

but not with the underlying moral attack which devaluates us.

Humor

“The last time someone chatted me up this clumsily, he got pie all over his face.” “Yes you are right. – Remember how much fun everybody had when I screwed it up last time.”

How can we seriously cling to negative identifications, if humor comes in? This has nothing to do with papering over the cracks, but may actually help us to feel the ridiculousness of the Judge’s reproach or worry. Humor and laughter support our ease and can heal, – we know that. The Judge wants to be taken seriously. If you treat it humorously, you can not be attached to its standards any longer. But humor should not become a general attitude to repress one’s feelings. The consequence would be denial of the truth, and again we would be victims of the Judge who utilizes just this point as a method in order to avoid awareness and standing up for what is actually true at the moment. And it is better to avoid sarcasm or cynicism because they can quickly turn judgmental, and the Judge again comes in from the backdoor. Sarcasm and cynicism as counterattacks tend to lead to escalation rather than disengagement. But as I said, one must always try things out for oneself.

It is not always easy to actually and spontaneously be humorous with attacks. Perhaps we would like to prepare ourselves with some ideas for our favored attacks – just fine. But the actual defense should not last too long but has to come quickly and spontaneously in order to be effective. Even more than other forms of dis-

engagement, humor, in the right way, is also an interruption of the usual pattern.

Exaggerating

Exaggerating the devaluation, worry or whatever the attack is, steals the Judges' thunder. It is a kind of agreement that at the same time goes over the top. Instead of collapsing, rationalizing or whatever our usual strategy with the specific attack may be, we start to relish what we are doing or thinking or at least act as if we do. We know from hypnotherapy how effective pretending something can often be. This will puzzle the Judge, interrupt the pattern and free us from his grip.

Examples: "That's right. I'm actually the ugliest person in town." "Yes, I'm so lazy, that I wished I had someone who would spoon-feed me and turn me over at night."

As we can see, there is also some humor implicated, so that we have a kind of triple-effect: Agreement, exaggeration and humor. If we have to deal with a very stubborn Judge, we can talk him down with chains of exaggeration. This may be very helpful in the case of continued worrying.

The described methods are not methods that can be used one time and we will be quit of the Judge for all times. It has been outlined above how insidious and intractable the Judge is. All of the defenses must be mustered again and again as soon as we realize an attack is taking place. Thus, we always need awareness which will increase with practice, as well as our skill in defending ourselves in an effective way. In addition, awareness itself is the best prerequisite against engagement and identification with the Judge's standards.

When people start with this work they usually do not have the slightest idea how much their whole personality is soaked and interpenetrated with the Judge. But soon one understands how useless it is to just abolish or substitute some limiting beliefs.

4. Exploration of the Origin

In this step we will explore where the standard, the belief, the attack has its origin. When and how it has been created, and, above all, who was it who dealt with us in such a way that we incorporated this attitude or belief? As I have discussed before, many of the most deeply ingrained standards were incorporated when we were small. This specific one - who delivered it to us? Was it our father? Was it our mother? Or what other authority figure may be responsible?

But the creation of standards and beliefs never ends. It is also possible for us to take something over which our spouse, a friend, a teacher, a coworker or boss said. Sometimes these people actually created this belief, but what often happens is that they hook into an old standard of early times. The better we understand the origin of the attack, the more effectively we can defend and free ourselves. The more we know about the correlations, the better we can be conscious of how much we have come to terms with the Judge. Often it feels just like at home: Mum is there again! However much we may love our mum, to be really free it is not useful to carry her around on our backs all the time.

In the section about hypnotherapeutic methods we will go into more detail of how to inquire into this subject.

5. Defending Against the Authority in Visualization

As soon as we are in contact with the responsible persons and situations, we can start to defend ourselves against these persons in imagination. We imagine this person standing in front of us and attacking or bothering us with superego standards. We can now defend ourselves with one of the strategies suggested above. It must be the goal to disengage from what the person is telling us and conveying nonverbally. To repeat: no discussion. Discussion involves a part of us believing in the way we are presented, which makes us weak. This exercise can also be done with a partner who plays the judging person. We will quickly see if the defense was effective as soon as we have this personal mirror in front of us.

6. Dealing with Attacks from Other People

In the same way that we talk to ourselves negatively and in a limiting fashion with inner voices, other people often talk to us as our parents and other authority figures once did. We already discussed that new standards can be added to the superego our whole life long; and people in our environment may either hook

into old standards to push our buttons or they also may install new ones. One of the most common games, however, is to push the buttons which are already there and people often seem to have a brilliant intuition about where these hurtful buttons of others are. This is especially true the closer the relationship is – above all in intimate ones. It is no exaggeration to claim that most relationships between people are to a great deal governed by superego activity, the interaction of two Inner Judges. And those Judges are usually only seven or eight years old. We can apply this to business, science and politics. If we look behind the curtains of ego-personality, we can recognize the big kindergarten most adult people still live in. But as we learn to understand that for ourselves and see our own areas of immaturity from the Judge, we can start to change from being unconscious victims to aware adults.

In the case of close and intimate relationships we have a special interaction of two superegos. These relationships only work and last if

a) both have learned to disengage from these inner structures, which implies to accept, really accept the other as he or she is (and I do not mean resignation or anything like that) – which is quite rare, or

b) in cases where the superegos of both fit together – which is most common.

The latter means that, in fact, the Judge of the one agrees to a great extent with the Judge of the other, and thus two superegos form a couple and marry. The less the conflict between the two personalities, the more stable the relationship will be. But if they think that they live in freedom it is a great illusion. This can last for a long time until one of the persons changes so much that the egos no longer fit together.

Let us have a look at a typical example of how the Inner Judge may work in relationships (Almaas, 1977, and Meiss, by word of mouth during a seminar):

A man asks a woman for a date and she rejects the invitation. It happens quite often that the man feels personally rejected. The woman may have had tens reasons why she refused the date, but the man has been hit at one of his most vulnerable sides. The only way he can interpret the situation is to conclude that she does not like him, that he is not good enough, not nice or smart enough or something like that. This is the acting of the Inner Judge. Identifying with the standards and criticism of his Judge, he looks at himself as insufficient and presupposes that others look at him in the same way. Because he does not like and appreciate himself, he thinks she, too, would not like him. Such an example is called projection. We project our own beliefs, standards and worries onto others and maintain that is how they would judge us.

Even though the woman may have lots of other reasons for her refusal – this is often the case – she will probably also have her own worries and beliefs that she projects unto him. Perhaps she fears he would never like her if he really got to know her closer. Thus, she may feel safer not running the risk of getting rejected later and just refuses any acquaintance because she “knows” that she is, in fact, unlovable. This is a quite common tragedy.

This is one side of the coin. The other is that we are used to hurting each other more or less consciously or unconsciously by pushing each others’ buttons. Whatever someone says to us, no matter how nasty that may be, we can only be hurt if it meets with our own inner devaluations, worries and judgments. When we feel

hurt by what someone says or does to us (which includes doing nothing and ignoring us), this shows that we believe in the truth of his message to a considerable degree. Thus, it hits at a point that has already been hit when we were small and dependent. This should, of course, not be an excuse for the attacker. Although it may be pure projection if someone feels hurt and a distortion and misinterpretation of the person who feels attacked, it is as often true that someone purposely or unconsciously hits our sore points. There is no reason to put up with these attacks from outside. In the same way as it is necessary to learn to defend ourselves against attacks from the Inner Judge, we must learn to deal with those from others as well. The work with both will support each other. When we learn to defend ourselves against our inner critic, we will become more aware and able to disengage from outside attacks and vice versa.

As with the Inner Judge, it is first of all necessary to become conscious of the judgmental interaction and recognize that we are being attacked. We can feel what this attack does to us and find the most useful way to defend ourselves. Not all of the defense and disengagement strategies that were presented in the above section are as useful for attacks from others. We should be especially careful about using humor and exaggeration, but that again depends on the individual case and how it is presented. In interpersonal relationships it is usually not the goal to completely run the other person down, and if I were to do that by throwing all my frustration and moral standards upon my partner, I would just nourish my own Inner Judge. This is also the case if I myself am the attacker. Thus, in cases where I clarify that an attack has been delivered by defending and separating myself from it, the attacker has the chance to become aware of

his behavior, as well as I also have this opportunity when he is definite and aware with me when I am the attacker. Each attack upon us is a good chance to explore the origin of our sensitivity towards it. Which emotions does it give rise to, which physical sensations? As I feel the impact, how old do I feel? What kind of person do I become inside – a small child, a recalcitrant adolescent or perhaps an old morose man or woman?

Depending on the relationship and situation we must choose our action and depending on what the attack actually does with us. If we feel indignant, we should clearly show it and express our anger. “Stop it, I won’t put up with it any longer!” If the other is right with the content of his remark or reproach, it may be helpful to agree in the same way, as we would do in the case of inner attacks. Especially in intimate close relationships it may often be helpful for both parties to say the truth about one’s experience: “It hurts me if you do/say that to me.” If we stay with our actual true experience, we will not be in danger starting one of the many fruitless discussions about who is right and who is wrong, which are fights on the superego level.

We will touch on this subject again in the hypnotherapeutic methods’ section.

IV. Inner Judge and Hypnotherapy

The Judge as Hypnotist

What is trance, and what is hypnosis? As we leaf through the various items which have been published on this subject, we will find a bewildering variety of sometimes contradicting definitions. No definition can actually cover the multiple aspects of hypnosis and hypnotherapy, but there are some common denominators which are most prevalent. Thus, let me clarify what I am talking about.

Trance is the state a person is in when being in hypnosis. It is an **altered state of consciousness** which is quite **common and natural**. Anybody knows such states from everyday life. It is very similar to dozing and relaxing in certain activities. It is a kind of relaxation which may include great activity. A person in a common therapeutic trance may seem to sleep, but his unconscious mind is very active. A shamanistic trance dancer may be physically extremely dynamic, but his conscious mind is relaxed and calm; and even more, his physical activity actually is very calm, too, because there is no unnecessary tension or action but a very natural flow – like a spinning top which is rapidly moving but completely immovable in the center.

Hypnosis is trance that is characterized by rapport with a person. This can be rapport with oneself (self-hypnosis) or with another person (hetero-hypnosis). **Hypnotherapy is the therapeutic utilization of hypnosis and trance.**

One of the main characteristics of trance/hypnosis is **concentrated, focused attention** – in a therapeutic trance this is mostly directed towards inside experiences. This attention is often completely unconscious, so that it seems as if the person was distracted, which, in fact, is not the case.

Another main characteristic is **involuntariness**, the **ideodynamicism** of hypnotic experiences, which means that things arise involuntarily. The unconscious mind cooperates with as little control and intervention of the conscious mind as possible. Thus, inner resources can freely express themselves with inner pictures and experiences.

Not to forget **both/and logic** which often changes from the usual tendency of either/or logic during trance states. And there are further **typical trance phenomena** that often occur during hypnosis such as catalepsy, hallucination, age regression, time distortion and others.

When we look at these main characteristics, we can recognize that some of them are also true for many issues people have. Be it the depressed person who **focuses his attention** on all the negative and sad things that might befall him, which arise completely **involuntary**, or the phobic person who **focuses his attention** on the phobic subject which is also completely **involuntarily activated** as soon as he is confronted with the subject, or it could be any of the many other problem states people suffer from. Nearly any item typical of therapeutic trances can also occur as a symptom state in a negative sense. Psychoses also have clear and definite signs of hypnotic processes.

In the same way, the Inner Judge shows undeniable characteristics of trance and often works highly trance inductive. It also focuses our attention, and, in fact, is

often involved in the cases of the various issues people bring up. And it sometimes uses sophisticated hypnotic language patterns that support and activate the problem state we quickly find ourselves in when the Judge is active. Let us have a look at several of these superego strategies of trance induction. Ortwin Meiss, head of the Milton Erickson Institute in Hamburg, Germany, presents in his seminars about hypnosis and depression such language patterns as they are used by depressed people and which (unconsciously) are used to "hypnotize" other people around them. As has been discussed, this may be done in the first, second or third person, that is using "you" - "I" - or "one" statements.

Furthermore, we always find age regression, which is one of the most common hypnotic phenomena. Whenever the Judge is active, we regress to that age, when this statement was installed.

Modal operators

"One **must** not do this." "It is not **allowed** to make such noise." "You **cannot** achieve, because you are too dumb." "You **must** try harder" "Decent people **would not** behave like you do." "You **should not** think of your own needs before you've taken care of the needs of others."

Conjunctions

"**Because** you are too lazy, you will never improve." "**Although** you work so hard, the boss still ignores you **and** he does not like you." "**While** they are willing to try anything to help you, you are only sitting there and complaining - you are so ungrateful" "**If** you do things like that, you are worthless." "**Since** you think you are the best, you are too proud."

Mind-Reading

"Your wife doesn't admit it but she, too, thinks that you are a loser." "I know that you don't trust yourself either." "Actually the others think that I am an idiot." "When I am dead, nobody will regret it." "You, being a therapist, too, only work with me because you get paid - actually nobody is interested in me." "If you were honest with yourself, you would admit that you have always been ugly."

Presuppositions

"I'm wondering, why I'm getting worse and worse." "Why can't you find better work, even though I've been telling you all the time that you are not appreciated here?" "How come I cannot be motivated to do anything for myself?" "I would like to know why I am always unlucky." "Nobody understands me." "I must see that I fit in with the others before anybody will be able to love me." "I can't understand why the others are always talking bad about you."

Cause and effect/complex equivalence

"And see, that **makes you** sad again and takes away all hope." "It is **because of** your nose that people reject you." "**When** you try hard, **then** you will succeed." "**Because** my colleagues shun me, I've become depressed." "**Since** one has tried so hard and never succeeded, **it makes** one depressed." "Those hurts **take** away the courage to face life." "**If** you don't do that, **you are** stupid." "**If** one stays too long in bed, **this will cause** one to become dumb."

Nominalizations

"This **sadness** is terrible." "**Richness** means, that you are a worthy person." "Your **nonsensitivity** will break you your neck." "**Love** is the most important thing in the world." "Your **stupidity** is responsible for that disaster."

Universal quantifiers/generalizations/"mock-truisms"

"**Everything** is futile anyway." "In the end **everyone** dies." "One **can't trust anybody**." "You **always** mess it up." "At some point **somebody** will cheat you." "**People** are bad." "**This world** just makes people depressed." "**Any** marriage gets boring after a while." "You will **never** succeed, no matter how hard you try."

Double binds/paradoxical injunctions

The Judge is a great master of double binds. Byron Brown (1999) writes:

"... But the judge's impact on change is even more insidious and undermining. It tells you, 'Change. You are not enough. You need to get better for people to like, accept, and love you' - while also saying, 'you will never succeed at changing. You're deficient. You haven't got what it takes.' However, should you actually come to a place where real change is possible and you could choose to act differently, the judge will scare you by taunting, 'People won't like you, or support you if you change; they'll turn their backs on you, and you will be all alone.' You are damned if you do and you are damned if you don't."

Stephen Gilligan (2002) describes paradoxical injunctions, which can be considered the same as double

binds, as one of the common characteristics of symptom trance and therapeutic one.

Other kinds of double binds can be read like this: "You should finally do these things differently - but honestly speaking, the other way is also wrong." "You are too lazy and you won't be able to make such an effort." "You are a fool, you never speak up but when you do say something it is nonsense." You should finally come out and stand up for yourself - but please don't be unkind, and don't act like a big shot."

Covering all possibilities

"I have tried every possibility." "Everything I do fails, and if I do nothing, I only get depressed." "I have tried to brace myself, I've tried to find an occupation, I've tried to distract myself and think positively - I have tried everything, but nothing seems to help." "I have done all kinds of therapy; none of them helped." "One therapist already suggested all that to me and I did it, but it did not change anything about my problem."

Offering two alternatives

"I have tried to brace myself, and I have tried to change something - nothing works." "What shall I do? I either sit at home depressed or I go out and I'm also frustrated."

"I would prefer to get divorced, but I cannot manage living alone..." "Either I work and have money but no time for myself, or I have time for myself, but no money."

Conscious - unconscious dissociation

“Actually I want to work harder, but I just have no energy.” “I would really like to change, if there just weren’t these issues.” “The fear always refrains me from doing what I think is right.” “I don’t know what it is that stops me again and again.”

Deletions/uncompleted sentences/lost performance

“You did it again!” “Always!” “It is terrible!” “It is not right!” “How dare you!” “How ugly!” “It is not right to behave like this!” “Nobody should do that!” “It seems to be extremely difficult.” “You are not ready.” “It is ridiculous!” “That is very bad!” “There you are again!” “No, no, no...!” “That is brilliant!”

Tag questions

“That is obscene, isn’t it?” “Always the same old fool, aren’t you?” “You will never change and get some more peace, will you?” “You are always the best, aren’t you?”

The Judge and Problems in (Hypno-) Therapy

One of the characteristics of hypnotherapy is the bypassing of the critically conscious mind, in order to access and allow the involuntary creativity of unconscious resources. This is the main reason why we induce trance so that we can short-circuit the critical intellectual considerations that prevent this creativity. But when we are dealing with the Inner Judge, we can recognize even more that it is not only conscious doubt, anxiety or know-all manner etc. which prevents and hampers effective trance work. It is also unconscious defense and rejection that we have to deal with (cf. Freud's defense mechanisms). The Judge plays a major role as well on a conscious as on an unconscious level to demur and raise objections. It will do this the more its standards and its position are threatened.

A. M. Krasner (2001) describes this as the critical factor. The critical factor according to Krasner is a function of the human mind that works as a kind of filter which decides from past experiences and imprints what is accepted by the conscious mind and what is rejected. When a child first develops this faculty at the age of about six years, this is the moment he will start to reason and have his own points of view in a new way. The critical factor decides which thoughts and suggestions should be passed into the unconscious mind and which should not. Thus, this judging instance has its influence on our beliefs. This is to a large degree a reciprocal process. Beliefs are part of the critical factor and thus work as a filter for new thoughts and possible new beliefs. In hypnotherapy we have to deal with these functions, be-

cause rigid filter mechanisms that result from conscious as well as unconscious standards can prevent suggestions from accessing the unconscious mind and allowing it to do its work. Thus it is one of the main goals of trance induction to bypass the critical factor, as Krasner calls it. Modern hypnosis has developed many sophisticated methods to do this.

Dave Elman (1964) calls the same thing the critical faculty. He says:

“Hypnosis is a state of mind in which the critical faculty of the human is bypassed, and selective thinking established.”

What he calls critical faculty is the same as what Krasner (2001) designates as the critical factor. It is the function within the human mind that judges anything that we encounter, any experience, any information and any thought. We can see that this is very similar to the concept which I refer to as the Inner Judge in connection with this study. As convenient and necessary as such a critical faculty may be, on the one hand, since it helps us to make distinctions and decisions, on the other hand, its restricting effect can also be revealing. To reiterate: It prevents us from exceeding the borders we have set ourselves and restricts our possibilities according to beliefs and standards we have incorporated. In connection to hypnosis, the critical faculty is the conscious judgmental mind that prevents us from accepting hypnotic suggestions, be it for trance induction or actual trance work. We should consider, though, that the actual filtering process of what is allowed to access the unconscious is not a conscious process that can be consciously influenced by a person. No client can say to himself: “Oh, this is something that I don’t believe and therefore I will

not let it pass into my unconscious mind." That is, he can say it but it will not work on a conscious level. Nevertheless, since he does not believe it, this can lead to no change occurring at all and our suggestions will fail.

It is therefore necessary to bypass this critical faculty for hypnotherapeutic purposes. This is the only way to achieve new learning, and that is what clinical hypnosis is all about. To repeat the point in this connection: There are conscious as well as unconscious functions that may prevent effective hypnotherapeutic work. And the unconscious ones are those that are most insidious.

Bypassing the critical faculty, and thus bypassing the objection of the Inner Judge, though, does not mean that the client will lose total control because he is completely uncritical. Elman repeatedly emphasizes that this is not possible by means of hypnosis, but that the person in a hypnotic state has total control of himself – even more so in some ways than he would normally have. He points out:

"The suspension of the critical faculty does not contradict the statement that the patient is in complete control of himself and has full selectivity; he accepts such a suggestion because it is pleasing, it is good for him. But his critical faculty – the disbelief that such fantastic feats are not possible – is bypassed in hypnosis."

Elman's induction technique for hypnosis is quite straightforward and differs from any other approach. He puts full responsibility on the client and simply suggests that he close his eyes and pretend that they are so relaxed that he cannot open them as long as he continues to hold on to this pretense. This is the step he uses

in some variations to bypass the critical faculty, and people actually end up finding themselves in deep trance.

The Inner Judge can cause us a great deal of trouble in therapy. He may prevent trance induction as well as the actual trance work; he may prevent or vitiate any of the desired changes, and he may reverse improvements that have already been achieved.

Creating rapport, which is one of the most important steps for any therapeutic work – especially in psychotherapy and change work –, will thus include exploring the client's standards, values and norms in order to pace them, reframe them, and then guide the client taking into consideration his and his Inner Judge's peculiarities. What we are doing with the common strategy of "pacing – pacing – pacing – leading," is to a great extent appeasing and lulling the Inner Judge. We can also – just for therapeutic purposes – utilize the standards of the Inner Judge, which is, according to this concept of the Inner Judge/superego, the core of the whole utilization principle. This often means making friends with the Judge and making use of its standards and its power for our goal. But as I have discussed before, we must be careful with this, because whenever we move within the realm of the superego, be it in the area of so-called positive or negative standards, we are captives of the Judge and can only arrange and furnish our prison in a somewhat improved way and hopefully make ourselves a bit more comfortable.

Milton Erickson and Lawrence S. Kubie (Rossi 1977, page 156 - 181) present an interesting case history of a depressed woman, where Erickson first agrees completely to the woman's superego standard about sexuality, installed by her mother during her early puberty,

only to then step by step weaken this standard, taking it into perspective and more and more providing a new and more healthy attitude.

Hypnotherapeutic Methods for the Work with the Inner Judge

Without consciously having in mind a concept like this, we actually do often work with the Inner Judge in modern hypnotherapy. This is inevitable, as the Judge is all-pervasive and omnipresent, as we have seen. In this section I want to explore and describe methods with which we can specifically take the Judge's activities into consideration. Hypnotherapeutic methods to support the steps for successful disengagement, which have been presented above, will be described in detail, as well as methods to deal with inner voices that avoid healing and change or make it difficult. In hypnosis the client may experience that the statements or the quality of how they are delivered by the Inner Judge are not true and thus be able to more easily disidentify from it. The client will always stay in contact with the therapist's voice although he may not be conscious of it. As Sidney Rosen (1982) explains, the therapist's voice becomes the client's inner voice so that after a while he is no longer able to really differentiate between his own inner voice and that of the therapist. This causes a kind of dissociation, and to a great deal may disable the negativity and disastrous power of the client's Inner Judge, the superego. It again can enable the unconscious mind to grow new roots of understanding and responses that are free from the restricting grip of the inner critic.

In the chapter *Psychological and Therapeutic Approaches that Deal with the Inner Judge*, I have outlined a variety of different approaches. Let us have an overview of the basically different methods and approaches for dealing with issues that arise from the Inner Judge's

activities. We can discriminate between the following types:

- Covering methods (with new “ideas”/superego) – such as Positive Thinking as well as traditional hypnosis.
- “Destroying/deleting” techniques – such as many practiced in NLP.
- Coping strategies to “survive” despite the Inner Judge – various psychotherapies such as behaviorist as well as humanistic approaches, hypnotherapy and NLP.
- Uncovering methods to heal, solve and change the origin/root cause – such as psychoanalysis and hypnoanalytic approaches.
- Awareness and transcending methods with the goal of complete freedom – spiritual paths, such as Zen-Buddhism.

Depending on the individual issue and the desired goal, the one or the other of these approaches may be the most adequate. Thus, the following questions may arise that can guide us:

- What is the issue?
 - Are we dealing with an actual disease and illness?
 - Are we dealing with changework that has nothing to do with an actual illness?
- What is the goal?
- Is there any need and wish to directly deal with the Inner Judge and its implications?

- How ready is the client for deeper levels of psychotherapeutic work (uncovering and releasing traumatic experiences) or deeper spiritual aspects?
- How necessary is it for the goal to touch these deeper levels and aspects?
- What kinds of Inner Judges are we dealing with (compare “Different kinds of judgments”)?

In this chapter I will present a set of hypnotherapeutic methods and procedures to recognize the Inner Judge, explore it, and disengage from it. The methods may spontaneously be integrated, whenever a standard of the Judge arises in therapy and proves to be an important factor that hinders therapeutic work and healing. Or they may be applied more or less systematically, be it for certain issues where the Judge usually is especially present, such as guilt themes or for actual growth processes that aim to deal with this whole functioning and restriction of the Inner Judge.

Recognizing and Exploring the Inner Judge

In therapy as well as in changework, such as in sports or other performance areas, the usual case is that people come to us with a certain issue and we will start to explore things from this problem state the client defines, or from other problematic themes we discover during the pre-talk, and which we may consider to be more important to begin with. During trance work we may accidentally come across inner dialogs, judgments and attitudes that we find worth inquiring into. We can then directly switch to Method 2: *Exploring Directly Ex-*

perienced Self-Talk and Beliefs. If we recognize activities of the Inner Judge during the pre-talk, we can also directly start with this method, although it may sometimes be just as useful to start with the problem state in trance, nevertheless, and see if the same thoughts and inner dialogs or other things come up. This is what the following method is about: to elicit activities of the Inner Judge from the problem state. Typical issues that are nearly always related to judgmental inner dialogs are, for example, guilt issues, remorse, exaggerated shame and too high demands of oneself.

In exploring inner voices it is often helpful to let the client repeat the specific scene in slow-motion because experiences are often too quick to get all the important details. Inner dialogs that thus might easily be overlooked can be revealed when imagining the situation very slowly (slow-motion technique) in trance.

1. General Methods

Method 1: The Elicitation of the Inner Judge from the Problem State

1. **Starting from the issue** the client is suffering from (problem state), we induce a light trance and guide the client to revivify a specific situation where he has experienced the issue.

The client describes in detail: What happens? Which persons are involved? What is the client doing and what are the others doing? What does he feel emotionally, and what does he feel physically?

2. **Inquiring for inner dialogs.**

Is he aware of inner voices? What does he think? (Thoughts are inner voices, but sometimes clients are not aware of this and do not take thoughts as such.) What do the voices say/what are the thoughts?

3. **Are there thoughts or voices that have the quality of a judgment?** Are these thoughts likely to cause or contribute to the problem? Or do they support the client in finding solutions (resources)? The therapist should look for all the verbal and nonverbal indicators that reveal that the Inner Judge is at work (see above *1. Recognition of the Inner Judge*).

The therapist can ask these questions of himself in order to decide how to proceed, or he can explore these questions with the client, which can have the advantage that the client can achieve a better understanding about the concept.

4. **Choose one or a few sentences/judgments** that are most important in the actual situation to explore further:
 - a) Does the voice talk as “one”, as “you” or as “I” (such as “I am a fool”)?
 - b) Let the client change the sentence into the second person if he doesn’t do so already (from “I am a fool” to “You are a fool.”) and allow him to just listen to that statement
 - c) Which emotional quality fits with that voice and statement? Is it angry, anxious, demanding, sad, depressed or what else?
 - d) How is it for the client to listen to that statement? How does he feel about it?
 - ◆ Does it sound true to him or not?
 - ◆ How does it affect the client when he hears the sentence? This should be thoroughly explored and experienced. Does it

make him feel stronger or weaker, bigger or smaller, joyful or sad, angry, guilty or whatever?

5. **Exploring the origin** of the statement.

With the following set of questions we can gradually approach the person and situation which caused the statement, belief, attack.

a) Identifying the person

- ◆ How old does the voice sound?
- ◆ Is it a male or female voice?
- ◆ From which direction does the voice come (which may imply that it is actually within one's head)?
- ◆ How far away is the voice?
- ◆ What happens if we change the direction and the distance of the voice?
- ◆ If you would look in the direction where the voice is coming from and could see the person who is talking, whom would you see?

a) Identifying a situation (affect-bridge and age regression)

- ◆ When you feel all these feelings and see "xy" (the person or persons) talking to you like that, how does it affect you? How exactly do you feel? (Exploring the emotions, the affect) How old do you feel?
- ◆ Let yourself go back in time and once again be (presented age) years old, when you felt like this (using the affect as bridge for age regression and revivification). What exactly happened when you were (presented age) years old? Just take the first thing that comes up, no matter what it is.

When the client comes up with a specific situation, we can continue to explore it and utilize whatever is appropriate from our hypnotherapeutic “tool-kit” to support the client’s understanding and healing of the situation. For instance: What would this child need? Imagine another child or one’s own child that would have to suffer like this. How could you, as an adult, support him (change perspective)? – Allow yourself to do that. And if you, being adult, now look at that person/s (parents, grandparents, teachers – who ever it may be), what can you see about them? What is the matter with them? If you could now talk to them and protect the child, what would you say?

We, as therapists, can also take the part of talking with the person/s, whereas the client takes their part (a kind of role-play in hypnosis or psychodrama).

(Ortwin Meiss (2006, seminarscript) would explore what these persons essentially are saying when they talk like that. What would this person say if he was able to express what he really thinks? This allows us to realize important underlying messages and implications and may be very relieving, especially in cases of negative attributions and devaluations.)

6. **Finishing trance** and preparing the next session.
Posthypnotic suggestions.

Remarks to the method

Some of the presented interventions and ideas will often need to be prepared (“seeded”), so that the client can accept them as easily as possible. For instance:

Age and gender of a voice⁷:

“As you (k)now (one) can hear from a voice if a child is speaking, an adult or a person of old age, right? And so, if you listen to this voice (that...), how old is it?”

We can do a similar procedure to identify the gender: “As you (k)now - (one) can easily, most of the time - recognize if a voice belongs to a male or female person, right? If you knew - to whom does that voice belong - is it female or male?”

When we prepare age regression:

“And you (k)now, don’t you, that we can feel very different age. Sometimes we feel the age we actually are, sometimes we feel much older, and at other times younger than we really are; sometimes we can feel even as small as a child. And as you now listen to this voice and feel these feelings, how old do you feel: younger or older than you are now?”

Going back in time:

“People often remember and think of old times: They like to talk about various experiences they have made, good ones or bad ones, joyful or funny ones, too. And exciting or frightening... (ones). Everybody knows how to remember past things and (to) enjoy them, enjoy

⁷ Note: It is typical for many hypnotic interventions that there are sentences and expressions that are not grammatically correct (hypnotic language patterns).

them, one way or the other. And sometimes it actually feels as if one has gone back in time and once again re-live these things (intended indirect suggestion). One can see what happened, one can feel what one felt then, and one can hear again the sound and voices of the past, isn't it so? As it is as if one has passed over a bridge that spans the time and on the other side there is all this and that - even forgotten things come back to mind. So if you just allowed yourself to act as if you would cross this bridge that makes you grow younger and younger while you are crossing the ridge (intended wordplay with bridge) - and going back in time... what do you see when you arrive on the other side and are "xy" (presented age) years old?"

Changing the perspective and become someone else:

"And everybody knows the experience of becoming another person. When we are watching a movie or reading a novel and start to identify with the protagonist of the story and look at the world through his eyes, feeling frightened like this person or loving and joyful like him. As if we would actually take part in this movie and listen with the eyes of the stars ... above there... blue sky... sparkling... or talk with their voice, thinking their thoughts. Like an actor who slips into his role and really becomes this person for a while. Like a child that easily takes on so many different roles, playing alone or with others, becoming a mother or father, another child, a doctor. - Playing, just as playing acting one of the heroes you liked to identify with when you were a child. - So if you would, now, imagine being that person (who may be important for the trance-work) and as if you slipped into the shoes of that person..."

A case history

Anna came to see me because she was extremely jealous of her husband, always anxious that he could have other relationships, betray and finally leave her. The slightest things could cause her to activate jealous and anxious thoughts. The cause in the first session was revealed that this jealousy was connected, as well as caused, by severe feelings of inferiority which were manifested in particular regarding her body, which she felt was too heavy and ugly. She hated herself each time when she looked into a mirror when she was naked.

In trance I started to guide her to feel her body in connection with her issue, which allowed her to come into contact with underlying feelings of anger, sadness and frustration. For the first time, she experienced these feelings consciously and realized how much her own criticism against her physical appearance devaluated and hurt her. We just stayed with these experiences during the first two sessions, allowing and inviting her to sense the effect that certain aspects of her jealousy and her own devaluation had on her body, and which emotional feelings it caused. This helped her to start to accept this part of herself and feel some kind of compassion towards herself. I gave her the task of becoming aware of and observing what happened shortly before she realized that her mood had changed to bad. What did she do? What did she think? What did others do or say?

In the third session (three weeks later), she reported with relief that her jealousy had decreased considerably.

During her account it was revealed that she now had another worry: She had asked her mother if that could mean that she no longer loved her husband, if she wasn't jealous any longer. That was really worth inquiring into. Where did this idea come from, and how deeply ingrained was it?

I used the method outlined in this section to explore the subject, and the process led us to her childhood and her family situation. She had seven siblings and every one of them used to be rivals for the mother's attention and care. She often felt that she was not as well loved as the others and started to withdraw. But the more she withdrew herself from her mother, the more her mother withdrew from her. Anna remembered two main messages from these times, which were: "Don't bug and nerve me!" and "If you don't compete with the others for my attention and love that means that you don't love me," which is a typical double bind.

When we inquired more deeply into it, she realized the deeply ingrained conviction and fear that if she loved someone she had to be jealous. She noticed the paradoxical way of the message her mother had conveyed to her, and experienced what that meant for a little girl and how it made her feel trapped.

Having come to this point is a big step and may cause tremendous changes, but it does not mean, of course, that all the issues that may have been originated by activities of the Inner Judge are finished. In this case, the Judge was active in various ways: her self-devaluations, belief and anxiety that she actually needed her husband for survival and felicity, and, of course, that one must be jealous if one truly loves someone, as well as others. For continuing there are various options. In the actual case, Anna was satisfied with what she had

achieved because her jealousy had vanished to such a degree that she could manage it: She was not interested in further exploration and growth work, and that's just fine. Many, perhaps most clients will stop, either when they have achieved a certain degree of change or if they touch a level which is too painful and causes resistance that they are not willing to go through.

Method 2: Exploring Directly Experienced Self-Talk and Beliefs

Sometimes a client is already aware of restricting or negative thoughts, inner voices and beliefs. Be it because of his own observation or because of revelations through therapy. In this case, these must not be revealed first, but we can work directly with them. Fundamentally, we can then start with point (4) of the last section and after trance induction choose the actual phrase or phrases of the Inner Judge to work with. Here, briefly, is the procedure:

1. Trance induction.
2. Choose the statement(s) to work with.
3. Have the client just listen to the voice and see how it affects him.
4. Exploring the voice.
5. Exploring the origin of the statement.

Alternative to 4) *Exploring the voice* we can also first explore situations where this voice and statement would be present. This brings the client into even deep-

er contact with situations where these attacks and statements are current.

Method 3: A Journey Back to the Origin of a Certain Standard of the Judge

This method can be done from either a specific standard of the Judge, a complete “molecule” of standards, or from a specific problem state and emotions. It is an alternative to the exploration of the voice or the affect-bridge as applied above.

1. Having entered the problem state, one comes into contact with a certain standard of the Judge or judgmental conglomerate in trance (as for instance steps 1 – 4, method (1)).
2. Ask the client to allow his unconscious mind to take an interesting journey and directly guide him back to an early situation where this experience (behavior, voice, demand etc.) had occurred for the first time. Using this method we should support this process of age regression in a very open, some kind of haphazard way that gives the client and his unconscious the greatest possible freedom to follow the suggestion. Let me present an example that again uses hypnotic language patterns:

“Just be curious about what will happen and where this journey will lead you – know that people can travel in many different ways. Some people like wandering, others wonder if they should go by plane or by train – let go of any con-

scious concern... You know, my grandfather was a famous balloonist who enjoyed floating in the air with these big colorful balloons, you see, sometimes high in the sky one can have a beautiful look down on the landscape. And these journeys often brought him to strange places and people, experiencing many adventures he later wrote a fascinating book about... Whichever way a person chooses to get from here to there; most people like to be comfortable with it. And in one's thoughts and imagination one can take quite different and even more comfortable means to travel here and there, now and then... Allowing the creativity of our fantasy - like a child - one could float high up in the air and back in time over this line, people often observe as their time line - the stream of their past and future. Floating back like a bird high up in the air, or floating like on a river, comfortably, relaxed absolutely protected and secure; knowing that one can decide exactly the height and distance that is comfortable, knowing that one can move as fast or slowly, as close to the shore or far from it as one likes - the shore on which we can see the various events of our life... Or placing oneself a comfortable plane, an ufo perhaps that can take one to different times, a comfortable time-machine... a magic carpet like in the fairy tales of Thousand and One Nights... where miracles happen... dreaming... comfortably... Or as someone who, just within seconds, can be at any place and any time in the world he likes and is needed to... Your unconscious mind knows, as you know, you can trust and just be curious which way of travel-

ing your unconscious will take that is most convenient for you, to explore and experience what happened once that made you feel (think, hear) xyz (the important things of the issue).

And as you are there and ready, just tell me what you see..."

3. Exploring the event coming up.

What do you see? What do you hear and feel? Who is there, and what is happening? See which messages are present about how you should be, think and behave. What are people asking you to do? Which verbal as well as nonverbal messages are there?

We can again continue using various means of hypnotherapy, such as exploring the child's needs, the purpose of the other people including underlying purposes, taking observer perspectives and changes of perspectives into consideration, as well as accessing needed resources and similar points, some of which will be outlined later on. The further procedure always depends on the client and the specific issue that comes up. Naturally (for example), a person who has experienced sexual abuse has to be treated differently from those who suffer from repeatedly restricting belief patterns imprinted by an overprotective grandmother. For each case hypnotherapy offers various methods to follow. Each release of traumatic experiences will help to put the standard of the Inner Judge into perspective and start to disengage from it.

Method 4: Exploring the Origin with Ideomotor Signaling

Ideomotor responses (signaling) are frequently used for communication with the unconscious mind today (confer e.g. LeCron, 2000; Rossi & Cheek, 1994). Ideomotor activity means that it happens beyond our will, involuntarily (ideodynamicism), out of the unconsciousness. This means that answers we get by ideomotor signaling have bypassed the conscious concepts, wishes and will, and express directly the abilities and experiences of the resourceful unconscious mind.

In his book *Hypnosis* (2001) Tad James offers a paradigm, which is also provided in his video course *NLP & Ericksonian Hypnosis* (1990). This paradigm uses ideomotor signaling as hypnotic intervention for change. In this procedure the unconscious mind is step by step asked questions to create the desired solution:

1. Does the unconscious mind know what to do?
2. Is it able to do what is necessary?
3. Is it okay to do that now?
4. Are there other problems that the unconscious wants to work with?
5. Giving the unconscious the order and permission to do the work (healing/change - this step James leaves out later in his video course).
6. How quickly will it start, and how quickly will it have finished the work successfully?

The communication with the unconscious mind can be useful in many other ways. So we can explore root causes for problems, elicit time and instances when a problem occurred, or if a physical problem has a psychological causation, what is the origin and similar points. This makes the method quite useful in exploring

the origin of any kind of issue concerning the Inner Judge's standards and activity.

Sometimes I use sequences that Klinghardt (1999) created for Psycho-Kinesiology with muscle testing by using ideomotor signaling instead. I consider it much easier than muscle testing (which of course is a kind of ideomotor response, too).

How can we elicit ideomotor signals for therapeutic purposes? One of the easiest ways is using a pendulum, which the client is asked to hold after thorough instruction of how to manage it. In many cases this may be somehow laborious in trance, as the client must hold the pendulum. Although responses with a pendulum may be easy to create, I prefer to install responses that do not afford holding something in the hands but that may occur very naturally such as nodding and shaking the head or finger-signaling. Arm-levitation may also be used as a signal for agreement or successful achievement, as well as coming out of the trance and opening one's eyes.

What we do first to induce and install ideomotor signals, is to remind the client of situations where she had experiences of unconscious signals with parts of the body: nodding one's head to say "yes" and shaking it to demonstrate "no"; quickly putting up one's hand when we see a friend on the other side of the street, or raising it as a child to give an answer or ask a question in school, are some examples. This is the introduction to install ideomotor signals for communication purposes with the unconscious mind. In the next step, we will ask the client's unconscious mind to give us a signal for "yes" and "no" and probably too for "I don't know" and "I don't want to tell". We can leave it completely to the unconscious mind, which kind of signal it will

choose, or we can suggest a movement of the head or a signal on one hand or the other. It is efficient to ask for clear and explicit responses that can easily be recognized because sometimes the responses can be very subtle and will cause us difficulties in becoming aware enough of them. This, too, is a reason to rather limit signals to certain areas where I know I can see. Otherwise, the unconscious could choose a muscle twitch which I cannot see. Proper rapport, especially with the unconscious mind, is an important premise for successful work with such kinds of communication. This implies expressing our appreciation and gratefulness for the communication of the unconscious and saying “thank you” when we see a response.

After the signals have been established, we can start to ask and explore what we want to know, to explore the origin of a certain judgmental standard the client came up with. In the following a possible set of questions is mentioned that we can use for this purpose, which is just an example of what we can work out for the individual client's needs:

1. Does the unconscious mind know what the origin of the standard is?
2. Is it ready to work on the subject now?
3. Is it okay to work on it now?
4. Is it okay to let the client know on a conscious level (or is it necessary to work with conscious-unconscious dissociation)?
5. How old was ... (the client's name), when this thing was created (originated or experienced for the first time)?
 - Between conception and birth or earlier?
 - ◆ If between continue:

Which month? (First one could ask for a period 1-5 or 5-9 – and then ask for the eligible months within that area).

◆ If before, we can continue asking for either an earlier life and how many lifetimes, or for genealogical origin and how many generations back.

➤ During birth?

➤ Between birth and the age of 10 years, 10 to 20 (and sometimes further). Then we continue to ask for the exact year.

After we have elicited the year (or the lifetime or generation if before this lifetime – we usually do not need the exact year if we are working with previous lifetimes), we can continue to explore details about the event that is important in connection with the issue:

6. Which time of year (e. g. season)?
7. Which persons are concerned: male or female? Mother, father, grandmother, grandfather, brothers and sisters, or anyone else (teachers, neighbors, strangers)?
8. What were the client's feelings in that situation (sadness, anger, fear, guilt, helplessness etc.)?
9. Were those the client's original feelings or of someone else concerned in this situation? (If someone else: who was it?).

After we have explored this far, we can start and ask the client what happened during that time. This may be done with complete conscious-unconscious dissociation or not. In any case, we should make sure to keep the client engaged in ideodynamic processes so that unconscious messages and memories can unfold. The procedure will either already have caused

the client to regress in age, or we can invite him to do so by just going back to that time and being curious about what was up during that time.

Again we can continue in various ways to explore and treat things that come up according to the individual needs and processes as I have explained before.

Method 5: Change Perspective and Communication with the Judge

In hypnotherapy we often use a change of the perspective to gain new insight about a certain problem. We guide the client to become one of the other persons involved and see the issue from his or her perspective, or we guide him to take the perspective of a certain symptom, the inner healer or an unconcerned third party (for instance the higher self) and similar instances. The possibility of using the “change perspective” technique has a wide range of options. In the same way we can use it to explore the Inner Judge, to see things from its perspective and learn about its intention, its origin and concerns. As with other issues, this will help us to enlarge our understanding about him, and may often also reveal things about the person and the circumstances that underlie the standard we are inquiring into. This may be information about who the person was and when and how it happened. This method presupposes, of course, that the client already does have some awareness about the Inner Judge.

Before we change the perspective we may also ask questions of the Judge and get direct information from it or we can also do this step later in the process after the client has changed the perspective. A metaphor that we can use and introduce to the client is that of the uninvited house guest (see next method). This metaphor is especially useful, if we come across inner voices and standards the client experiences as bothering and aggressive. Alternatively, and in other cases, we would prefer to directly use the metaphor of the Inner Judge (see below) instead of the house guest.

Method 6: Uninvited House Guest Metaphor

Not all of the presented steps and questions may be necessary in each case and sometimes we may want to change the order. We should always remember that trance work operates best, if we intuitively follow the process without clinging too closely to prepared structures.

1. After trance induction we will pace the client's issue and let him get in contact with it, we will continue to guide him to become aware of inner voices, which may be done in the same or similar ways as described in method 1).
2. Introducing the uninvited house guest metaphor. The client is encouraged to imagine the inner voice as a guest who enters the house uninvited and imposes on one's space. We can utilize descriptions that the inner voice is erratic; one doesn't know where it comes from and when it occurs. One doesn't like it, but suddenly it is there, and similar remarks. "Thus it is like an uninvited guest who enters our house and space and whom we don't like, isn't it?"
When the client agrees with this metaphor, we can continue to ask him to be curious, if he could actually see this uninvited being, what would he look like? How tall is he? What is his facial expression, how is his posture, and what is he doing?
3. Exploring his statements. What does the "guest" say? What is the tone of his voice? What is his emotional quality? Is he male or female, and what is his age, and so on.
4. Changing the "guest". Check out in which way the "guest" may be changed. What would make him greater or stronger? What makes him smaller or weaker? What aggressive and what peaceful? - This

- may reveal that changes and a certain influence are possible.
5. Communication with the “guest”. Now we can introduce communication with the “guest”. What do you want from me? Why are you here? Why are you talking to me like that? Is there something that you are doing for me? What are the situations in which you occur in my life? What do you need? What has to happen to make you go and leave me alone?
 6. Changing the perspective. After having seeded the idea of changing the perspective and identify with someone else as described at method 1), we can invite the client to do exactly this and just for a while step into the shoes of this “guest” and perceive the world through his eyes: What is it, that one would notice and experience being that person? Looking through his eyes at that person whose nerves one seems to be getting on, what would one notice? What kind of person is that? What does he do? What does he need? Why do we act and talk like we do? What is it that makes one feels invited to bother this person even more and stay in this house, taking up even more space and talking even more intensely? What must that person do, how must he behave or feel, so that we will press him even more? And what, on the other hand, must happen that one no longer would like to bother this person and had rather leave?

Method 7: The Metaphor of the Inner Judge

This is an alternative to the previous house guest metaphor. What we choose depends on the individual case, what has been revealed during the pre-talk, and

how the trance develops. The following description can be taken as an example of a possible procedure with this metaphor:

1. Trance induction and introducing the issue with revealing the inner self-talk.
2. Introducing the metaphor of the Inner Judge.
The client is encouraged to imagine the inner voice as a kind of judge within that criticizes, judges and attacks him in the way as has already been revealed in the process. "Isn't that like someone who goes on trial and the judge tells him off, scolds him and convicts him of a crime?"⁸ Sometimes the client may also come up with the same metaphor if we ask him to describe how that demanding or criticizing voice occurs to him. (In addition another way to work is to just ask the client for a useful metaphor for the inner voice and work with that).
3. Recognizing the Inner Judge.
When the client agrees with the metaphor, we would then continue to ask him to be curious, what does this judge look like? What kind of person is he? How tall is he? What is his facial expression, how is his posture, and what is he doing?
4. Exploring his statements.
What does the judge say? What is the tone of his voice? What is his emotional quality?

⁸ In Germany we have no jury. The judge is the one who convicts and sentences. The judge in this metaphor to some degree represents the judge as well the jury and the prosecutor/public prosecutor. If required for work with the individual client, we could suggest imagining the kind of judge who represents all these functions.

5. Starting a communication with the judge.
Now we can introduce communication with the judge. What do you want from me? What are you trying to say? Why are you talking to me in that harsh and condemning (or whatever fits) voice? Is there something that you are doing for me? What are the situations in which you occur in my life? What do you need? What has to happen to make you go and leave me alone? What are the judge's urges?
6. Changing the perspective.
After having seeded the idea of changing the perspective and identifying with someone else as described above, we will again invite the client to become the judge and perceive the world through his eyes. We can use the same or similar questions as above to guide the client through his experience of the changed perspective and explore himself as deeply as possible.

2. When the Client Actually Believes that the Statement/Belief is True and/or Talks with an Inner First Person

If a client strongly identifies with and is attached to the standards of his Inner Judge, which sometimes may be expressed by talking in the first person, we have to find the means to help this person question the truth of the statement and finally see that it is not true and disidentify himself from it. Getting such a person in touch with the implications the statement has on him can also be helpful. When we see and experience how much a certain belief or attitude has a negative influence on our lives and affects us physically and emotionally, we are to a high degree ready to ask if such things can actually be as true and irrevocable as they seem to be for us.

At this point we often can effectively use various sets of questions, for instance Socratic Questioning as presented by Bourne (2000) from cognitive therapy. In the following I will present some examples which I have found to be useful:

- What is the evidence for this?
- Is this really (always) true?
- What is the actual reality concerning this?
- What is the relationship of the belief/the standard and the resulting desire of how things should be, on the one hand, and reality on the other hand?
- What are the odds of this really happening?
- Is it absolutely certain that this is true, that it is the best or worst thing and necessary?
- What is actually so bad/good about that?
- What is the very worst that could happen?

- How do you actually know that it is true?

Woodsmall in his course *Beyond Self Awareness* (script 1989) also offers various proposals concerning what he calls “insanities” of human beings. They prove to be typical unconscious language patterns through which the three filters are expressed that any human perception undergoes: distortion, generalization and deletion. Here we find many of the hypnotic language patterns that were outlined in the chapter *The Judge as Hypnotist*. Consequently, he often uses the *Meta-Model* of NLP which has been derived to a large extent from Virginia Satir’s style of questioning. It disengages people away from their global fuzzy perception and expression and leads them to more specific ones (chunking down). Here are some examples of how one can *meta-model* these generalizations, which have been refined based on Woodsmall (1989):

- In cases of **cause and effect**, e. g.: “He makes me feel weak.”
 - How exactly does he make you feel weak?
What exactly does he do to cause you to feel like that?
 - What exactly do you mean by feeling weak?
- In cases of **mind reading**, e. g.: “She thinks I am arrogant and that makes her reject me.”
 - How do you know what she thinks?
 - How do you know that she is rejecting you?
 - What does she do exactly that makes you believe that she thinks like that?
 - How do you know that she is rejecting you because you are arrogant?

- What exactly makes you believe she thinks you are arrogant?
- What do you mean when you say she is rejecting you?
- What do you mean by arrogant?

- In cases of **lost performatives** (generalizations about the world without revealing the one who has set up the standard or belief):
 - Who says that?
 - According to whose model of the world?
 - Why do you think/how do you know this standard is right?
 - Why do you think/how do you know this person (book, institution) is right?
 - What are the consequences?
 - What would happen if this were not true?
 - What would happen if you were to act controversially nevertheless?

- In cases of **universal quantifiers** (generalizations):
 - Questioning with exaggeration: Never? Always? Anybody? Nobody? Everyone?
 - Without exceptions?

- In cases of **modal operators**:
 - Who says so?
 - Why should that really be true?
 - What prevents you from doing this or that?
 - What would happen if you did it anyway?

As I have already mentioned, Grochowiak and Haag (2004) raise two important questions that are of relevance for us *“How do I know that this is true?”*

They call it the magical question, the most important one of all, and: *"What does that mean/what does that mean to me that..."* With the second question we can continue breaking down into smaller elements, repeatedly asking the question until we come to the very essential attack or belief. In cases of modal operators such as can/cannot, must/must not, should/should not, may/may not one can ask: *"What would happen otherwise?"* We can see here the similarities to Woodsmall.

Whenever a client comes up with statements and standards, whenever we come across something the person stubbornly holds onto, we can ask questions according to the above examples which have to be intensified and refined. As to hypnotherapeutic interventions in a closer sense of trance, we can also use such questions as hypnotic suggestions in trance: "And I'm wondering who it was who set up that standard." "One of my teachers used to say: "What the hell would happen if you did?" "I don't know if you could just consider if there might be a case where this wasn't true." We can use all kinds of methods for formulating suggestions, and integrate metaphors, short and longer ones, to help the client question restricting standards.

In addition, we will often see that meta-modeling with such questions tends effectively to put the client in trance in the same way as it is achieved by Ericksonian language patterns (reversal of the meta-model). We focus the client's attention by specifying. He changes from his generalizing trance-state to a more specific one that allows him achieve new insights.

Another approach that can help people to question the standard they have incorporated is to guide them in having the experience in trance that the Inner Judge is wrong and has no right to act like he does. We can do so

by using the procedure described in the last section and would in particular inquire into the physical and emotional effects this belief has. Further effective explorations would be to clarify if this belief or standard makes the client feel weaker or stronger and also to check which effect the opposite standards might have.

When the person talking in the first person has such a strong identification, a very definite self-image, we must help him to find out, how and when this identification was formed. As this may often (at least to some degree) be due to systemic entanglements, we should consider if work with family constellations could be helpful. Within hypnotherapy we naturally also take the importance of systemic influences into consideration; and trance work can be an effective means of revealing them. Gunther Schmidt (2005) is one of the pioneers who, as early as the 1980's, started to compare and utilize hypnotic processes in families and other organizations. He formed the notion "hypnosystemic".

After having shaken the standard sufficiently with questionings and meta-modeling, the client will probably be much more inclined to follow the process as described in *The Elicitation of the Inner Judge from the Problem State* and other presented methods. Working with the affect-bridge may help us to uncover life experiences that created this kind of identity.

3. Unconscious Standards of the Judge

Even more difficult and insidious than norms that are conscious are those standards and statements of the Inner Judge that are completely unconscious. This is the

case as well concerning their implications on the client as regards dealing with them in changework and inner growth. The Judge likes above all to keep its activities unconscious and works effectively underground and actually most of its more insidious standards belong to this area, so much so, that many people would deny being directed and bothered by a thing like the Judge. It may also entrap us to think that we have actually deleted all negative beliefs and limiting decisions, just because we may have successfully dealt with the most obvious ones.

As Robert Dilts writes in *Changing Belief Systems With NLP* (2002, page 82 of the German edition):

*"The greatest difficulty in trying to identify a belief pattern is that the belief patterns that influence you most are usually those which you are least conscious of."*⁹

Cases where the person is not aware of the inner self-talk that is responsible for his behavior and feeling can be described as unconscious auditory digital representational, or more precisely, as lead systems (Bandler & Grinder, 1975; Grinder, Delozier & Bandler, 1977).

Mills and Crowley in their book *Therapeutic Metaphors For Children And The Child Within* (1998) call this the out-of-conscious system. The out-of-conscious system pertains to the sensory system (representational/lead system), by which experiences are represented in an unconscious way. It is the unconscious lead-system that we find in *Patterns Of The Hypnotic Techniques Of Milton H. Erickson*, Volume I (Bandler & Grinder, 1975),

⁹Translated from the German edition.

when discussing *Fuzzy Functions* and the split between representational and lead systems. As described there each experience is usually represented by 4-tuples of visual, auditory, kinesthetic and olfactory sensations.

Frequently, we do not discriminate between lead and representational systems and subsume both under the notion of representational systems. But, in fact, we can differentiate between the system that one uses to initially access information, which is called lead system (L-operator), and the system that represents this information in our consciousness, which is called the representational system (R-operator). When lead- and representational system are the same, the person's experience is congruent; if they do not match, this indicates incongruity, a conflict within the client.

A sensory system that is out-of-conscious will continue to produce symptoms. It is this factor that often hinders the successful process of change. As an example for a split between lead- and representational systems, we can take a depressed person (depression = kinesthetic), whose depressed feelings are activated by corresponding a negative internal dialog (auditory digital), in which the person describes herself, how bad, difficult, hopeless and whatsoever the world and her life is. The inner dialog works here as the lead-system, which is followed by a kinesthetic conscious representation of depression.

To differentiate between the lead-system and the representational system we can use accessing cues of eye movements (as usually applied in NLP) and observing the client's use of words/predicates. Eye accessing cues indicate the lead-system whereas the choice of words indicates the representational system. When an unconscious lead-system causes a certain response in

another representational system (split system), Bandler & Grinder (1975) call this a *Fuzzy Function*. In *Fuzzy Functions* people respond to sensational input on one channel or representational system as a clue, a trigger to respond to another representational system. This may have its inevitable influence on the whole behavior of that person. It works as if the input into one representational system were like pushing a button which starts a certain program running. Behaviorists would explain this phenomenon as having been created by one trial learning or repeatedly experienced conditioning (classical/operant). In therapy we most often find *Fuzzy Functions* where either a visual or an acoustic input leads to a response in feeling (see-feel or hear-feel). This is very common in all cases of depression in which a certain input (negative pictures or negative self-talk) may activate the depressed response. It is the same process with phobias, although the trigger is conscious (at least in the case of specific phobias): A visual (usually) or acoustic input causes a kinesthetic response. In any case, *Fuzzy Functions* activate the response automatically without the client's being able to control it with his conscious mind or will. We can see how insidious the Inner Judge can be when he remains unconscious. In hypnotherapy we work to try and enable the patient to learn to interrupt the vicious circle and gain control over it. This can include methods of anchor collapsing and installing new feelings and behavioral responses to the same anchor, as well as clarifying and healing the origins.

As Mills and Crowley outline, the concept of the out-of-conscious system finds its parallels in Jung's theory about different levels of unconsciousness (1. temporary unconsciousness which can instantly be brought

to mind, 2. unconscious content that cannot volitionally be accessed, and 3. unconscious content that cannot be made conscious at all). Further parallels can be found in Freud's differentiation of two levels of unconsciousness, the unconscious and the preconscious. Both Jung and Freud describe problems that may occur from unconscious processes which arise on different unconscious levels.

Although we consider the unconscious mind as a fundamentally resourceful place in the Ericksonian sense of approach, we can also see and acknowledge problems that may arise from unconscious areas. Erickson repeatedly emphasized the necessity to integrate unconscious healing processes and conscious understanding.

As to the out-of-conscious system, Mills and Crowley cite Leslie Cameron-Bandler (1978) and state that when the out-of-conscious system is dominating for the experience, one has no choice about the kind of experience that is created. It is thus very important to take these unconscious systems into consideration and do our best to bring them into the client's consciousness.

Utilizing the split systems can be done by changing the consciousness about the relevant senses of lead- and representational system. In *Patterns II* (Grinder/Delozier/Bandler, 1977), Lindsey, for example, is not aware of her inner pictures that cause her to feel depressed. In this case we have two senses involved, the visual and kinesthetic (which could also be auditory and kinesthetic). With the visual sense she is only aware of external things (V^e), and kinesthetically she is hooked on internal feelings (K^i). Guiding her to get access to the relevant unconscious part of each sense allowed her to dissolve

the *Fuzzy Function*, which gives her some control over the problem and greater flexibility.

In practical terms this means helping her to focus consciously on internal pictures (V^i) and external feelings (K^e). To achieve this, we either bring the lead-system (in case of Lindsey V^i) into consciousness, and support her in getting a conscious access to it, or we change her representational system (K) to become the lead-system by helping to access external feelings. Both cases result in re-alignment and coincidence of the two systems and trance induction. We can do this by first pacing external visual experiences, moving on to external feelings and gradually changing the focus from external to internal awareness, whereby we may add meeting inner pictures and work with them. As the client's primary representational system is kinesthetic, we would support the induction by using kinesthetic predicates. Furthermore, we can amplify the process by analogically marking the unconscious lead-system, which is visual in this case. As to the utilization of unconscious standards and attacks of the Inner Judge (auditory digital), we can apply this principle in the same way, substituting visual with auditory in the above example.

In addition to the ways that are introduced in *Patterns*, we can also use metaphors to open up the unconscious system, and to activate it with respect to the problem.

How can we ascertain the out-of-conscious system? Mills and Crowley present five ways they found useful in clinic settings, which are as follows:

1. **Verbal cues** can directly reveal the area that is unconscious: If the client uses negations like: "I cannot

at all picture...”, the out-of-conscious system would be visual. I doubt if this method is reliable, because such a statement often does not really presuppose that the person can't actually picture the situation, that means create a visual representation of it, but that the possibility of acting like that could never happen and is out of his mental range of thought. In addition, verbal cues are usually taken as hints for the conscious representational system as the authors themselves previously described - no matter if they are used in negation or not. Thus, “I cannot picture...” would indicate a visual representational system rather than an unconscious visual lead-system.

Nevertheless, as with the following methods, it may be a clue, if someone talks in negations like that.

2. **The problem or symptom** itself may be another cue. Thus a child (the book is primarily about the work with children) who tends to overlook physical obstacles and bump into them may have an unconscious visual system, so that she doesn't see things which are in the way. In my opinion such behavior may also be an indication that the child has physical, that is, kinesthetic problems of coordination (As we see, things are not as simple again as we may like them to be). According to the authors, physical issues with eyes can sometimes also be indicative of a visual out-of-conscious system. Someone who never seems to listen, as well as people with physical ear-problems, may suffer from an unconscious auditory system. Similar examples can be found for an unconscious kinesthetic system, such as, for instance, a

child who suffers from enuresis due to not feeling the bladder and the muscles that control it.

3. **Information about a sensory system.** A further way to gain information is missing information about a sensory system. This means, as the client talks about the problem or other experiences, it may strike one that he doesn't use predicates of a specific representational system. This could be the one that is out-of-conscious.
4. Eye-movement patterns can be another cue for the specific system (see above). This is perhaps one of the most reliable methods. As has been described, when the client uses words that point at one representational system and eye-accessing cues that simultaneously point at another system, the latter often may be unconscious. When we ask the client for his perception of that system and he has no answer, it will, in fact, most likely be out-of-conscious.
5. As a last method, the text suggests letting the client draw a picture, which is also an important method of metaphorical work provided in the book. Similar to information from verbal description, drawn pictures can reveal representational systems as well as the system that is unconscious. The person will tend to express his predominating representational system and avoid the out-of-conscious one.

In any case, we should always remember that things are not written in stone when working with eye-accessing cues and verbal expressions of sensual representational systems. There may be many exceptions and

cases in which persons function and respond in a different way from what is being said.

When a client is unaware of attacks, although they are obvious to the therapist, it may be very effective to confront him with exactly those attacks of his superego by delivering them to the client in an exaggerated way. This confrontational manner will finally allow the client to realize his inner attacks and come into contact with his response to them.

Method 8: Working with Unconscious Inner Judges by Dissolving Fuzzy Functions in Hypnotherapy

1. During the pre-talk we explore whether there is an unconscious auditory digital lead-system that causes conscious kinesthetic responses.

When we talk about the problem we ask the client whether he is aware of any inner dialog, any thoughts, and, if so, what exactly they might be. If he cannot tell us anything in this connection and is not aware of these auditory components, it is most likely that we have identified a *Fuzzy Function*, an unconscious inner dialog (this is all the more likely since nearly any problem state is usually associated with some kind of inner talk).

In any case we must thoroughly observe the minimal cues. Do his eye accessing cues and the use of predicates correspond or is there a split? In particular: are there eye accessing cues that indicate an auditory digital lead system which does not correspond to his choice of words?

If the client is not aware of any inner dialog but shows relevant eye-accessing cues, we can be sure that we are dealing with a *Fuzzy Function*. If he is aware of some inner talk it may nevertheless be that he is not aware of some crucial dialog which is responsible for the issue.

In trance we can further inquire into the process, which often uncovers further helpful material and hints.

2. When we come across a split sensual representation, a *Fuzzy Function*, we can help the client to access the unconscious part of his experience.

- a) (After trance induction) Guide the client to access the problem state and let him describe what his experience is.

We will start to pace his conscious representational system (usually kinesthetic) and support this process with helpful suggestions that are based on the information we got during the pre-talk or the case history. We will change his representational system so it becomes the lead-system as his awareness focuses more and more on this aspect. This usually stops the unconscious self-talk and thus changes the client's state. (This also works in cases of conscious inner dialogs, no matter what the lead- or representational system may have been: guiding the client to focus on his sensations which is the core of Gendlin's *Focusing*.)

- b) Bringing the lead system into consciousness. We start with external auditory experiences that he can hear such as noises outside and within the room and our voice.

In the following, we seed the idea of inner voices ("...something that everybody knows in the same

way as one can hear other people talk or hear various sounds, one can also talk to oneself or feel as if someone was talking within us..."). Then we can start using the overlapping technique and overlap from auditory external to kinesthetic external experiences and gradually change from external to internal experiences.

- c) We deliver indirect and permissive suggestions and metaphors that support the awareness of the experience of inner dialogs and the effects they may have on the client's feelings and sensations. In the same way we can work from the experience of feelings and sensations which cause certain thoughts and inner dialogs.
3. As soon as the client is aware of inner dialogs, we can continue to work in keeping with the methods of exploring the implications and the origin of inner voices which were presented above.

Method 9: Unconscious or Fuzzy Standards because of Synesthesia

Synesthesia of sensual representations may also be a reason why the client has difficulties in becoming aware of the inner dialog. In medicine we understand synesthesia as a sensation that has been triggered by an unspecific impulse. In NLP we designate synesthesia as a group of representational systems that is experienced simultaneously or within more or less rapidly succeeding sequences, so that the representations are combined and overlapped to an obscure molecule (Dilts 2002, page 43). In consequence a person who is caught in such a synesthesia of a problem state will feel confused and have difficulties in clearly perceiving and separating the various representations. One of the effects can be that the person is not at all able to discern the activities of his Inner Judge. Synesthesias, according to NLP, are expressed by eye-accessing cues that do not correspond to the usual ones but are somewhere in-between – such as down in the middle, above in the middle or straight ahead. When we support the client in separating his sensual representations and relating them to the corresponding eye-accessing cue, he may get access to the inner dialog and thus become aware of it. To achieve this we begin with the sensual representation/representational system which he most easily can access, and let him direct his gaze in the direction towards where the respective system is located according to the usual NLP standards. With the view in that direction we then invite him to now focus and perceive the corresponding sensations which will usually be much easier than before. We can also suggest actually moving the representations in that direction. When we begin, say, with the kinesthetic

perception we move it to the downright position and experience it right there. Then we would continue with the next sensual representation – for example, pictures – until we finally do the same thing with auditory sensations which should also enable the client to perceive his inner dialog more clearly. With regard to the Inner Judge's standards, we should consider the following: They will most likely consist of inner dialogs that are represented as auditory digital with the position down left. But we may also have to deal with remembered voices (auditory tonal) of parents or others that are represented left horizontal, which can be just as important to work with. As a reminder, unlike Dilts (2001, 2002) and most others from the NLP community, I am not only and primarily interested in belief patterns, and even less changing them into so-called positive ones, but in the whole activity of the Inner Judge, which includes various devaluations and attacks that cause us difficulties. This may sometimes be difficult to discriminate for those who are familiar with NLP concepts.

Just giving the representations their order and exploring each sense separately without judgment but appreciation, can cause tremendous effects if we started with a problem state in synesthesia. Sometimes it can suffice to let the client put his eyes into the auditory remembered or auditory digital position to make the client conscious of the activity of the Inner Judge. We would then continue with several of the presented hypnotic methods and interventions.

Unconscious Standards that are Disguised by other Standards and Dialogs

Very often the most important standards and Inner Judge's attacks are covered and hidden by others which are not as frightening or which even seem to be friendly advisers and hints. Thus, behind a statement such as "You are late", we may find an underlying devaluation such as "You are an *asshole* and good for nothing", if we inquire into it. To disclose underlying activities of the Judge we can start to question the statement, the belief or whatever we came across, especially as it might not look as important for the issue at hand. What does that mean? What does this imply and presuppose? Repeatedly questioning the resulting answer will often guide us to the Judge's fundamental attack, which it tried to disguise in a more or less friendly fashion. Other questions from the chapter *When the client actually believes...* may also be helpful.

What is also very common is that we are not aware of the judgments we have against ourselves but against others: How can anyone walk like that? How can anyone behave like that? One cannot look like that. One cannot behave like that. He shouldn't have said that. No wonder that he doesn't get anywhere with his life. She really should have done things better. Look how sloppily they've arranged things.

Judgments on others are usually defense mechanisms which Freud called projection, a typical object relation. Judgments on others always indicate an unconscious activity of our Inner Judge. It attacks us to adhere to those standards that we judge others negatively if they do not. The more emotional and intensive our judgmental response to the behavior of others is, the harsher our Judge is attacking us.

In therapy we can use the client's judgments on others to explore the underlying self attacks. We can

start with questioning, what exactly is so bad with the respective behavior. What are the consequences of this behavior? How is the client concerned about it? Who says that this behavior is wrong? Is that actually true, and what is the evidence for it? Similar questions can be helpful to explore more about the issue and get the client on the trace. In hypnotherapy we can use the following methods.

Method 10: Attacking Another Person

In trance we can support the process of exploration by re-experiencing a specific situation, where the client has judged or used to judge a certain person or behavior. Changing the perspective and becoming the one whom he attacks can be very helpful. How does the client feel physically in his body when attacking another person, and how does he feel when he becomes that person? And how does he feel emotionally in each role? This can be worked out and continued with utilization of the affect-bridge for age regression and exploration of the origin of the respective judgments. (See also below the section *Attacking Each Other*.)

Method 11: Becoming the Judge

This is not meant in this case as a change of perspective, which has been presented above to explore the activity of the Inner Judge, but to explore hidden judgments by becoming the Judge. After trance induction, we invite the client to imagine being a judge (or prosecutor), a judge who cannot only administer the law but actually change it, according to his needs and will.

We could guide the client as follows:

1. Getting into contact with the judge. Describe what kind of judge you are. What do you see, hear and feel? What do you look like and where are you working?
2. What are your concerns? What bothers and troubles you when you look at the world around you with all its problems, difficulties and injustice. What do you think about people, especially those you have to pass judgment on? Allow yourself to judge and attack others and anything unscrupulously. Allow yourself to really get involved and engaged in the judgments, associating from one to the next. At the same time feel what that does to you. How do you feel emotionally? How do you feel physically?
3. What would you change so that the world would work better, be more just, more effective? Which laws would you enact to achieve your goals?

Defense and Disengagement from the Judge

We discussed fundamental methods and strategies to disengage from the Inner Judge in chapter IV. All those methods can be practiced in everyday life without trance and hypnotherapeutic interventions. Byron Brown (1999) gives brilliant instructions on what to start with in his book *Soul Without Shame*. In this section I will present hypnotherapeutic methods and interventions that can be applied to support and activate these strategies. Trance and hypnotherapy are helpful and supportive means to overcome various difficulties that often arise when working with the Inner Judge. Whenever it is appropriate, the methods can be integrated into those that were presented in the last chapter (*Recognizing and Exploring the Inner Judge*) or may be used as additional steps.

Although they cannot always be strictly separated from each other I want to divide these methods in order to facilitate matters into the following sections:

1. Exercises of awareness.
2. Exercising and activation of defense strategies in trance.
3. *Reframing* the Judge's standards.
4. Activation of unconscious work and searches.
5. Attacking each other.

1. Improving Awareness

As I have mentioned before, awareness is of prime importance dealing with the Inner Judge as well as with

other issues. Only when we become aware of our behavior can we begin to inquire into it and start to find out if changes are necessary or desired. As long as our behavior is driven by unconscious forces, we are like a little sailing-boat in the ocean without a captain. Awareness is the best means to weaken the Inner Judge, and he will not put up with your endeavor to improve this, but attack you even more and try to distract you. It is therefore usually very difficult to actually stay in awareness. Aware attentiveness will help us to recognize incorporated standards and see if they are supportive for us or not, and it will allow us to discriminate more and more between devaluating and destructive identifications within our inner self-talk, and actual insights of truth that truly support us and the being that we essentially are. There are many methods to develop and improve awareness. Any practice of meditation, for instance, aims for this.

True awareness, in my opinion, means to integrate body, mind and soul, which again is to experience the world with all our senses. Thus, our body is the most important tool. Robert Dilts and Stephen Gilligan discriminate between the cognitive mind, the somatic mind and the field mind in their seminar *The Hero's Journey* which have to be integrated in order to allow the *Generative Self* to arise. In my opinion, this is the same as true awareness, or rather a state which includes the awakening of the *Generative Self*, and the awakening of this implies true awareness. Although Dilts and Gilligan point out that "*because at the generative level the somatic, cognitive, and field minds are all closely resonating together, you can enter the state by making a shift in any of these three areas,*" I would always prefer and recommend to start with the somatic mind in order to improve awareness.

And, in fact, this is the order in which these two teachers also start their seminars in that they also begin with the somatic mind.

Concerning the seminar it is also of note that Gligan pointed out in Berlin, Germany 2005, that it is impossible to differentiate between “alien” voices within and the actual voices of oneself intellectually (which I would like to describe as voices of truth, some kind of higher self or similar phenomena), but that the body can reliably do this! What he called alien voices (superego, Inner Judge) makes us feel tenser, tighter, more constricted. Voices of truth make us feel more expansive, broader and freer. Sometimes it may happen that simply due to awareness about the truth we can become disengaged from the grip of the Inner Judge and disidentify ourselves with it. Let us have a look at some awareness exercises that have proved useful for our purpose.

Method 12: Sensing your Body

Sensing our body is a very essential method for increasing our awareness as well as bringing us into our center. It helps us to let go of fruitless intellectual considerations in our head and instead to become present, alert, and aware. Eugene Gendlin (Gendlin, 1998; Weiser Cornell, 1997) discovered that people, who were in contact with their body and the sensations that are connected with emotional and behavioral issues, were those who recovered most easily and effectively. On the basis of this recognition he developed the *Focusing* method in which he guides the person to feel the physical sensa-

tions around a certain topic and out of curiosity to stay with them.

Sensing your body is an exercise we can come back to at any moment of our lives, which helps us to feel like ourselves and to be present. As an exercise, this may be done by:

1. Taking a comfortable position and relaxing. Start by becoming aware of your breath for a while. Where do you feel the movement of your breath, where does the breath move parts of your body? Where do you feel the breathing most? In the lower or the upper belly? In the lower or the upper chest? The stream in your nose? - Passing your throat. Do you feel the lungs as they fill up with air? What does it feel like when the lungs extend and fill up with air?
2. Continue to feel the rest of your body. Begin with a general feeling of the feet on the ground, the chair or other seat you are resting on. Feel that you are being borne by the seat and the ground. Then continue to explore each part of your body attentively beginning with your feet. Feel the touch of the sole of the foot on the ground, the touch of your shoes, (if you are wearing any), and sense each toe and then continue with the back of the feet.
In this way continue focusing your attention towards the upper part of your body, moving from your ankles to your calves and thighs then on to your bottom and genitals, pelvis, lower belly, upper belly and so on. Sense each area and just observe and become aware of what it feels like to be without judgment or evaluation, as well as not trying to change anything (no suggestions and effort to relax for instance). Just

be open and perceptive of what is there. And there may be areas that you have no feeling for, which you do not feel. Take this as a feeling of not feeling, which is also welcome.

Method 13: With all Senses

In this method, we will guide the client to sequentially become aware of his senses. This can be done in the same way we might also have used for trance induction, by pacing the person's actual experience. As it is not our purpose at this point to have the client enter a deep trance state, we should assure that he actually stays aware and with the sensing, without drifting away. We usually address his conscious awareness. We do this exercise with open eyes and let the client begin looking around, noticing all the things he can see. Which objects can he see? Which forms and shape do they have? There are probably things with straight lines, others with curved ones. One can probably observe triangles, rectangles, circles and other geometric forms. Which colors can he see? Look around and find things that are white..., red..., green..., and so on.

After a while we will change to, say, listening. Which sounds can be heard? Are there sounds from human beings, or machines, or nature or something different? Just listen for a while to any sounds you can hear and become aware of how they affect you!

Then we continue with kinesthetic sensations: How and where does he feel his body? This exploration may be done in keeping with the previous exercise *Sensing your Body*.

At the end of this process, we should guide the client to become aware of all his senses at once.

Method 14: Observing the Sub-modalities

This is similar to the previous exercise, but this time we will close our eyes and emphasize the focus on inner experiences rather than outside experiences, and inquiry into the sub-modalities.

In contrast to Woodsmall (1989, page 83) who aims to improve meditation practice by changing the sub-modalities for their best effect on the person, this is designed to simply develop awareness, and perceive and be with what is (which includes acceptance).

For our purposes and approach of dealing with the Inner Judge, we will simply observe the sub-modalities of our experience without changing them. But when we do this, we may realize that they start changing when we are open to our experience. Thus, as with all the methods of this section, we would preferably take a comfortable upright position (perhaps seated) and just begin to turn inward. When we do so, we begin with the sense that we are most aware of and explore it. This has to be done in a neutral attitude without judging one's experience.

For example, we begin with inner pictures and investigate the sub-modalities, as they are known from NLP: position, largeness, color, sharpness, brightness etc. Auditory experiences: loudness, speed, rhythm, the direction from where the sound comes, clarity etc. After having explored outside noises, which thoughts/inner self-talk are we aware of? Kinesthetic sensations: an ex-

act description of the different kinds of sensation (pressure, lightness/heaviness, itching, stroking, vibrating, extending and so forth) and sub-modalities of them, location in the body, intensity, continuity, and so on. Where are we aware of our breath? How does that feel?

We can also include smell and taste. And what does this exercise do with our emotional feelings? How do we feel emotionally?

As we are more experienced (or the client is, when we are working with him), we can do the same process with problem states, which are usually more difficult to accept and refrain from judging.

Method 15: Three-Point-Attention (Gilligan)

This is a method derived from Stephen Gilligan's teachings in his seminars and his book *The Courage To Love* (1997). As opposed to what I learned from Stephen, for our purpose of simple attention and awareness we will not focus on a certain goal or intention. This exercise is not goal-orientated, but aims to get in a state, where heightened awareness is accessed.

1. Find a comfortable upright position with both hands on your thighs which are slightly spread.
2. Let your eyes focus softly on both hands simultaneously. Look, relax, breathe and be aware of your sensations.
3. After a while add a third point of attention within your body, within your center. Continue to be aware of your breathing while also being conscious of any other sensational experience.

In *The Courage To Love* (1997) Gilligan also uses this exercise to access a “field-based attention” which helps to become aware of the energetic “field”, a concept derived from physics in “Third Generation NLP”. Gilligan describes a kind of relational field that exists in situations and between people, which is important for their interaction, change and healing. If we apply the Three-Point-Attention with two points not to our hands but somewhere outside in the random area of our view, we will open ourselves for this field and improve our awareness to a particularly larger extent.

Method 16: Staying with the Experience

This method helps us to be more conscious as well as supporting our acceptance. We can only become aware if we first accept our experience as it is. Not accepting involves us in denial and struggle which destroys our centering. Our energy is distracted and focused outside instead of inside of us. Thus, we give away our energy to the places and forces that work against instead of in our favor.

Acceptance is not always an easy issue: We cannot force it. We cannot actively decide to accept, we can only allow it to arise! As Byron Brown describes it (1999):

“If you try to stop rejecting, stop feeling, or stop judging, you feel it as a contraction inside. You end up trying to be different, which continues the rejection of where you

are now. In the same way, judging the Judge does not get rid of it. It only perpetuates the system."

What supports us is awareness and this becomes a cycle. Thus, we may initially decide to accept a certain issue and then start to be with it and this decision. To stay with the experience requires an open mind of curiosity, free from judgment and rejection. But when we are with it we may recognize that we, nevertheless, reject the experience, and what we will do then is to be with this rejection as a part of the experience. As soon as we start to fight against the rejection and try to change it into acceptance, it refuses to work. Rejection, fight and struggle will always be responded to in the same way. So, once again, the only thing we can do is to open up as far as possible and be aware of anything that arises, without judging it. And when we do judge, we should be aware of the fact that we are judging. What helps us to stay aware and open is the contact with our body and the somatic sensations.

Let me cite Byron Brown (1999, page 96/97) again:

"All you can do is recognize the rejection, control, or judgment and feel how it operates to cut you off from your experience; then acceptance comes as an expression of opening to the truth of what is there... Acceptance means relaxing into your own experience so that a natural process of unfolding can occur."

So we can proceed as follows:

1. Sit in a comfortable position and center yourself. Relax yourself, observing your breathing and feeling your body.

2. Now stay with and be aware of whatever arises. As much as possible, without eager and effort. Consider anything that has been written about this subject above. Again and again bring in your curiosity about your experience, whatever it may be. "Oh, that's interesting, now I feel this, and now I feel that. And that feeling I don't like, and that I don't like it makes me feel such and such. - What about just allowing this feeling...?" This way you can allow an open inquiry to evolve about your actual experience. What do you think? What do you see (especially inner pictures)? And what do you feel (emotions and sensations)? See the cybernetic interactions of thinking (inner self-talk), feeling and somatic sensations.
3. Alternatively or afterwards one can also bring in a specific issue the client would like to gain more acceptance and awareness about.

Method 17: Observing the World with an Open Mind

Sit down for a while at different places and just observe the surroundings in an open minded way. What do you see? What do you hear? And what do you sense and feel? In this exercise, again, it is important to be as neutral to the experience as possible. This includes, as outlined in the method described above, to accept that you have become aware of rejections and judgments. As before, you notice and then let them go, continuing with whatever arises. With everything you see and hear outside of yourself, your focus should stay with your somatic experience. As soon as you realize that you have

become distracted from input from the outside, return to your body awareness.

The exercise should be done at various locations of different qualities and nature, from quiet and lonely places to crowded and noisy venues.

2. Exercising and Activating of Defense Strategies by Imagery in Trance

Imagery in trance can be very supportive when practicing disengaging from, and defending oneself against attacks of the inner critic. Let us remember the most important principles of successful disengagement here: No discussion, no excuse or rationalizations, but short and definite statements that make the Judge shut up. In trance let the client begin with the most important strategies of:

1. Indignation, anger and clear dissociation.
2. Saying the truth about the experience.
3. Agreeing.
4. Humor.
5. Exaggeration.

In the following I will present a set of methods that help to develop defense strategies by imagery in trance.

Method 18: Imagining of the Judge as an Actual Person

In trance, when the client has gotten into contact with the Judge's attacks (see above), we can have him imagine the inner critic were an actual person who was talking to him like that. How would he respond if a friend were to tell him all the devaluating and often cruel things that the Judge does? This requires that the client has actually made contact with the fact that the inner self-talk is a real attack which he must not put up with. From this position we would then invite the client actually to feel the impact of the attack physically and emotionally and then deliver a disengaging statement of either indignation/anger (Stop it! Shut up! How dare you! I won't tolerate being treated like that – piss off!), saying the truth about the experience (It hurts me if you talk to me like that.), agreeing (You are right; I should not have said this), humor (That's a riot! You could make a living as a stand-up comedian. You sound like my mother and look like her dressed in drag, or exaggeration (I know, I am the laziest person this side of the Mississippi). Suggestions like: "Just be curious which response occurs that is most effective in freeing you from this attack. Trust your unconscious mind to support you in the best way", can be very supportive. Perhaps the therapist himself is reminded of associations that might be helpful in giving ideas to the client: "Doesn't that sound a bit like a nasty envious child?", or something along those lines. If we, as therapists, are used to this kind of work, we can also suggest appropriate statements to the client if he finds it difficult at the beginning.

Method 19: Imagining of the Original "Authority"

In the same way, we can work with imagining the original “authority” that made the client integrate the statement, say a parent, if the client has already become aware of it (for instance during one of the processes outlined above). Furthermore, it can be used for judgments and attacks from others during actual daily life. This point will be discussed in more detail later on. Imagine the person, come into your adult power and defend yourself in a way that disengages you from the judgment. “Mother you hurt me when you talk to me like that. Please stop it!”

Method 20: Defense in Revivification

This is another way to use the above method, to revivify original situations and defend oneself against them from your current position as an adult. This may often be the result of interventions and processes that were done to explore the statement and its origin, but it may also show up as the result of any sort of revivification work, even if such work did not start with the exploration of inner talks and attacks from the inner critic. As soon as the circumstances and persons involved have been explored sufficiently (see above), we can continue to invite the client to start expressing a disidentifying statement. To achieve this it is absolutely necessary for the client to first take an adult position and dissociate himself from his associations with the child. Only from an adult position can we effectively and successfully defend and disengage from attacks of our internalized parents and other authorities.

If the client has acute difficulties in taking up this adult position, one of the following methods may be helpful.

Method 21: Role-Play in Trance

Similar to Fritz Perls, we can guide the client to seat the Inner Judge in a chair, but we do it in trance as an imaginative role-play. We can use this method in an associated as well as in a dissociated way. What does the Judge say? Which response to disengagement is encountered? Let the client defend and disengage successfully with the Judge sitting in a chair in front of him.

Optionally we may take the distance that feels best for the client and gradually come closer. This method may be varied in many ways, for instance, by letting the client change roles and see what happens. This also is a useful method for exploring the Inner Judge and his activities. As has already been mentioned, one cannot and should not always strictly separate the methods.

If it proves too difficult with association, let the client take a dissociated position, looking at himself (or another person) and the Judge from outside. The television or movie screen maybe a helpful metaphor, or looking through a window.

Method 22: Changing the Judge's Qualities and Characteristics

Let the client imagine his Inner Judge as a person or being in front of him and describe what he looks like, how he talks, what he says and in which tone of voice, rhythm etc. Then let him change the modalities and sub-modalities of the way the Judge appears: Modify his voice, let him talk in a much deeper or higher pitch, let him sing or stammer and stutter or something such as that. Transform him from male into female or the other way round, from old into young or vice a versa, dress him and paint him as a clown, let him appear in underwear or naked, with a fat and pendulous abdomen, or anything of that kind which would make the Judge less frightening or even ridiculous and not someone one has to take seriously at all.

Method 23: Creating and Utilizing Resources

It is a very common hypnotherapeutic approach to define problem states as situations when the person is currently not in contact with her actual resources. Concerning disengagement processes in work with the superego, this may occur in cases of not being able to take the adult position and successfully defend oneself against attacks. When we stay stuck in the judgments of our inner critic, this is always a reliable indicator that we are not in an adult position but are identifying with the frightened and intimidated child we once were. If a client has such a problem it may be helpful and necessary to find methods to bring him back to his adult power. For this, we can discriminate between two different approaches: Bringing the person into contact with his/her own experiences of self-assuredness and inner strength, and secondly, to take the examples of other persons if the client, for one reason or the other, cannot advance any of his/her own experiences. To achieve this we can apply all the common methods of hypnotherapy. Here are two examples (see also *Method 30 Active centering*):

Own experiences

- Remember a time when you felt self-assured, self-confident and were able to stand up for your rights (alternatively: when you were able to stand up for someone else).
- Elicitation of the modalities and sub-modalities. What happened at that time? What did you see? What did you hear? What did you feel? Especially the kinesthetic sub-modalities are often useful. How did you feel in your body in these resourceful situ-

ations? Where in your body did you feel that particularly? How exactly did it feel? How exactly could one describe this experience?

When we question like this the client will eventually come up with useful metaphors that we can apply to support him later (such as: strong and stable as a mountain, vibrating like a well tuned musical instrument, light as a feather).

- Anchoring of the experience. Optionally we can further anchor the experience, be it just for the use in our sessions (our words, tonality, a touch), with anchors that the client himself can activate later whenever he needs them, or with cues that can automatically be activated when the resource is needed (... whenever "xy" happens, you will... (see, hear, feel, do...)).
- With this experiencing of inner strength and confidence we let the client access the situation where defense/disengagement is needed, and from this position he can start to deliver the disengaging statement.

Representative experiences

- Do you know someone who would be able to deal with such attacks/situations with the desired and appropriate strength?
- When you imagine this person just have a look at him. What would you be able to see about this person in such a situation? How would this person act? What would he say? What would he see and look like?
- Allow yourself to become that person for a while. How would one feel if one became this person who

acted full of trust, self-confidently and strongly (as always we utilize the individual adjectives from the client's content)?

- Again, optionally, we can anchor this experience in the usual ways.
- From this position go back and deliver the disengaging statement.

Method 24: Problem State – Resource State Sway

Using resource accessing strategies like those above and switching repeatedly from the problem state of being judged into resourceful experiences and back again, can often cause a kind of disengagement from the judgment and the identification with the inner standard without any further activity. We always support the resource state by using anchors. Cues can also serve to repeat descriptions of sub-modalities and experiences the client described in earlier resource states.

Method 25: Defending in Dissociation

A further approach for people who have difficulties in taking up an adult position and disengaging, is that we can begin by using dissociation and defend ourselves from a dissociated position. To support the dissociation and avoid association as far as possible, we can use the familiar movie or television screen metaphor, and let the client just watch the successful disengagement process. This may be a situation in his current

life that bothers him or a revived attack. Again we can either let the client watch himself or a representative.

Method 26: If it is Difficult to Feel Anger and Indignation

Sometimes it is difficult to come into contact with feelings of anger and indignation. This may be due to incorporated standards that those feelings are not allowed or due to other defense mechanisms of the ego. What often prevents a client from experiencing anger is strong identification with unconscious age regression and revivification of helpless states in which he did not dare to feel angry or was just paralyzed by fear. In addition to methods that allow the client to access resourceful adult states and positions (see above), there are two ways we can apply. The first is "pretending as if". "Pretending as if" can be a very helpful hypnotherapeutic tool because the unconscious mind cannot really discriminate between reality and imagination. There is an exercise, for example, to pretend one would laugh and full-heartedly allow oneself to laugh even though there actually is no reason to. Especially in groups this will inevitably cause us to switch and honestly laugh without being able to cease. In the same way, we can use this regarding anger. Pretending to be angry and indignant can cause us to actually feel angry and give the client access to express his indignation about the attack of the superego.

The second method is to imagine a young child, perhaps two years old, being treated in the way the inner critic does when he attacks the client. What would

you do? How would you feel? It may be especially effective if the client imagines his own child (if he has one) or a child whom he knows and has a positive emotional relationship to, being harshly and unfairly attacked. This will often cause people to really get angry and start to defend the child. This experience can then be utilized for the client's own defense.

3. Further Strategies for Disengaging

Method 27: Meta-Modeling the Inner Dialog

(Derived from Woodsmall 1989)

As I have described above, the Inner Judge most of the time uses what we know as hypnotic language patterns. Those patterns aim to entrance the person and induce what has become known as transderivational search (TDS). In language we can differentiate between the surface structure of a sentence and the underlying deep structure of what the sentence actually means. A sentence in which the surface structure is formed in a way that allows more than one meaning in the deep structure, causes the listener to find out and decide for himself what could be meant. If offered a remark which is not specific but vague or ambiguous, the person listening to it undergoes a search process to get at the actual underlying relevance and meaning of the remark, which is called transderivational search. It is the same with any structure that is not well-formed in terms of grammar. This is very useful for hypnotherapeutic in-

terventions, but as people are in the habit of doing the same things with themselves, this often ends up in:

- identifying with the standards of the Judge and
- being completely unclear about the actual content of the message and experience.

We get a completely distorted view of ourselves and the world. Furthermore, such language patterns – as used by the Inner Judge – tend to involve us in associations of negative scenarios. Meta-modeling is the process of exploring the depth of meaning, and defining and expressing things more clearly and definitely. Instead of putting up with the fuzzy and nebulous statement of “I am bad”, we would really zero in on this bad. What do you mean by bad? What exactly is bad with that? How do you know that you are bad? How does it feel? Where do you feel it in your body? Which consequences are there that you are this way? We can subsequently use such meta-modeling questions for each answer we get until the whole subject is revealed in more clarity.

Meta-modeling our own inner dialog or helping a client to meta-model his will reveal the distortions, deletions and generalizations of our experience and make us more aware of them and how they are working. Woodsmall (1989, page 20) writes:

“Once we restore material that is deleted, distorted and generalized, and once we see the world the way it is, then the world is no longer a problem. It just is. When it comes to ‘just is’ then we can get on with it. A lot of problems that people come to you with in therapy, a lot of the problems in the world are not really problems at all.”

Method 28: “Modal Operator Shuffle”

Grochowiak and Haag (2004, page 193) present an interesting method for negative belief patterns that are expressed by modal operators. They call it the “modal operator shuffle” and I found it to be a useful means in order to disidentify oneself from the Inner Judge’s standards. It works by exaggerating and confusing and includes a nice portion of humor. The method works as follows:

1. We choose a standard of the Inner Judge which is formed with a modal operator (should, must, may, can or the opposites). These are standards which express a necessity or impossibility.
2. Now we start to play with the statement by building new and similar sentences which also contain modal operators. We build a chain of statements and questions which confuse, and to some degree ridicule the original standard.

A case history: “I must look nicely and intelligently.”

I had a client once who suffered from the urge that she must always look nice and intelligent. These were two attributes that were closely intermingled. Looking nice and dressy meant to her at the same time to appear intelligent and smart. It took her at least two hours each day to put on her make-up, do her hair and get dressed. This time spending activity had become a burden to her, but she could not stop it. What was just as bothering was that she had to check her appearance a hundred times a day, taking out her pocket mirror, or, as often as possible rushing for the next bathroom. During our first talk it became obvious that she had an extremely harsh Inner Judge that attacked her concerning these things.

After a short trance induction, where I just paced her actual experience, I guided her to one of the latest experiences that she had described as being especially bothersome. As soon as I noticed that she was in contact with that experience I started with the following shuffle, which I continued with for at least ten minutes.

Shuffle

“You must look beautiful and intelligent. You should look beautiful and intelligent. If you look beautiful and intelligent, everybody will know that you are beautiful and intelligent. But you cannot look beautiful and intelligent because you are ugly and stupid. You should not be so stupid and want to look beautiful, not being as stupid as you are. But you can do something to change your stupidity in a very intelligent way, and once you are intelligent enough there will be enough time to also become beautiful. You can be beautiful if you want but you must not want this, and if you

wanted to you actually would become beautiful. Some people say you actually are beautiful and there are times when you believe them, but there are other times when a voice says: you should take better care of yourself and see that you look even more beautiful. Although looking beautiful sometimes means looking very stupid as well, and then it may be difficult to decide whether you would prefer being beautiful rather than stupid or intelligent rather than ugly. One should look beautiful in order to be loved by other people, and being loved by others is absolutely necessary for being happy and feeling good. This is very intelligent and it may occur to you that your stupidity is not great enough to make intelligent decisions for your beauty. You can look beautiful and intelligent if you want to be loved but you must not be beautiful and intelligent until you are really ready to accept people's love. Because sometimes..."

After a few sentences which I offered in rather high speed, she giggled, then sighed deeply and entered a profound state of trance which I utilized to tell her a story about the princess who was desperately searching for her precious necklace, which she thought she had lost. She searched for hours and days until she told one of her maids who looked at her very astonished and asked: Do you mean the one you are now wearing around your neck?

When working with a client we can start to shuffle one of his or her standards that came up during trance or the pre-talk, as in this case. But we can and should also introduce the client to creating such shuffles by himself and use them regularly as a way of disengagement from the Judge.

Method 29: Activating the Unconscious Mind by Supporting Suggestions

Naturally any hypnotherapeutic method presented here implies the activation of and work with the unconscious mind. This chapter will deal with suggestions that can be interspersed during the process to support the work or which are helpful in finishing the hypnotic session and activating the unconscious mind to continue the work and prepare further sessions. This may, for instance, be suggestions for the unconscious mind to find ways to disengage from the Judge or to remind him of successful defense and disengagement strategies. That means we can, on the one hand, activate unconscious search processes by giving direct or indirect search instructions or we can link certain responses to appropriate cues. Search instructions may be applied for the actual session as well as for posthypnotic suggestions. To construct appropriate suggestions and interventions we can use any method from the hypnotherapeutic toolkit that we usually use. Thus, we can, for example, apply conscious-unconscious-dissociation for unconscious processes. Here some examples of supporting suggestions:

1. While your conscious mind may be wondering and still have questions – it may also still be a bit distracted – your unconscious mind has all the time it wants and needs to search for solutions, for experiences that can help you to remember..., for the best possible response to express your true being at any minute...
2. When you just let those pictures arise and are aware of the messages *they may carry for, you can allow your-*

- self to relax even more, (structure done on purpose)* while your unconscious mind begins to search for the most important experiences that will help you to understand this issue and what you can do...
3. And as you go deeper and deeper into trance, you don't even have to know how your unconscious mind will support you to bring up whatever is needed to make the changes and gain all the understanding, all the integrations, all the dissociation and many more things that can help you...
 4. And while you may still wonder how you will complete all this... your unconscious mind has already begun to make all these little adjustments to support you in becoming more and more aware of attacks by your Inner Judge, as well as the attacks from others. And it will support you in the most effective and useful way to deal with matters spontaneously and directly.
 5. You don't have to know yet how your unconscious mind... or: I am curious/I don't know how your unconscious mind...
 - will let you know the truth,
 - will show you the right way and give you the words for disengaging most effectively from the Judge,
 - will support you with everything you need to stand up for yourself.
 6. It is too early now to already know how your unconscious mind will... but you can take this as a first step that will lead you to more and more...

As we can see these are just some of the typical suggestions which we can use in nearly any trance work. It

is just that we adjust them according to the exact subject we are dealing with.

Method 30: Active Centering

As I have outlined before, it is important to come into adult power mode when starting to disengage and defend effectively. This can be done by hypnotherapeutic accessing of suitable resources (see method 23, *Creating and utilizing resources*), but as adult feeling and perception incorporate a great aspect of physicality, somatic exercises are often also very helpful.

Koichi Tohei (1980, 1981), one of the master students of Morihei Ueshiba, the founder of the Japanese martial art Aikido, set up four fundamental principles to unify body and mind, which – according to the concepts of Aikido and other martial arts of the Far East – is fundamental for accessing our full resources and inner as well as physical power. The principles are

1. To keep one's attention (or one's weight) in the belly area ("to keep 'the one point'", which in Japanese is called *Hara* and in Chinese *Tan-Tien*).
2. To relax completely.
3. To keep one's weight down.
4. To let *Ki* (the universal energy) flow.

As to point 1.: This is something that naturally develops with typical far-eastern meditation which focuses the attention on the belly area. Japanese martial-, as well as other arts too, focus and train attention and

the awareness of feelings in that area to achieve mental, as well as physical, balance and power.

Regarding point 2.: This does not mean relaxation as in a flagging manner. It is much more like catalepsy, which is a balanced muscle tonicity – not tense and not completely relaxed. Interestingly enough some of Tohei's exercises consist of the "rigid arm" and the "human bridge" which we both know from hypnosis as forms of catalepsy.

Regards point 3.: If we get tense, the gravitational center of our weight usually is higher. We lift our shoulders, lose our natural feeling of standing with both feet on the ground and can easily be shaken and confused. But when we relax the balance of our weight is naturally lower and this makes us more stable. We are "down-to-earth" in a verbal and literal sense of the word.

Regards point 4., letting *Ki*, the universal life force flow, is considered a natural result of all of the previous principles, but can also be achieved by the feeling and imagining what it would be like if *Ki* were to pour in a powerful stream through and out of our body, forming an endless cycle as it flows from and returns to the universe.

The fulfillment of any of these principles will cause the others to also be fulfilled and give the person a complete relaxed stability by means of inner and physical centering. Tohei presents a set of exercises to achieve and test this kind of centeredness, some of which I want to present here. We can do them with a client who has

difficulties in getting in touch and staying in his adult power mode. I often practiced these and similar exercises during my martial arts training and found them to also be very helpful in therapy cases.

1. Exercise with imagining letting Ki flow -

The rigid arm

Stand upright with one leg slightly and loosely in front of the other. Relax and reach out with the hand which corresponds to the leg that is in front. Hold that arm comfortably without stretching too much but with a light flexion, the hands being open and the fingertips pointing in front of you.

Now imagine, *Ki*, the universal energy and life force is pouring through your outstretched arm in a powerful stream, out of your fingertips and out into the universe. Imagine that your arm as a result has become as stiff and rigid as a firehose through which the water is pouring with high pressure. Don't tense your muscles, but relax.

When the client is ready the therapist can test his physical stability and try to bend the arm at the elbow. If the client is actually relaxed and is holding on to imagine, it will not be possible to bend the elbow and the client is in a centered and powerful mental and physical state.

2. Relaxation and centering in the belly

Test the client's stability when he is standing naturally by pushing (with moderately increasing intensity) parts of his body: his shoulders from the front, side and back, chest and back, pelvic bone. Most likely he will be very unstable and can easily be

pushed around, or he will be stiff and rigid, but not able to stay grounded and stable but can easily lose his balance.

Have the client stand in an upright stance, both legs comfortably apart, feet parallel. Now ask the client to shake his hands rather forcefully for a while which helps to relax ones hands and arms. When he stops shaking focus his attention on the belly area and then have him lift his heels so that he is standing tip-toe while completely maintaining his balance. In the next step have him slowly lower his heels until he is standing fully relaxed on both feet while still keeping his attention focused on the belly area.

Now we do a test as in the previous step. The client should be much more stable and powerful now, standing calm, grounded and settled.

4. *Reframing the Judge's Standards*

Reframing is a technique to put the frame of perception into another perspective, to give things a different meaning. The intention of *Reframing* is to give the client a new perspective of the problem in order to enlarge his possibilities of experience and reaction. If, for example, a certain symptom is only perceived as negative by a client (which will be the case most of the time), this is not helpful in utilizing the symptom as a resource. But when we give the client a chance to get a glimpse of the positive purpose that may underlie the symptom, or which capabilities it may include, this can be used very effectively and cause changes. *Reframing* thus allows symptoms to become resources.

To some degree psychotherapy is always about *Reframing*, but particularly with Erickson, it became especially known in connection with hypnotherapy. Hypnotherapy, as well as *Reframing*, is about suggesting new ideas. It can be considered a communication of ideas and our goal is to enlarge the narrow-minded client's focus in order to allow him a broader range of possibilities and perspectives. In traditional hypnosis this was only done with direct and authoritarian suggestions (such as "You will now be self-confident and courageous"). In modern hypnosis we prefer to put emphasis on more indirect offers which have the advantage of being of wider range, allowing the client to choose what is best for him individually. They are quite easily accepted because they don't arouse resistance as much as direct authoritarian ones often do.

To help the client to not only accept and understand the new choices intellectually, but with his whole being, it is necessary that the ideas are communicated

through the senses. The more the client has the overall experience with all of his/her senses, the deeper true understanding will be. This again is necessary for any actual change with the support of the integration of the unconscious mind. In the same way, it is rarely effective to simply state an idea in a direct way. Only if the idea becomes the client's own, will it be effective and offer new choices. Thus, it is better to provide the ideas indirectly and guide the person in trance to find the idea for himself, or at least, let him have the impression that it was his idea.

Once again, to clarify matters, *Reframing* is a way of suggesting new ideas. In this case we do this by offering the client a new perspective on a symptom or on an old pattern of behavior, which sheds new light on it and gives the client the possibility of reevaluating his interpretation. Usually, what we *reframe* is something that has hitherto been negatively judged, and we thus give the client the opportunity to find a new meaning for it. It is, for instance, possible to reevaluate negative feelings as the positive needs of our inner child, which is a typical *Reframe*. The client can see things from a different point of view and give it a new, more creative and helpful meaning. Since we usually tend to judge negative feelings such as anger, fear and envy according to our introjected and incorporated standards of the superego; when we start to look at them as positive and absolutely justified needs that are very basic, this will change things radically and cause at least a certain disidentification from the judging attitude.

Reframing is rarely about new facts but about changing the perspective, either to gain more choice or to change from a (usually) negative to a positive evaluation. Of course, it must not always be from a negative

to a positive evaluation, but can also be the other way round. This may be the case if a person looks at harmful behavior in a positive way, not recognizing the truth about it. For example, a person who has learned that harmony between people is of the highest value and thus feels arguments should be avoided under all circumstances, will tend to shut up and suppress feelings of anger. And she will be convinced that this is the best way of handling this problem. She will not recognize that her behavior is incongruent, and that her suppressed anger can cause high blood-pressure, heart-attacks, a gastric-ulcer, depression or something of this sort. Two kinds of *Reframes* in such a case could be useful: to give "arguments" a new perspective from being always bad to being possibly a creative and healthy form of interaction or to let her recognize that what she judges as positive (shutting up and repressing feelings) is, in fact, harmful.

As we have seen, by *Reframing* matters one can achieve a new meaning which is accomplished by looking at symptoms and experiencing them in a new context, a new frame of reference. W. Gerl (in Revenstorf & Peter, 2001, page 272) writes:

¹⁰"All 'as-if-techniques' are methods of reframing. Any therapeutic age regression and future progression is an expansion of the frame of experience that has hitherto been used. Pseudo-orientation in time makes it possible to reveal causes and factors which are relevant regarding the problem, as well as necessary resources in different dimensions of time. Reframing, at the same time, can effectuate a change of emphas-

¹⁰ Translated from German by the author.

is within the focus of time and help to get a more balanced orientation on the past, present and future."

This means many of the above mentioned methods imply *Reframing* techniques. In our work with the Inner Judge we should prefer to just allow the client access to new perspectives which weaken the incorporated standard that is causing him difficulties. *Reframing* alone will rarely cause complete disengagement from the standard but it will support the client in recognizing the truth and thereby effectively defend and disengage from these coercive activities.

Reframings fundamentally can be divided into *Reframes* regarding meaning, and those concerning the context. In the first case, we would offer a new meaning which includes more choices and resources. In the second case, we would emphasize a changed context which sheds new light on the symptom or behavior. Both kinds of *Reframings* can either be offered by the therapist, preferably in an indirect and permissive way (but that depends on the individual case and situation), or by helping the client to find it by himself (which is also included in the indirect and permissive methods).

Examples of Reframes of the Judge's Standards

Let us have a look at some examples of typical standards of the Inner Judge and how they could be *reframed*.

Standard: "I feel too nervous and get so hot that I am sweating" (which is usually experienced and judged as inadequate).

Reframe: It's quite okay and normal to be nervous in such a situation. It shows that you are really concerned and in the best frame of mind for being aware of what is happening. And heat is a very transformative energy that will help you to make changes very effectively and quickly.

Standard: "And I tell him again and again that he should not always be so jealous, but he keeps torturing me with his jealousy."

Reframe: If a partner is overly jealous, this can, in fact, be very annoying. On the other hand, it can show us how concerned he is. Jealousy is often a way for people to express their love and that they want to protect the relationship.

Standard: "I know I should not always be so angry with my mum..."

Reframe: That's right, you should not always be so angry with your mum. You are an adult now and no longer dependent on what your parents do and say in order to survive and be secure, isn't that so? But I'm wondering if you can imagine a time when being angry was the only way you could express how you felt about your parents' demands. Children often don't agree with what their parents want them to do or how to behave, and sometimes they are actually treated in a way that is not right. Thus, as a helpless and dependent child being angry may be a very justified response as well as the only way one can express ones disapproval and frustration.

Or: And can you feel how much energy lies in that anger? And I am really wondering how you could

transform this energy in a way that it could become a powerful resource for you.

In the following part I will present some methods which can be helpful in *reframing* the client's judgmental standards.

Method 31: Asking questions

Gerl (in Revenstorf & Peter 2001, pages 275-277) presents some useful questions with which we can guide the client to *reframe* his experience. Let us have a look on some of these questions which I have partly modified to adapt them for this purpose. The questions activate search processes which may allow the client to access new alternatives and perspectives.

1. Concerning meaning

- What else could this mean?
- How could you describe this in a different way?
- If you were to notice that this could also mean "xy", how would that be?
- What function could this have? Perhaps there is something it might be useful for.
- I am wondering what you might have learned by this.
- I am wondering if there is something it is protecting you from.
- Just imagine you would never again be able to experience this, is there anything that would sometimes be missing or would there be any negative consequences?

2. Concerning context

- I am wondering if there has been a time in your life when this was important and helpful for you.
- Perhaps you can remember situations in which it was perfectly okay for you to experience (behave like) this; situations when it was, in fact, helpful for you.
- And can you imagine a time in the future when this could be perfectly fine and adequate?
- Just imagine you would never again be able to experience this. Would there be situations in which it would be missing for some reason?
- What importance will this have for you once you are lying in bed tonight and are deeply asleep?
- If you were in a beautiful place on vacation, which importance would this then have?
- What do you think this would mean to you if you looked at it from a comfortable place on the moon?
- If you were to look at yourself with the eyes of a person who really loves you, how would this person think and feel about it?

Method 32: Working with Metaphors

The major goals of therapeutic metaphors are change, of gaining new ways of interpretation and *Reframing*. To achieve these goals metaphors must have a certain familiarity for the client, regarding both the pictures and symbols, as well as the content of the story. The client needs to experience a relational familiarity towards the characters, circumstances and events in order to feel attracted and involved, so that he can respond in

the most effective way. An efficient metaphor should be as close to the client's world of experience as necessary in order to involve him or her, and activate useful transderivational searches on an unconscious level and to occupy the conscious mind. On the other hand, it has to be abstract enough and removed from the actual problem, so that the conscious mind doesn't interfere due to resistance or intellectual judgment.

The power of metaphors as a means of therapy is to a great deal due to the impossibility of analyzing them completely. It is the element which has the quality of being incomprehensible that comprises the capacity to change.

Therapeutic metaphors, on the one hand, contain indirect suggestions, on the other hand, they are themselves indirect suggestions when the story that is told inevitably works as such. That is true to some degree of any experience, of any encounter, of anything we hear or see in daily life. From a certain point of view anything can work as a kind of suggestion.

A therapeutic metaphor is designed to convey a certain message, a teaching, an insight. Metaphors may explain things we do not know yet with examples and comparisons of something we do already know, in order to make things understandable. They may also be directed to the unconscious rather than to the conscious mind, which is usually the case with therapeutic metaphors.

Metaphors are a very old method to convey messages, and when we talk about metaphors this does not only mean very long and elaborated stories, but also short anecdotes, analogies or symbols which can work as such (Combs & Freedman, 1990).

When we have a look throughout history, we can see that Jesus' allegories and the stories of many old wise masters are common examples, as are all the fairy tales that are told around the world. Stories and metaphors are the language of the unconscious mind. By telling metaphors we leave the pure logical and straightforward realm of the conscious mind and follow pictures and feelings initiated by the story. Metaphors transfer daily topics into another context and let one provide ideas that otherwise might be dismissed by critical conscious considerations. These stories are metaphorically descriptive for the client's situation. Key words and allusions subtly direct the client's focus towards the topics that might be of value in finding solutions to his/her problems, and we can also embed indirect suggestions which are more easily accepted.

Thus, we can persuasively communicate ideas and initiate chains of associations that may lead to new insights and solutions. Stories stimulate creative thinking and open ingenious ways of responding to various life experiences. Whatever story we tell the client will assume that there must be a reason for telling this particular story, and this will cause him to look for a hidden meaning and relevance in relation to his life and his problem. As the conscious mind, even in trance, has the tendency to judge and be smart at seeing through the therapist's strategy, we must not be too direct and obvious with the message, but leave the client in uncertainty. This is especially true for people of high intelligence or with a lot of experience in similar therapeutic work (as, for instance, therapists themselves).

Erickson told his clients stories from every realm one could imagine. He found very elaborate and sophisticated ways to provide stories of how other people

(clients, friends and family members) solved their problems. We also know metaphors in which he used *Selective Restriction Violations* such as the famous story of growing tomatoes which he offered a client in a very elaborate manner in order to alleviate his pain without ever directly talking about the issue.

As we can see, metaphors may work very subtly and are subject to change. The therapist may indirectly guide the client in certain directions but he will always do this in a permissive way that allows the client to choose his or her own way. Whatever thought or idea the therapist may have had in creating a certain metaphor, it is up to the client to extract meaning out of it. Metaphors inspire the unconscious mind to search for a meaning that is of highest priority and use for the client and which opens doorways for solutions according to the client's individuality and needs.

In addition, metaphors can have many different functions. They can be used to deepen trance, lower resistance if necessary, and enhance unconscious learning. Within a metaphor we can suggest various solutions, establish unconscious responses and enhance the client's motivation, as well as improve his self-confidence and trust in the possibilities of change. As Erickson always pointed out, trance is about learning, which means, first of all, learning to go into trance, learning to get into contact with one's unconscious resources and learning to widen one's range of beliefs.

Metaphors and symbols are not really what they pretend to be. But they can directly touch our heart and our unconscious mind. They allow us to flexibly fill them with content and meaning according to our own experience and needs. Metaphors aim particularly towards unconscious processes, and to say it again, they

are the “stuff” the unconscious mind responds to very easily, because they are in its language of preference.

Telling stories in order to convey thoughts and experiences as well as to provide possibilities for change and insight has a long tradition in all cultures. Stories absorb our attention, make us curious, and we like to be seduced by the fascinating worlds of fantasy and other people’s lives. Stories nurture the conscious as well as the unconscious mind. Any story will inevitably induce some kind of dissociation and thus lead us into trance. We can and will identify ourselves with the persons and subjects of the story. Movies and computer games are just another way of dissociating ourselves from our usual existence and experience, of forgetting our daily worries and boredom, and of diving deeply into other realities. They are so much more exciting or touching than our normal experience. They fill our deep inner longing for happiness, love, curiosity, adventure and much more. That is why they can have tremendous impact on the standards of the superego.

Therefore, what would be more natural than using stories for therapeutic change and healing? Here again, we will find a self-referencing strategy on the client’s side. In order to allow him all the security he or she needs and wants to have, as well as to obviate conscious interference, we would choose a content that does not directly refer to the client but includes some important aspects of his or her problem. I don’t need to tell anybody to memorize his vacation; he will inevitably have some degree of recollection when I talk about my vacation. This is a simple question of association. Whatever I mention, you will have your own memories and associations that are activated by my ideas, due to your personal experiences, values and beliefs. Within a thera-

peutic context the self-referencing strategy will cause you to try to find out how that story relates to your problem – consciously as well as unconsciously – and the unconscious mind may deliver very useful information and associations.

Listening to stories, the client starts to identify with the persons of the story, and he may reject or approve of what they do or think. He has the possibility of adopting their solutions and insights or finding his own, encouraged by the story. Thus, a kind of role-play may happen, old hurts can be healed on an unconscious level, and new relationships to the parents (re-parenting) may sometimes be built up by simply offering suitable tales.

Because of their metaphorical character, tales are non-threatening for the client because he may dissociate himself from them as far as he or she needs, allowing himself to be involved only as intensely as he wants to be. Thus, we can more easily bypass resistance to the messages we would like to convey. The more interesting such a tale is for the client, the easier he will incorporate and remember important ideas since learning is always supported by interesting contexts.

During the process, the therapist may observe certain responses of the client in the form of minimal cues that give him highly useful hints about which statement or suggestion had an effect on the client, and can thus draw conclusions on how next to proceed. In this way telling stories may become an interpersonal process, even though the client may not know it, and the therapist can systematically work in the direction of the desired changes. But not all the stories have to aim at inviting the unconscious to initiate changes. They may also serve the purpose of confronting the client with ri-

gid and uncomfortable structures he is stuck in, to make him more aware of things, and to create a form of suffering that increases the readiness for doing what is necessary in order to change. This may, for instance, be to realize the truth about the incorporated standards of the Inner Judge.

When we are working on the transformation of restricting standards, metaphors can be of excellent help. They offer new insights and understanding about the Inner Judge and allow questioning those standards we stubbornly hold onto. They can work as a *Reframing* technique as well and fulfill all those functions. As we can see, working with metaphors in therapy nearly always involves, to some degree, work on the superego, the inner critic that limits our range of thought and behavior. But, naturally, we can purposefully apply metaphors to achieve insights and changes concerning the Judge, as well.

Method 33: Core Transformation Process (Andreas)

The Core Transformation Process (Andreas & Andreas 1994) is a method of *Reframing* disturbing and often extremely unloving behavior patterns, feelings and reactions. To some degree, it works very similarly to the NLP *Parts Integration*. The “part” that creates a certain behavior or feeling is identified, experienced by imagery and welcomed instead of rejected. This is again an example of the importance of acceptance. As in many NLP *Reframing* methods we separate behavior from intention, assuming that the part has an underlying positive purpose, although we may not know it. By incre-

mentally asking the part what its purpose is we chunk the purpose up to its highest level. In this way we get a chain of intended outcomes that will finally lead us to a state the authors call *Core State*. This state is individually very different but is always characterized by a quality of *Beingness* that is not dependent on others and is not a specific emotion. The authors describe five main *Core States* that are most frequently expressed but differ individually: Being, inner peace, love, *Okness* and *Oneness*.

During the continuing process, the *Core State* is allowed and invited to transform each of the intended outcomes of the chain in reversed order, until it finally also transforms the original context. Therefore, a former unloved part can prove to be a good friend.

Further steps are about methods for fully integrating the *Core State* into life, dealing with possibly objecting parts and integrating different *Core States* from diverse processes.

The Core Transformation Process enables people to let go of old patterns, behavior and emotional disturbances, and thus get into contact with their natural being, the "wellspring within", as the authors call it. As a result, even severe diseases may be positively influenced and often healed, as the authors report. Acting from the core self means that you are in harmony with the universe, accepting whatever happens without being a victim, but living according to truth for its own sake; it is no longer necessary to deny reality. One may experience *Groundedness*, unlimited love, aliveness, endless inner peace or some other form of wholeness and oneness. This allows us to have a fresh and natural awareness of our experience of the world without judgment and devaluation. It means that we are able to accept ourselves

as we are, as well as others, with kindness and compassion. According to the authors, living out of the *Core States* tends to allow you in many cases to carry over this attitude towards other areas of your life (generalization), and limitations, aside from those which one started with, have a tendency towards decreasing.

However the core transformation process may work in individual cases, based on my experience I have found that it can also work as a mighty disidentifying and disengaging process for the work with the Inner Judge. I prefer to do this process after trance induction and having the client get in contact with the disturbing and interfering pattern.

Conflicting standards

As I have discussed previously, the Judge loves to threaten and confuse us with conflicting messages and standards. Robert Dilts (2002, page 163, German ed.) gives us a nice example of conflicting demands of his mother's Inner Judge:

"When my mother, for example, said: 'Oh, perhaps I should go out for dinner tonight; I would really like to do this', then it could happen that the other side said: 'No, you had better save your money; your children will perhaps need it someday.' Or she would say: 'It is egoistic to do that.'

When my mother then decided to stay and eat at home, another part said to her: 'See, you never do anything, you are not happy, you can't go anywhere, and you only think of others.'"¹¹

¹¹Translated from the German edition.

These double binds are very typical for how the Judge works. Whatever you do, it is not right. Gregory Bateson developed the double bind theory in connection with the accrument of schizophrenia. Whatever the truth about this psychosis is, we know today how harmful double bind communications and situations can be, and that they may even cause insanity, neurotic and perhaps even psychotic disturbances. This is not only true for communications with other people but with those parts inside of us, as well. In addition, any inner communication has its origin in experiences with the outside world, as I have already mentioned. Therefore, the introjections and conflicts we once experienced still continue to thrive in our inner world.

In our work with the Inner Judge we can deal with each part separately with any of the methods presented that may prove most appropriate in the individual cases and situations. But we can also work with both (or more) conflicting standards at once. Here I will present some methods of how we can proceed with matters.

Method 34: Changing Perspectives for Conflicting Standards

With this method we will look at the conflicting standards from different perspectives. For purposes of convenience, we will confine ourselves to two standards, though dealing with more than two would involve fundamentally the same process.

1. After trance induction we have the client identify the conflicting situation and associate into it. Let the client describe his experience with all his/her senses, placing special emphasis on somatic sensations.
2. Identify the conflicting standards A and B (which either have already been discussed before trance induction or may arise spontaneously during trance).
3. If those standards were beings that you could see in front of you, just, for the sake of curiosity:
 - What kind of being would appear for A?
 - Explore that being from your dissociated position.
 - What kind of being appears for B? Explore it in the same way as A.

(When we use the word “being” we create a larger choice for the client, because a being is not restricted to human beings. Thus, animals may occur, plants, rocks, and other things, as well as arbitrary fantasy figures. The client’s unconscious has complete freedom to choose whatever is most appropriate and helpful).
4. Look at both beings at once from the dissociated position. What do you perceive about their relationship?
5. Changing the perspective:

- Associate, slip into the shoes of A. What is it like to be A? What do you see, how do you feel? Have a look at B: What do you see, feel and think about B?
Have a look at the person you are making demands on. What do you see?
 - Associate into B and explore the same things from that position.
6. Step back into your earlier position where you could look at both, A and B. What do you realize now about the two and their relationship to each other and yourself?
 7. Change the perspectives of A and B again and have each of them tell the other what its intention (of highest priority) is. What is your positive intent, the most important thing that you want to achieve for the person?
 8. Step back again to the position of the person looking at A and B. What is it like now to look at those beings representing the standards of the Inner Judge? How do you now feel about the conflict you felt?
 9. Try and see which changes are needed if you still feel uncomfortable with one or both of them. Is there a being into which it/they should or could transform, so that they don't bother you any longer? What about the distance from you? Find a comfortable place and distance for each that is most convenient, so that you know they are still there but no longer can bother you.
 10. Step into the situation once again in which the conflict arose and see how it feels now.
If the client disengaged from the standards and the conflicting demands, he should be comfortable with that situation now; or at least feel much better.

A similar method can be applied by using the metaphor of the “uninvited house guest” (see above, chapter *Recognizing and exploring the Inner Judge*, method 6. In this case we have to deal with two or more house guests instead of one.

In the method described above, we can recognize elements that are also used in NLP *Parts Integration*, the *Visual Squash*. And naturally we can also apply that to deal with conflicting standards of the Inner Judge, which will confuse the former and help to disengage from the conflicting standards. But remember: In keeping with my approach in this study it is neither about destroying or deleting anything, nor about uniting quarreling “warriors” against ourselves. And it is not even about uniting those “warriors” to fight in our favor. Our purpose is it to effectively disengage from the Inner Judge and this may also be achieved by the *Visual Squash*.

Method 35: Somatizing Conflicting Standards

1. In trance, let the client identify the conflicting demands he is confronted with (A and B).
2. Guide him to sense in the body and allow demand A to express its location in the body.
 - Explore the sensation of A in every detail. This can include age and the presumption that its original intent may be something to support the client, even though he may not know that yet. At any rate, make sure that the part and the sensation is not judged, but that the client stays curi-

- ously open towards it. (If this is difficult and resistance comes up, we will first have to deal with that.)
- In the same way as with A, explore B in the next step.
 - Move a few times back and forth between A and B.
3. Guide the client to experience both sensations at once and to just stay with them and be open and curious as to how the experience develops.

A Case history

Carla was a woman who visited me for several reasons. She was confused, nervous and felt overworked. In one of the sessions inquiring into her actual needs, we came across the issue that she thought she desperately needed more patience. "I often feel pushed because I'm too lazy, and that makes me totally impatient," she said. We revealed the following standards which were incorporated in this concern:

1. You are too lazy.
2. If you take your time and relax you are lazy and you run risk of missing something.
3. A responsible person works hard.
4. Hurry up, don't waste your time.

She said that she had tried to behave according to these standards as best as she could but that she was too impatient and, therefore, she needed more patience. This was somewhat of a contradiction to the earlier standards of her Inner Judge. Thus, we identified two

conflicting parts, patience and the need for it, on the one hand, and something that tried to sabotage this patience, on the other hand (impatience).

With the following procedure I guided her to feel each part of her body according to the method outlined above. The following is only a brief outline to demonstrate the process and does not reflect all the suggestions that were interwoven and provided to support her.

1. She first focused on her impatience, the part that had tried to prevent her from being patient (A). It showed up as having its center in the middle of her chest. It was pressure which had approximately the dimension of a hand and was like a stack of bricks. It felt uncomfortable but familiar, very old. It was easy for her to come into contact with this part and the somatic sensations and stay with them.
2. I then suggested getting curious about where the other part, patience/the need for it, were located in the body. This took her more time than the first step and obviously was more difficult to come into contact with. Finally, she came up with her belly that contained a feeling which was difficult to describe. It was simply there, more a nothing or unspecified something than something she could define more precisely. The only thing that was very clear to her was that this part was definitely separated from the chest-part by a strict, but also not describable barrier in her diaphragm area.
3. While dealing with this belly-part, she was repeatedly distracted by the other part, which absorbed her attention. This caused her to intersperse remarks about how the chest felt and what her impatience was up to.

4. I then asked her if it would be okay to just say good-bye to the patience/belly-part for a moment and return to the impatient/chest-part. I suggested thanking this part for its communication and really saying good-bye to that part, assuring it that she would be back soon. (This was to prevent that part from disturbing and intervening while working with the other one.)
5. When Carla again tuned into the impatient part in her chest – the part which tried to prevent her from patience – she easily made contact with it again and it felt like before. I asked her to be curious about what purpose this part could serve in trying to prevent her from having more patience. I used *Reframes* that naturally everything that happens within us has a purpose, an intention to help us with important things, although we might not know it. So what could the intention of this part be? What did it want to accomplish for her and support her with, or give her that might be important?
6. The answer: “It is anxious that I could fall asleep and life would be too boring.” I paced that statement, and we stayed with it for a while. Then I suggested switching to the patience-part again but not until she had said good-bye to this part, thanking it for its communication and its positive purpose in keeping her from sleepiness and boredom. And, as before, the promise was made to come back soon.
7. Back at the patience-part in the belly, she had still the same difficulty feeling it, and it was not at all possible to find the purpose of this part, the actual intention of why she should be more patient. (Patience and being more patient is not necessarily an actual positive need for a person, and as she had talked

about it she had, in fact, incorporated it as a standard of her Judge – “You should be more patient!”, and not yet experienced it as a deeper need to free herself from judgmental evaluation.) No *Reframe* achieved the desired results.

8. Now I started to let her practice a breathing exercise which is helpful in activating energies that are frozen in parts of the body – especially in the torso, and which confuses the usual patterns of breathing and any thoughts about it at the same time: One breathes deeply into the belly while retracting the belly muscles and then breathes out by pressing the muscles out.

Having done this exercise for a while, she was asked to just relax and sense what was happening now:

(A) Her chest area began to become colorful, light and there was a clown who danced – it is hilariously funny, she reported.

In conclusion I gave her suggestions such as the following: “That could perhaps mean that this is a part that is full of energy and who wants a colorful and joyful life, couldn’t?”

She answered: “Yes, and it is anxious that too much patience could make me dull and full of inertia, and life could thus become boring.”

(B) The belly area where the patience is represented was initially still difficult to feel and get an answer from. Therefore, I started to pace this and explained that messages can come in so many ways: They may be given with words, but also non-verbally; there may be sounds which convey a message or there could be pictures, something one can see, as well as feelings and sensations that can be important messages (I always included examples from everyday

experiences). “So just be curious which way your belly might choose to give you a message, perhaps about its needs, what its intention may be to support you.”

She then reported that the belly had began to relax and had become wider, warmer and more comfortable. It was like a cozy, floating vibration spreading all over.

Again I provided her with an interpretation after she had observed this for a while but did not come up with one by herself: “So, as your belly is giving us a message in such a nice way, giving you good feelings in your belly, making you feel relaxed, this could mean: I wish you to experience and give yourself such nice feelings of relaxation and comfort, as much as you need so that you can feel fine and relaxed, no matter how exciting and challenging life might be. And that you can allow and take as much comfort, relaxation, ease and good feelings throughout your body as you might need and want.”

Now the feeling in her belly became even more intensive, spreading and floating up into the chest, dissolving the former barrier. The clown jumped and danced joyfully within this feeling. Both now went together very nicely.

9. I continued with suggestions and metaphors about various changing rhythms in life, one displacing the other, one being transformed into the other, such as: clouds to rain and water, the seasons, day and night, eating and expulsion, breathing in and out (...taking the oxygen produced by photosynthesis – plant waste ... And while exhaling, providing them in return with carbon dioxide...), the heart beat with contractions and relaxation and similar images. Those

suggestions allowed her to overcome fixated thoughts and to integrate the need for both, activity and relaxation. Furthermore, I interspersed suggestions about trusting one's own inner truth as a guidance throughout life, and clearly getting a feeling and seeing and discriminating between it and the demands and standards made up from outside.

10. To finish the trance-work, I invited her to make up a symbol, a metaphor for this positive harmonious state in which she was, "*...which might arise right now... or in a while – the next hours or days, perhaps surprise her soon – and, from time to time, let this feeling occur again; unexpectedly perhaps, changing her mood from one moment to the other. And she doesn't have to know yet in which way her unconscious can accomplish this or how it could further support her, but to just take this as an additional important step. – It is also unnecessary to know now, which further steps might be necessary to finally complete the whole issue soon, now, comfortably...*", and similar suggestions.

During the subsequent after-trance talk I asked her to see and feel how the situation was now with the contradicting standards with which we had started. They had lost their power and she felt well; feeling neither rushed or pushed, nor with any need for patience or rest. She could just stay with the moment and no thoughts about the problem she had started with could disturb her.

5. Attacking Each Other

I touched on this item already in the section “Dealing with attacks from other people.” Because it is so important, let us have a closer look on it again within this context of useful hypnotherapeutic methods.

When the Inner Judge builds the basis of our value system, it is inevitable that it has a tremendous influence on our relationships. They correlate with those we have towards ourselves and the Inner Judge. People around us hook into the standards of our inner critic and attack us in the same way as he does, as well as we ourselves projecting such attacks on others. And we, on the other hand, apply the same strategies to others. No matter if the attack actually comes from our inner critic or from someone else – the effect on us is the same. Of even greater import is that the attacks of others can only bother us because they are in alignment with the attacks of the Judge towards us. It crosses junctions where we have already once been hurt when we were small, helpless and dependent. Otherwise, we would not feel attacked and hurt. People often develop very subtle ways to reproach others and convey covert messages like “You are worthless, weak and incompetent; you are a dimwit.” We often don’t even have to say a word, but a certain look, a certain tonality in our voice will remind the other person of the way in which their mother or father always looked when they expressed their disapproval. This look or tonality over the time became the concentrated content of all their verbal and nonverbal reproaches. Thus, in relationships we project our own standards and Inner Judge’s attacks on others. This is a typical defense mechanism which helps us to keep the

superego's standards unconscious, which is the best way for it to continue thriving and persisting.

Projecting our unconscious standards on others works in any relationship but most effectively in the intimate relationships of couples. When two people meet they have to deal with 4 personalities: two persons and their Judges. – Most of the time the Judge's activities and standards are prevalent for the relationship until the persons learn to become aware of the mechanisms and start to disengage from their own judgmental identifications as well as those of others.

As I have outlined above, people often marry because their Inner Judges fit and approve of each other. This may work rather well to some degree for some time, until one of the couple begins to grow, to change, and becomes aware of the underlying mechanisms. The most binding thing that makes relationships work on a superego level is transference whereby the partners each mutually choose a person who is similar to their Inner Judge – which is the same as the internalized parent of the opposite sex. The Inner Judge works best with transference whereby people deal with their partner as if he or she were one of their parents. The stability of such relationships is a problematic matter. It can be like hell because of mutual attacks which can be verbal as well as nonverbal. It is a pseudo-stability or stability that accepts mutual violence, violence that may be open or covert. It may be open or covert on both parts, or it may be open on one side, the other delivering covert responses. If the Inner Judge agrees, people may put up with incredible abuse from their partners, which is not only true for intimate couple relationships. The other way round also can happen; that two people actually love each other on a deep level but cannot come togeth-

er because of the objecting superego of one or both of them.

All this implies that blaming others in a judging, devaluating or arrogant way belongs to the realm of the Inner Judge, as well as attacks against ourselves. What we actually do in such cases is to blame ourselves by passing judgments on others – but most people are not aware of this. It is very common that people interact within object relationships, as we have seen, in the form of projections and transference. Therefore, our attacks on others, as well the attacks of others on us, are a useful and important possibility for working on our Inner Judge. We can discriminate between two aspects:

- a) being confronted with attacks (projections) from others, and
- b) the projection of our judgmental standards on others.

Both can be very subtle things, as is always the case when we have to deal with the Inner Judge. This is true in those cases in which we say something to others, as well as in those cases in which they say or do something to us. This can be a matter, of course, of either a neutral statement of something we/the others have observed, or it can be a judgment that is an attack. Pure statements without any judgmental attitude, however, are rare with most people because of the alert activity of the Inner Judge.

What is needed in case a. (being confronted with attacks) within personal interactions to recognize the point when an attack is being delivered and successfully defend and disengage from it? The disengagement strategies are fundamentally the same as described

above. In cases of attacks from others it is also necessary to discriminate between the truth of the content of a certain message and the underlying and implied second level message, which may be a judgmental attack. We must understand that even if the first level message (content) is true, the person has no right to put us down, devalue us and push our painful buttons that were installed in childhood. If that happens by chance, and the fact that we feel hurt is only due to our projection, this makes, of course, a difference, and again, one needs to become aware of these things. Therefore, it is quite possible that we respond to remarks that are completely free of any judgment and attack on a superego level, simply due to projection, simply because this issue pushed one of our hurtful buttons. This is the reason why it is important to become aware of such mechanisms in a double sense: On the one hand, to realize that we feel attacked, and on the other hand to recognize whether this is only due to our projection or if the other person actually intended to deliver an attack. This is true the other way round, in cases where I am the one who delivers something that the other one experiences as an attack. Of course, this does not mean that we are only allowed to say something if we are sure it is free from any judgmental attitude. – Life would be very complicated and inflexible if we were to adhere to such restrictions. It only means that we should be aware of what is happening and deal with it as best as we can.

But the more we deal with how such things work, the more we realize that most of the remarks of the people around, superficially assessed as innocuous, imply, in fact, covert attacks:

“How can anyone make such a mess?” is rarely a question or statement free of judgment and value, but

nearly always a verdict of the inner critic, a moral statement with the concept "One should not do that, I would never do that - I am better than this person" and so on. We thus project a standard of our superego onto others in a generalizing and unwarranted way. What happens when we refer to others in this way (or others refer to us) is that the one who feels attacked also responds on a superego level and fights back in a completely unconscious way - applying the strategy that he or she has learned in childhood to be the most effective strategy. For this is what happens: As soon as the attack is delivered, the person enters the "age-regression-lift" and down he goes.

For therapists it is particularly important to see through such interactions, not only within the interactions that we observe in the client's relationships, but also in those within ourselves. Many therapists have developed some kind of pseudo-adult response mechanisms towards attacks from the client. A typical response based on client-centered therapy may work in a certain fashion and be a rather close mirroring for the client, but it does not always do justice to the therapist himself, who does not actually dissociate and disengage from the attack. Almaas (1977, page 14) gives us a typical example of how one could respond to a client's remark "I have heard that your colleague, Counselor B, is very good and has been in the profession longer than you. Is that true?" Almaas:

"There is a wide range of responses open to the counselor. She might be reasonable and answer yes or no. She might be defensive and try to show that she is as good as or maybe better than Counselor B. She might argue about how their approaches are different. She might feel insulted and

angry; or she might play therapist and say, 'What are you feeling now?' or, 'Are you angry at me?' or, 'It seems to me that you are angry to me.' All these responses are really not directly dealing with the situation, and most of them beg what is actually happening. However, if the counselor is aware that the question is an attack, then she can simply respond with, 'I don't care who is better. I feel good about what I do.' She is not getting sucked into the comparison, and at the same time is validating herself. She is also responding to the situation directly by taking care of herself, and without explanations. She is showing the husband (one of the clients¹²) that he has attacked her by comparing her to someone else. She is also showing the husband, in action, that his attacks are fruitless as expressions of hostility. She is being a clear example of a person whose integrity rises above comparison."

This quotation is not only a good example of how we usually deal with such remarks and how we could respond to them in a most disengaging and self-confident way, but is also the way such attacks are often delivered. In the examples of the most common responses, the therapist does not actually disengage, but to some degree either buys the attack and responds to it as rationally and strategically intelligent as he can, or he ignores it completely. In both cases, he remains a victim of the interaction and the response and demands of his own Inner Judge. But the alternative Almaas offers us is not necessarily an actual and true disengagement only due to the words the therapist chooses. The effect it has on both, the therapist herself and the client, depends on

¹² Remark of the author of this study.

how she delivers those words. In other words, if she speaks them in an angry or offended way, this would prove that she is still caught in her superego activity.

Let us then have a look at case b. (the projection of our judgmental standards on others). The question is how we can utilize them as means to become aware of the functioning of our inner critic and become free of it. What can we do if we ourselves come up with remarks like "How can anyone make such a mess?", or "Of course, an Irishman again!" or "Typical woman!" or "Just like your father!" or things like that. We can easily find examples from our own lives and when we become aware of such things, they can be really threatening at first. For most people it is not easy to comprehend and accept that such statements are actually projections of our own Inner Judge on others. We are used to arguments such as the following: "But it is true... how often did I..." or "Anybody would be angry about this, wouldn't they?" or "Why shouldn't I express how I think about this?" and so forth, which actually proves that our purpose is to be right and we want to focus on the goal of being right. Making and wanting others to see and believe that we are right, is always the activity of the Inner Judge.

So, here too, the first thing we can do to work with these marvelous "teachers", our attacks on others, is to become conscious of any such activity and accept and acknowledge how it works. Such judgments can be delivered directly towards the person in verbal or non-verbal contact, or we can do it by self-talking to ourselves. As to the effect it has on us, both ways are fundamentally the same. When blaming and judging others we are actually blaming ourselves and our true essential being. In fact, we do not accept ourselves when

we reject and blame others by our inner standards. As we become aware of the fact that it is our own superego that we are expressing and projecting onto others, we can start to consider what the underlying attack against ourselves is when we judge others.

What can be the underlying attack when we express our prejudice against others such as "The Moslems again!"? Or when you observe people in a depreciating, disapproving way: "How can one dress like that?" Or: "How can one look like that, move like that, talk like that." Or: "One shouldn't drive in such a reckless way as this guy does!" and so on. When we listen to the way, the tone of voice, in which we say it, we might often notice that it implies arrogance and hatred. How do we actually feel when we judge others? It is often a strong position in which we feel bigger, better, stronger – in a variety of ways superior to the other, or isn't that so? But it is worth looking beyond this point and figuring out what exactly drove us to act in this judgmental way. What happened to us just before we made the remark? Were there any deficient feelings we felt, some kind of dissatisfaction, disharmony, sadness, deception or anything like that, which had nothing to do with those we then chose to attack? Upon which belief, which standard is the attack based; and what is the underlying essence of the matter? If someone drove in an inappropriate or dangerous way, a statement could be for instance: "Of course, a Frenchmen (or any other kind of person)." The underlying statements or beliefs could be here: All Frenchmen are bad drivers. All Frenchmen are reckless. All Frenchmen do not keep rules. Frenchmen do not like me because I am an Englishman and thus, they always do things to exasperate me, or some such similar reasons. Such attitudes again could arise

from underlying internalized standards like: I am a bad driver. I am too reckless, I should keep rules better, I don't like Frenchmen, and I am not worthwhile and valuable (enough).

What happens if I reverse the statement, applying the judgment to myself? In which way do I know that this is what I criticize in myself? Am I aware of any inner critic that demands of me exactly the things I project onto others? Can I feel the fear that would arise if I were to behave like that? Questions and observations like this can guide us to experience the underlying attack of our Inner Judge that we are suffering from.

Questions as they were presented in the section *When the client actually believes that statement...* can also be very helpful in this case. Of course, we can apply those questions and explorations as well in trance as out of trance. The skilled hypnotherapist will not have any difficulties in transforming them into hypnotic interventions. ("...And I'm really wondering what you will find out about the actual reality of this thing. Perhaps you consider it easy to discover evidence for the truth of all this, or maybe some of it, or maybe not. It is also possible that you will spontaneously find exceptions, situations when it was different; and I am really curious which differences you will see when you compare the two..." and so on.)

Let us see how we can apply inquiring into those things with hypnotherapeutic methods in trance. (See also *Attacking another person* in the section *Unconscious standards of the Judge*.)

Method 36: Trance Work with Attacks (Judgments) on Others

- Define a situation in which you attacked others and relive the situation.
- Describe the situation. What did you say or think?
- What was the emotional quality of your judgment?
- How did you feel in the situation when you judged others like that?
How did you feel emotionally, and how did you feel in your body? (Let the client describe in detail how and where he or she felt it in their bodies!)

Two possibilities for continuing:

1. Affect-bridge and investigation of related experiences in the past. (cf. Method 1. *The elicitation of the Inner Judge from the problem state.*)
2. Change of perspectives:
 - a) What do you think about that person? What can you see about her?
 - b) Change perspective and step into the other person's shoes.
What is your experience from that perspective?
What do you think and how do you feel now?
What do you think about the person who attacks you?
 - c) Eventually, switch between both positions and see which changes happen.
 - d) Step into the perspective of an observer. Become an uninvolved neutral observer.
Alternatively:

- If you were, as an uninvolved neutral person, observing two people you didn't know in exactly this situation, what would you/this person see?
 - If a Martian, an old wise man or woman (or any other useful metaphor) who happened to observe you and the other person, what would you/this person see?
If you knew what is up with these persons, how they feel, how they are doing, what the issue is for each of them, what could it be? What does each of the persons need? What should they change? What could they do?
- e) Become yourself again and explore how you would feel, and how your life would be different if you had not incorporated this standard or would be free of it in the future. (At this step, we could, for instance, use any of the methods we know to inspire and facilitate future pacing, such as the "miracle question", the time line metaphor, the crystal globe metaphor and others.)

Method 37: Just Staying with the Attack

Let the client choose a situation in which he attacked another person (group, thing, situation or whatever). In trance let him revivify the situation and describe it. Then guide him to freely inquire into any aspect of his actual experience. Support him in simply staying with the experience, observing which thoughts arise, how he feels emotionally as well as physically.

Method 38: Reversing the standard

This is fundamentally the same as the last method but with the attack reversed.

- Define a situation in which the client attacked others and support him to relive the situation.
- Describe the situation.
- What exactly did he say or think? Let him formulate the actual wording he used.
- Reverse the standard of what he was saying or thinking about the other person and have him say it to himself. (For instance, instead of “He should not be so indifferent towards...” say “I should not be so indifferent towards...”)
- The client should feel what that does to him. How does it affect him? How does he feel emotionally? How and where does he feel it in his body? And how does it affect him to feel and notice all this? Support the client in staying with his or her experience and explore it on even deeper levels.

V. Discussion

Concepts and Methods

Hypnotherapy and Similar Approaches

What makes hypnotherapeutic methods so effective in dealing with the Inner Judge? Let us recall to mind what I wrote about hypnosis in section IV: *Inner Judge and Hypnotherapy*. The main characteristics of hypnosis and trance states are relaxation, concentrated focused attention, ideodynamicism (involuntariness) and various trance phenomena. Hypnotherapy is a communication on multiple levels, on the conscious and the unconscious mind. This is often done by creating a conscious-unconscious dissociation, whereby the conscious mind is occupied with certain messages, while the unconscious mind has all the freedom to have its own creative interpretation in helping it to find appropriate solutions. Therefore, hypnotherapeutic states are those where the critical conscious mind (which is also the Inner Judge) is bypassed in order to communicate directly with one's unconscious creativity and wisdom, and access all the resources stored there, as well as all knowledge and memory about the past that may be necessary in order to understand and change specific issues the client may be suffering from. Modern hypnosis is highly sophisticated in communicating with the unconscious mind on unconscious levels and subsequently integrates unconscious recognitions into the conscious mind. New things can be learned and integrated without being disturbed by the critical conscious mind and intellectual considerations, as well as devaluating, objecting or otherwise

destructive forces of the Inner Judge. This is only possible if we work with the client and his or her unconscious mind in an appreciating and accepting way, as it is typical for modern hypnotherapy as promulgated by Milton H. Erickson.

Adhering to this fundamental appreciation and acceptance allows us to overcome any possible resistance on the client's side and that of his unconscious mind, because we can even welcome it and utilize it as a useful and appropriate behavior. This will open the door for ideodynamic (involuntary) activities and responses, which are the core of any hypnotherapeutic work, because they arise from deep within, (at least mostly) free from critical conscious considerations. This kind of ideodynamicism is the true creativity that makes it possible for solutions to be born out of the depth of the one person who the person knows best, better than we therapists ever can, namely the client himself. This is far beyond old-fashioned concepts about hypnosis in which the therapist is expected to know the solution and talk the client into changing and healing. To reiterate: The modern hypnosis I am talking about is not at all about directing people into believing or doing something, but about supporting them in accessing their true inner potential in a very creative way.

All these characteristics of hypnosis have proven to be effective in nearly all kinds of therapy and change-work, which depend on the individual cases and circumstances. We also can apply them for effective work on the superego, the Judge within. Further trance phenomena – such as hallucination, time distortion, age regression and revivification, hypermnnesia as well as amnesia – can also be very supportive. They can make

hypnotherapy a highly effective tool for inner growth and development.

When we look at the hypnotherapeutic methods I have presented, one can realize that there are many parallels and similarities to other approaches. To some degree this is typical for Ericksonian methods, because Erickson himself integrated anything that was helpful for hypnotherapies and, in the same way, he also did not just practice hypnosis. On the other hand, there are many approaches that use trance states without actually knowing much about them or calling them trance, hypnosis or hypnotherapy. For example, as I mentioned before, Gendlin's focusing inevitably leads persons into trance when they focus on their somatic experience. Role-plays in Moreno's psychodrama or similarly, Perls' interactive methods such as his famous work with the empty chair and other things - also induce trance states and utilize them: focusing attention within, suspending cognitive processes in favor of activating and inspiring creative fantasy, which includes spontaneity and ideodynamic activities. Even hallucinations of various kinds and depth - as typical trance phenomena (e.g. imagining other persons and their voice and words) - are a typical part of these and similar methods.

Furthermore, there are methods that have been derived and developed from hypnotherapy, such as NLP and, at a later date, Time Line Therapy according to James and Woodsmall (1989), which includes many hypnotic techniques and interventions. Therefore, it is sometimes difficult to differentiate clearly between the different methods. Although the emphasis of this study is on hypnotherapy, it sometimes necessarily includes techniques that have been improved and refined by

NLP or are known today as typical NLP techniques, such as *Reframing* and *Parts Integration*.

Fundamentally, James differentiates between typical hypnosis and Time Line Therapy, as well discriminating between NLP and hypnosis. In his tape series (1992 a, b), he repeatedly talks about Time Line Therapy which may be amended and completed by hypnosis if necessary. James discriminates between hypnotherapy as characterized by general and abstract interventions, and NLP by specific interventions – Time Line Therapy is even more specific. Nevertheless, we can understand Time Line Therapy as a process that easily induces a trance state. Floating above the time line induces a trance that is at least light, but can also be rather profound. In my opinion, Time Line Therapy can well be considered as a specific kind of hypnotic intervention, which to a high degree works due to its presuppositional language structure. As the interventions we give to the client are usually demanding (“Float above your time line, back to the event and right into the event...!”), we have to deal predominantly with an authoritarian way of intervention. This can also be very indirect, as resulting from the presuppositional language structure. Different from typical and classic hypnosis (no matter if we are talking about direct or indirect, authoritarian or permissive hypnosis), Time Line Therapy usually doesn’t work with suggestions in the way hypnosis does, but has its own typical form of suggestion. We can see in demonstrations in the *NLP & Ericksonian Hypnosis* video course (James, 1990), how often James switches from classic Time Line Therapy to classic hypnotic interventions and back, according to the needs of the client.

As there are similarities and overlappings between NLP and hypnosis, we can also find them in Time Line

Therapy and hypnosis. In the same way, though, that we cannot completely equate NLP with hypnosis, we should not do so with Time Line Therapy. Nevertheless, Time Line Therapy can well be considered a specific hypnotic intervention as it shows some of the typical characteristics of hypnosis, for instance: trance-state, involuntary processes, responsiveness to suggestions, focused attention and sensory imagery.

Time Line Therapy methods have deliberately not been included in this study, although they deal with negative beliefs and limiting decisions, which definitely are parts of the superego and the Inner Judge as part of the concept applied here. The methods are well described in James and Woodsmall 1989, James 1992 a, b, and Woodsmall 1992, so that there is no need to go into depth with these kinds of interventions here. Naturally, one can also use them for working with the Inner Judge and his standards – and as James does, combine classical Time Line Therapy with typical hypnotherapy for such work. The time line is a very useful metaphor to enable age regression as well as time progression (future pace), and we, of course, can incorporate this metaphor at various points in the presented methods.

Psychoanalysis, Bodywork, Spiritual Practices and the Inner Judge

Freud was one of the first who discovered that people have an unconscious part of their minds. He noticed that many of the problems that people have are primarily caused by processes they were completely unaware of. According to the psychoanalytic theory, the ego responds with various defense mechanisms for cop-

ing with objectionable drives, thoughts and behavior (defined by the standards of the superego), or uncomfortable and threatening emotional affections and keeps them unconscious. Revealing such unconscious material causes the ego to respond by trying to protect itself and keeping the matter repressed. One of these protective mechanisms is resistance which, by itself, is an unconscious process. In order to overcome this resistance and reveal the unconscious activities, Freud developed psychoanalysis which is, specifically, a resistance analysis of free association. Over the years this method proved to be extremely time consuming but not particularly effective. Other therapeutic approaches, though, proved to be more efficient, especially those that incorporate body work and emotional release techniques, such as Reichian therapy (Wilhelm Reich) and bioenergetics (Alexander Lowen). Reich formulated the idea of the "body armor", which fundamentally means that all unreleased emotions are manifested in the body - mainly in muscles and organs - causing tension and specific postures. Working with musculature and the physical body became a highly effective tool in psychotherapy for overcoming resistance and opening up emotions and unconscious repressed material. Today we can find many kinds of methods within therapeutic and esoteric circles and schools which often use and integrate methods and techniques that originated in Reichian therapy and bioenergetics.

According to my opinion and experience, this is often done with much pushing in order to break through the resistance, the "body armor", which tends to violate the person's individual limits and level of maturity and growth. This may be dangerous and cause reactions such as even greater entanglement, new repressions on

other levels, distortions and psychotic responses. Furthermore, it does not acknowledge the individual client's process. People are not allowed to take their time to unfold, but are pushed into the therapist's concept of how and when change and realization have to happen. This resembles the old-fashioned methods of breaking a horse's will instead of understanding and utilizing its natural needs and peculiarities, or, to describe it with a metaphor: this corresponds very much to a concept that humans have to be broken like nutshells in order to be able to reveal their rich treasure within. This would be the right way if we wanted to eat the nut but not if we wanted to unfold its true nature. I prefer to plant the nut into suitable soil, the exact kind of soil that is most conducive for growth - watering it with patience, if necessary, or leaving it to the natural moisture of rain and the dew, allowing it to be soaked and prepared by them and challenged by its natural environment, until the time comes when it is ready to grow and push its little sprout through the softened shell.

As Robert Dilts and Stephen Gilligan teach in their seminars of *The Hero's Journey*, killing the "demon/the dragon" (the respective challenge of our life) does not work! As Gilligan describes in his book *The Legacy Of Milton H. Erickson* (2002, page 301) the dragon which appeared in the myths of many old cultures originally was meant as a subject that challenged people to grow and learn how to come into harmony with the "dragon". Gilligan:

"The dragon was not to be killed, but to be engaged in a way that would allow the transformation of both the person and the dragon."

It is only since the Christian Church's transformations of old mythology that the idea came up that one should kill the dragon (cf. St. George slaying the dragon). This is caused by a belief in "black-and-white" contradictions in which only one side can be good and the other side must be bad – providing the ready-made excuse for violence which is so prevalent in Christian history.

This is true, to a certain extent, for dealing with resistance against the Inner Judge and his standards; no matter which method we try to use. According to Almaas that is why the diligent use of spiritual and mental exercises, as well as physical ones, rarely have lasting effects in releasing negative energy caught in the body, as long as the Inner Judge (or whatever we might call it) has not efficiently been dealt with. As Almaas writes in *Work On The Superego* (1977):

"Dissolving the body armor, which is the somatic expression of the defenses, will bring up unconscious material, but in so doing the ego becomes vulnerable to attacks of the superego. If one does not know how to deal with these attacks, the worked-through defenses will reassert themselves or new ones will be found in order to avoid the onslaught of the superego."

"Ecstatic or spiritual states usually do not last because, among other things, anxiety or superego attacks return after a while and the defenses reassert themselves, sometimes stronger than before."

This explains a lot about the difficulties with lasting changes and shows how important and necessary it is to work with the inner structures that work against change, and find effective methods to disengage from

the Inner Judge, no matter whether we are working for mere therapeutic interest or with the goal of spirituality. It occurs to me that successful therapists such as Milton Erickson seemed, to some degree, to always have implied this aspect in their work, even if, to a large degree, unconsciously or without completely understanding how this inner mechanism works.

Overriding Negative Beliefs with Positive Thinking and Positive Suggestions

As I have outlined previously, all kinds of negative or limiting beliefs belong to the realm of the Inner Judge. Overriding or exchanging negative beliefs and trying to replace them with positive ones, is a method especially used by all kinds of Positive Thinking proponents as well as traditional direct and authoritarian hypnotists. To some degree we find it, too, in cognitive behavioral therapy (see next section). – *You have a negative belief that restricts you in your variety of choices and freedom? – Just learn to believe the opposite and behave in the opposite way.* But most of the time it is not that easy.

What happens if we simply place a second belief/suggestion onto the former contradictory belief, for instance put a positive suggestion (“I’m capable”) in place of a negative one (“I’m incapable”)? On the one hand, we simply exchange one standard of the Inner Judge with another one which we consider to be more appropriate. But as it has already been demonstrated, we still remain victims of the Inner Judge instead of being free.

Robert Dilts (2001, page 52, German ed.) explains this in a similar way. He says: "*Success restricts our creativity in the same way as failure.*"¹³

Considered from a different perspective, this often means that we eagerly try to achieve a new, more convenient belief, although the strong and powerful Inner Judge continues to state the opposite. According to the law of reversed effect (Coué, 1923), we simply cannot achieve. This law says that the harder you try to achieve something that you believe, or a part of you believes, you are incapable of achieving, the less likely you will be able to achieve it because the struggle itself causes a reversed effect.

To activate one's willpower against a symptom (which also includes standards of the Inner Judge) means that we are attempting to rule the whole system (body, body-mind-unity, life etc.) unilaterally but with just one part (the ego-will). According to Bateson, such approaches are serious epistemological mistakes (Revenstorff (2004, page 278).

Watzlawick et al. (1974) is one of those who recommend in such cases in which a person is activating his willpower against a symptom in order to rule it, using paradoxical intentions (Frankl, 1995, 2002) and prescribing the symptom, which means advising the client to do what he wants to get rid of even more.

To come back to Coué, (1923) I will cite here a quotation of the two conditions he found most important for suggestions:

¹³Translated from the German edition.

“There are two conditions necessary for suggestions to work well; first, you must make it with the certainty that it will make your trouble disappear, and secondly you must make it without effort; if you fail it is because you have made efforts, and then you obtain the contrary of that which you desire.”

The first condition, unfortunately, will often be a kind of *Catch 22*, because this is often exactly the issue many clients have: that they lack trust. What can the client do if he is just doubtful and skeptical but must have trust in order to make suggestions work? In those cases further means and further work are necessary. Coué – as a typical disciple of Positive Thinking and direct authoritarian suggestion – tried to solve this problem during his meetings as follows:

“Finally and above all, and this is most essential for everyone, if up to the present you have felt a certain distrust of yourself, this distrust from now onwards, will gradually disappear, and will give place to a feeling of confidence in yourself. YOU WILL HAVE CONFIDENCE IN YOURSELF, you hear me, YOU WILL HAVE CONFIDENCE IN YOURSELF. I repeat it, and this confidence will enable you to do what you want to do well...”

But what if the client still cannot feel trust in himself despite this trustworthy direct authoritarian command (which, in my opinion, will very often be the case)? This cannot actually be a solution to the dilemma. If trust and belief are preconditions, the lack of them will not simply vanish because I get or give myself the suggestion that they should do so.

As we know today, putting the suggestion in the future tense weakens it tremendously. The unconscious mind will tend to keep it in the future for another day to come. If at all the suggestion should be put in the present tense: **YOU CAN HAVE CONFIDENCE IN YOURSELF – NOW!**

When we have a further look at Coué's method, we will find that his teachings and suggestions were very simple. Actually he did nothing else more than "talking people into change and health". He held his meetings in which he talked to people, and gave them hope and trust that healing was possible, and then he simply described, in which way this or that issue of the attendees will physically or mentally change: that the heart will improve, the digestion will function better and better, or that he will have confidence in himself as in the above example, and so on. To get some understanding of the method he taught his disciples, including those for their own autosuggestion practice, here are some citations from his book:

"Every time that you have gloomy thoughts, you will place yourself in front of a looking glass, and laugh at yourself. In a few minutes you will find that you are laughing quite naturally, as you are doing so. And when you can laugh as you are present, neurasthenia goes away. I tell you NEURASTHENIA GOES AWAY."

"For the moment you are not getting well very fast. Very good. Then say to yourself: 'After all it is not so bad today, and tomorrow it will be still better...'"

"I am on the way of recovery!"

"I say this to all: as soon as you feel a pain, put it very politely outside the door, with all ceremony due to it; think of your pain if you like, but set it at defiance by saying to it: Ah!"

My friend, up to the present it is you who have had a hold on me, but from now onwards it is I who has a hold upon you!"

"...Press your hand lightly upon the part that hurts... and repeat the words: It is going, it is going, etc. Very rapidly, even at the risk of grabbing..."

And of course his best known auto-suggestive phrase:

"Everyday and in every way I am getting better and better."

This last and classical example of Coué's suggestions is of the category that is known as affirmations. An affirmation, in my understanding, conveys a sense of agreement, approval and consent. A matter which we fundamentally approve of and affirm with affirmations in a spiritual sense is life itself with its full richness and complexity. It is not always easy to discriminate between affirmations and other suggestions. In my opinion, truly effective affirmations should, for instance, never simply state the opposite of something we want to quit, but focus on a goal in the broader sense of the word. In such a sense Coué's suggestion supports the process of health, growth and life without specifically endeavoring to get rid of something. It is said that Coué, especially in his later years, tended to emphasize such general suggestions rather than specific ones. When we use such an affirmation/suggestion we run quite less risk of rejection, resistance and countering more than when we try to exchange a specific stubborn belief pattern with a positive one. Furthermore, suggestions like this, which are rather general, life affirmative and positive, will also not work well as new standards of the Inner Judge. But we should be careful: we can take anything and make it a judgmental standard.

It is Coué's approach that *"Every idea that we put into our minds becomes a reality"*, which, without doubt, is very, overwhelmingly true, but even Coué makes one crucial precondition, he adds: *"...in so far as it is within the limit of possibility, naturally"*. We will discuss the question of limited or unlimited changes and achievements later in this text (section *Unlimited Power*) in *Misunderstandings of Therapy, Changework and Hypnotherapy*.

Perhaps Coué was so successful – or so it would seem – with his method and teachings because his manner was so convincing and trustworthy that people just believed him, consciously and unconsciously, and thus opened the door for health. (Frankly, I don't really know if he was actually as successful regarding lasting changes with his disciples and I was not able to find more information about it.)

It is interesting how much Coué already emphasized imagination which we know today is important. He writes:

"... Contrary to what is generally believed, it is not the will which is the first faculty of man, but the imagination."

Unfortunately, he did not describe in greater detail what he understood by imagination, and even less can we find any actual hint in the cited book of how he activated this imagination in his clients and listeners other than by direct suggestions of what to believe and what will happen. Perhaps those direct suggestions were sufficient to activate suitable imagery in the persons he worked with.

As to the second condition of Coué's citation at the beginning of this section: Even if we were to try without struggle and effort, but regularly and effortlessly like Coué suggested, we would frequently still have the problem of conflicting beliefs. Although Coué did not

know anything about the Inner Judge (at least he does not use this concept), he knew that there are forces within us that work against us when we try to juxtaposition one belief with another. In addition, all deeply ingrained inner standards that we have incorporated are not at all receptive to rational considerations and logic, as I have already discussed. Deeply ingrained belief patterns cannot simply be wiped out by contradictory suggestions, although this is often claimed. Almaas, probably one of the most experienced authorities nowadays on the subject of the spiritual nature of human beings and the psychological effects on the development of personality, states from his spiritual and therapeutic experience that one cannot actually delete patterns at all, but only weaken them and strengthen others which are more useful (talk during a seminar in summer 2005).

Harris (1973, p. 42) states a similar idea:

"The significant point is that whether these rules are good or bad in the light of a reasonable ethic, they are recorded as truth from the source of all security, the people who are 'six feet tall' at a time when it is important to the two-foot-tall child that he please and obey them. It is a permanent recording. A person cannot erase it. It is available for replay throughout life."

Elman (1964), in his writing, also expresses severe doubts about the use of direct suggestions as a simple means to talk someone into a new belief or behavior. In connection with weight loss he says:

"...but in most cases as soon as the suggestions wear off, they'll regain the weight they have lost... ...Hypnotic suggestion will not enable the patient to solve his basic problem."

And Elman was indeed a great master of suggestion; he used to put people into deep trance with complete anesthesia within seconds.

Havens and Walters (2002, page 217) can also be cited in underlining the ineffectiveness of purely direct authoritarian suggestions:

"Whether the client believes such direct suggestions will work or not..., they usually are completely ineffective. Hypnosis does not create obedient automatons, and direct suggestions do not produce automatic or uncontrollable compliance."

And page 87:

"Some people assume that this approach to hypnotic suggestion can be used to simply direct subjects to stop being afraid or depressed, or stop smoking. Unfortunately, such direct frontal assaults on the presenting symptoms do not work and are to be avoided."

The authors describe that they only use these kinds of suggestions sometimes to satisfy the client's expectations, which will help him to relax – if he believes in the effectiveness, because his expectations and wishes are fulfilled; if he doesn't believe in it and resists, he can relax being *"comforted by the feeling that there is no way that the suggestion is going to work."* (Havens and Walters, 2002, page 217).

Nevertheless, there has sometimes been appreciable success with traditional hypnotic approaches concerning physical and mental health by direct authoritarian suggestions, which actually work by *talking people into healing*, and there are many hypnotherapists (even today) who work with these traditional approaches as,

for instance, taught by Bernheim, 1957; Estabrooks, 1957; Krasner, 2001; just to name a few sources. But even with these authorities we should make careful readings of the material. Estabrooks, as an example, although applying direct authoritarian suggestions to induce trance, definitely warns of being careful not to simply remove symptoms. He says (1957, page 146):

"We should add a lot of caution. The removal of just plain symptoms in mental disorder is somewhat the same as mowing down a crop of weeds and leaving the matter at that. The roots are still intact and other symptoms will develop..."

When we have a look at Krasner's book *The Wizard Within* (2001), we find that although he includes interventions to inspire the client's imagination, he predominantly works with direct authoritarian interventions. The efficiency of those methods probably depends very much on the individual's suggestibility. As we know, there are a lot of people who are not suggestible to direct methods – which is one of the reasons Erickson developed more indirect and permissive methods. We should always be clear about the fact that any cure prescribing to such kinds of simple suggestions like "you will feel and behave like this or that", which are not grounded and supported by further methods to support understanding and change on a deeper level or to resolve the origins of the issue, can only be superficial cures, which have to do with but do not actually resolve the problem. It is even less possible with these methods to support the client in learning how to deal with the Inner Judge. On the contrary, direct authoritarian methods are to some degree always close to the Judge's activity which is also authoritarian. The therapist, therefore, becomes a kind of Judge for the client which then depends on the supporting statements of the therapist, which are

then often incorporated as new standards of the Inner Judge, as I have already pointed out.

On the other hand, one could argue that there is fundamentally nothing wrong with this if the client is thus actually able to rid himself of his main physical or mental illness. If he then recognizes that there is a lot more potential for him to grow and develop in order to experience even more health, freedom and aliveness, he can continue inquiring into matters by other means that are more conducive for this goal. But, nevertheless, direct authoritarian approaches are not actually in cinch with my perception of the world and how people should be treated. They create a hierarchy between therapist and client which I don't like and do not consider an appropriate way of creating relationships. The client is dependent on the therapist in a certain way and there is a fair chance that he will remain dependent instead of finding his own potential within himself. Stephen Gilligan describes these phenomena with the following words in *The Legacy Of Milton H. Erickson* (2002):

"This approach (the direct authoritarian¹⁴) generally assumes that the unconscious is some passive receptacle into which suggestions are 'placed' or some fertile ground which the hypnotist 'digs into' so that he can 'plant' suggestions. Frankly, I don't think the unconscious should be treated like a piece of dirt. For this and other reasons – like the fact that direct suggestions generally don't work very well, and people often don't like to be told authoritatively what to do – this approach has rather limited value."

¹⁴ Note from the author of this study.

Milton Erickson writes about direct suggestions in a similar strain (1980, cited by Gilligan, 2002, page 318):

"...It is true that direct suggestion can effect an alteration in the patient's behavior and result in a symptomatic cure, at least temporarily. However, such a 'cure' is simply a response to the suggestion and does not entail that re-association and reorganization of ideas, understandings, and memories so essential for an actual cure. It is this experience of re-associating and reorganizing his own experiential life that eventuates in a cure, not the manifestation of responsive behavior which can, at best, satisfy only the observer."

When we talk about spiritual work and the super-ego/Inner Judge, it may sometimes be necessary to first overcome mental disorders before we can actually start with the core issue. Sometimes we can do things parallel and thus reinforce the healing process.

As I have claimed, so-called Positive Thinking and covering or trying to exchange negative patterns with positive ones will usually either cause resistance on the part of the Judge or create new standards that he will utilize against us which are just as ambitious as the old one. When we work with these things we can observe this every day. Of course, not any Positive Thinking or any direct authoritarian suggestion will necessarily cause us to get a superego standard but, as Coué recognized quite correctly, the more we strive for it and the more we endeavor, the more likely we will fail, and this is to a great deal due to superego activity.

Countering Negative Beliefs and Cognitive Approaches

In his *Anxiety and Phobia Workbook* (2000) Edmund Bourne suggests questioning negative/mistaken beliefs by a kind of Socratic questioning and countering them with positive supportive statements. This is similar to the idea of Positive Thinking and positive suggestions.

Negative self-talk and negative beliefs (mistaken beliefs) are directly related, or more accurately, they are quite the same thing. Negative self-talk is based on negative beliefs. It is the way in which negative beliefs are expressed. The author uses a set of interrogations to question the content of the talk or belief. This may be quite useful in cases of actually mistaken beliefs, beliefs which are not actual patterns and have not been deeply incorporated since early childhood. And such questioning may be helpful in shaking up and confusing beliefs in order to prepare the client for further work. The method requires, of course, that the client is already aware of the belief, which often is not the case with the things that bother us the most.

To further deal with negative self-talk, the author presents a method which he believes to be the most effective one: to counter it with positive, supportive statements.

In addition to the reasons that have been discussed in the last section, trying to exchange negative beliefs with positive ones is like putting a new carpet over the old and dirty one – the latter is still there and the fleas and microbes that started to corrode and decompose the old one will soon spread onto the new one. To reiterate, trying to exchange a negative suggestion with a positive one will most often cause us to eagerly try to achieve a

new, more convenient belief, although the strong and powerful Inner Judge will continue to state the opposite. According to the *law of reversed effect* (Coué 1923) we simply cannot win.

The *law of dominant effect* also does often prevent actual changes because the negative attitude/belief binds most of the emotional energy (*law of the dominant effect*: The stronger emotion has the tendency to suppress the weaker one).

As to the so called Socratic questioning, this will often start an endless argument with the *Subpersonalities*, as Bourne calls them, which is usually a battle we cannot win, at least if we have to deal with a strong *Subpersonality* - and those are the only ones that do actually cause problems. On an intellectual basis the Inner Judge is as smart as we are and he is not at all interested in the truth. We can observe this again and again. His main purpose is to be right in a dogmatic and compulsive way, and to survive. We can find some interesting discussions and ideas in Smothermon's book *Drehbuch Für Meisterschaft Im Leben* (2001) (English title: *Winning Through Enlightenment*) about such features of the human mind, which are very revealing and highlight this presumption. One cannot win a discussion with someone who is being threatened with death and whose main purpose is to be right in order to survive.

To demonstrate how discussions with the Inner Judge/*Subpersonalities* can develop (in italics), let us look at one of Bourne's examples (page 188).

Victim (from the book):

"I'll never get over this problem. I'll be limited in my mobility for the rest of my life."

Questioning (from the book):

“What is the evidence that agoraphobia is a lifelong condition? – Ninety percent of agoraphobics recover with effective treatment.”

Victim (possible answer of the Judge):

“What look for evidences? You will see – you’ll be among the ten percent who fail.”

Counterstatement (from the book):

“My condition isn’t hopeless. I can overcome it by establishing and committing myself to a program for recovery.”

Victim:

“Don’t be foolish! Look at yourself! You are already trembling when you think about leaving the house, and you have always been a poor, chicken-hearted girl. I know you’re finished and you know it too.”

Counterstatement:

“That is not true. Sometimes I have been very brave, and for many years I have been completely free of this problem.”

Victim:

“You know it’s hopeless, you know I am right! Remember all the things you have already tried. And it’s gotten worse and worse. You are a poor, hopeless, scared child, and you will never change...”

We could continue such talk for hours. Some tiny voices within oneself will always have objections and try to put you down. The fruitlessness of such intellectual discussions in therapy was one of the things that led Carl Rogers to develop the client-centered therapy in which the astute therapist never lets himself get involved in such pointless talk and discussions.

Nevertheless, all this does not mean that some questioning may not be useful, to some degree, in the one case or the other, in order to help the client take the first steps towards questioning his beliefs. To actually succeed in being free of them, in my opinion, the presented method is not as reliable as the author describes.

Misunderstandings and Myths of Therapy, Changework and Hypnotherapy

In my opinion, there are some misunderstandings; one could also say myths in (hypno-) therapy which are worth discussing because they influence our work as therapists and the way we deal with the Inner Judge. These are:

1. The myth that only positive suggestions work.
2. The myth of a perfect human being.
3. The myth of unlimited power.

Let us have a look on these items in detail.

Do only Positive Suggestions Work?

Nearly any therapist today has heard about the example of “don’t imagine a pink elephant” or something along these lines. When we do this exercise of trying not to imagine a pink elephant, we realize that it is not possible to not imagine a pink elephant. Our unconscious mind first creates a picture of a pink elephant. This is, in fact, a very important realization and we should consider it as much as possible in any form of therapy. There can be no doubt about this. But perhaps because such an example is so striking, the assertion that only positively expressed suggestions can be understood by the unconscious mind has become a myth, a kind of axiomatic truth. But this merits closer examination be-

cause it is obviously not as axiomatic as we used to think it was. This claim of mine, of course, needs some discussion.

If this myth were true, how could negative beliefs have such a power upon us? "I cannot calculate! I cannot stop smoking! I will never succeed with this or that!" and thousands of such Inner Judge's standards are easily incorporated and followed, no matter how negatively they are phrased and how irrational they may be. If it was true that such suggestions have no effect but, in fact, cause the opposite effect because the unconscious only understands the positive part aspects of them, this would necessarily have the effect of just the opposite occurring: The more often I say to myself "I cannot do this or that", the better I should be at achieving things because the unconscious mind would understand "I can" (as in the case with the pink elephant). But this, obviously, is not the case.

If we scrutinize this matter more closely it is illogical and inconsistent to claim that the unconscious mind cannot process negative therapeutic suggestions such as "I don't smoke any more", but on the other hand is able to manifest negative beliefs like those cited above, isn't it? We also know from our experience in hypnotherapy how people can get caught up in negative suggestions whereby, in fact, the negation in the autosuggestion they give themselves is neglected, and they do what they hope they will not do. As an example, let's take a successful golf player who starts to think at the most crucial moments: "Hopefully I will not miss this hit." - and the ball falls short of the hole. A fighter of the martial arts who thinks at the critical moment: "Now don't become nervous and fearful," who, in fact, then ends up getting nervous and fearful. A person who is begged not

to forget a certain thing and who again and again ends up forgetting it.

The explanation that we have for such effects is that a person who tries to avoid a certain behavior will, in fact, focus on exactly what he is trying to avoid, and thus, very naturally, ends up doing just this. The question is why these negative suggestions very often work “positively” (that means ignoring the negative and why they do not in cases of very similar suggestions such as “I cannot calculate”).

From childhood we have incorporated the idea that certain things should not be done (and we do, in fact, avoid doing them). A possible explanation is that they are not actually negative suggestions, but messages and behavior which conveyed to us the idea that a certain behavior is inadequate or forbidden. For example: A child is happily playing with his genitals when the parents notice it and indicate their disapproval, perhaps they also hit his fingers and express their disapproval verbally: “Don’t do that! It is dirty!” In this case the child probably learns largely due to the nonverbal response of the parents that his behavior is not okay, rather than, or maybe not at all, because of the words “don’t do that!” The child is punished for a certain behavior which, as a result, is incorporated as inadequate. The same thing can happen with any other disapproved behavior. We can look at this from a purely behaviorist point of view as a conditioned reflex: Disapproved behavior – punishment. This could be an explanation of how disapproved behavior, that one shouldn’t do certain things (negative phrase!), is created. Only later on does our mind translate this for the consciousness into: Don’t do this, don’t do that. But the parents’ words may also have been a cue for the nonverbal message of

something being bad and forbidden right from the beginning, so that the forbidden act is interpreted as such, independently of the exact content of the words and whether they have been stated negatively or positive.

Supposing, though, that this idea is true at all, how does it come about that negative beliefs work so well: "You will never learn this!" "You will never achieve this!" "A Johnson has never had to put up with such things, and you won't either!" and so on? It definitely must be possible for the unconscious mind to process negative images better than one would assume considering examples such as the pink elephant.

Negative phrases have the tendency to focus our attention on what we are trying to avoid, whereas positive ones focus on our goals. Without a doubt this focus is very important for suggestions and auto-suggestions. But it is not only a question of positive or negative impulses. A suggestion such as "I ignore the urge to smoke" (positive) may be better than "I don't smoke" (negative), but it also has the tendency to focus on "urge to smoke" rather than "ignore." The difficulty, for example, when trying to quit smoking or drinking alcohol and many other problems, is that it is very hard to find adequate alternatives to negative statements, because these states are only negatively expressed in our language (smoker - nonsmoker). Therefore, it is often a kind of crutch when we use suggestions such as "I/you stop smoking." "I ignore smoking." "I enjoy breathing fresh air." The first two still focus on smoking, the last one doesn't exactly express the goal of a smoker to quit smoking: You can smoke and still enjoy breathing fresh air. If we were to change it to: "I enjoy breathing only fresh air" or something similar, it would still be the same. Besides, in all these examples we might always

also encounter a nasty Inner Judge who will try to destroy any suggestion; on the one hand he may push us to change, but on the other hand, though he will keep telling us that we will never succeed.

But interestingly enough, in many cases negative suggestions such as those cited do work, even though they are certainly not the best options.

Let us have a closer look at therapeutic practice. We can find a lot of examples of famous and highly reputable therapists such as Erickson, LeCron, Estabrooks, James and countless others who again and again use negative suggestions (even if they sometimes state elsewhere that these suggestions do not work). And I am not talking, of course, about those negative suggestions with which we are aiming to achieve the opposite of what we are saying (such as “you must not go in trance yet”). Here are some citations and examples from the literature:

Erickson and Rossi (1999 -To cite only a few of Erickson’s examples).¹⁵:

Page 166:

“Hit yourself as hard as you can on your thigh. It will not hurt!”

Page 167:

“...you won’t feel it in either your thigh or in your hand.”

Page 350:

“You cannot stand up, can you?”

¹⁵Translated from the German edition.

Estabrooks (1957):

Page 25:

"...you cannot open your eyes no matter how hard you may try."

Page 26:

"You cannot bend your right arm."

Overdurf & Silverthorn (1995):

Page 157 as an example for effective traditional suggestions that often work:

"You can't remember."

James (audio course, 1996–2002):

"The number 4 doesn't exist!"

and

"...you can't stop it." (The automatic movement).

Krasner (2001):

Page 143:

"...you just cannot lower it" (the arm). "...you cannot see the star at all."

Page 144:

"Your eyes just don't want to open."

Page 147:

"...they (eyelids) wouldn't work even if you wanted them to."

Page 151:

"Try, but you cannot stop." (The rotating hands).

Le Cron (2000):

"...I will not feel any pain." "...but it will not hurt"

"...I don't smoke anymore and I don't need it anymore."

Lindemann (1977), who managed to cross the Atlantic Ocean alone and in a rubber dinghy with the aid of autosuggestion, reports of Johannes H. Schultz, the psychiatrist and respected founder of autogenic training, that he claimed that there was no need to prevent negative suggestions as is often demanded by “laymen” in popular self-help books.

When we study the Silva Mind Method, a worldwide successful approach to mental training, we find that it, in fact, does use negative suggestions such as “I will have no pain in my head, I will feel no discomfort” and similar statements. This method is also very successfully applied by thousands of people.

When we also look at **Coué**, we discover that he is able to prevent one from separating one’s hands or dropping a pencil by stating “I cannot do this!” According to the claim that negative suggestions do not work but have the reverse effect, the person’s unconscious mind is supposed to understand: “I can”, and be able to achieve the task at hand but doesn’t. It adheres to the negative suggestion!

Dave Elman also reports about negative suggestions (1964) – (and there are many others):

“...Then test them (the eyes) and make sure they won’t work...” “...your eyes they just won’t work.” “...any thing we do in this office won’t bother or disturb you at all.”

And can the ideomotor “no-signals” work if the unconscious mind can not understand negatives?

There are so many examples that negative suggestions can work that we should no longer accept it as irrevocable that they don’t. But, nevertheless, I do not

believe that it doesn't matter how we express our suggestions. There is no question that positive suggestions are more effective than negative ones. This may be the case in part because it is, in fact, impossible to actually imagine not doing something, such as not imagining a pink elephant, or to imagine not smoking. Thus, the problem with negative suggestions seems especially to arise as soon as we try to support them with imagery, which is very important in modern hypnotherapy. And imagery almost always inevitably plays a role as soon as we hear words. Every word and sentence is cued with associations which trigger our imagination.

Nevertheless, negatively formulated verbal suggestions do work - at least with many people in a variety of cases.

There are still contradictions of how suggestions actually work and obviously further investigation is needed to fully understand the whole mechanism of the phenomenon.

Myth of a Perfect Human Being

Very often we find that psychotherapists and various other kinds of facilitators maintain the view that there is such a thing as the ideal human being. This fits in very well with our modern western world where we are always striving to improve ourselves. But, in fact, there is no such thing as a perfect human being (unless we mean – and that is a spiritual truth – that everybody is perfect just as they are). The perception is a myth and what it does is to undermine our self-worthiness, the acknowledgement and appreciation of ourselves. Stephen Gilligan (2002, p. 246) writes: *“Wanting to change is often a form of self-hatred.”* And I can only support this opinion. If we keep striving for an ideal (especially one that cannot be reached), we will end up perceiving ourselves as not being okay the way we are, which the superego, our Inner Judge, will zealously pick on and cling into. We become helpless victims of the Judge because, as I have demonstrated, we identify completely with the standard that was made up.

How attractive are perfect things in reality? And what does that really mean, to be perfect? Is it truly the perfectly beautiful woman who is admired by the majority of men, or whatever other example we may take? Or don't we quickly get the feeling that something is missing; as if something was wrong with this perfection, that is not really so fine and does not touch us as much as one might suppose it would? A perfect picture, a perfect art object, or just imagine a perfect tree – what would they look like? Absolutely symmetrical perhaps, with complete clear and brilliant colors, shape and other similar things? Very often it is a peculiarity, a point of individuality and deviation from absolute perfection

that makes things and beings attractive, isn't it? Take music, for example: A piece of music receives its true quality through slight irregularities which is typical of *handmade* music and expresses the artist's mood as well as his ability to make the music come alive.

This theme is very nicely presented in an old story about a Japanese master of tea-ceremony and his student.

The master had a wonderful Zen garden in which a little tea house was located where the ceremonies took place. Zen gardens follow specific rules of harmony and are the result of deep insights into the true nature of the world. The student got the assignment to brush and rake the garden and to do it really carefully and with awareness. He did this and was really proud of his work when it was finished. But when the master entered the garden he frowned. He put some branches here and there and shook them, so that some leaves and flowers fell down and floated onto the earth. – That's the real beauty of Zen, he said, and smiled in a friendly way.

For purposes of mere mundane success, an Inner Judge and striving for an ideal may sometimes be effective; we can see that throughout the world. For spiritual fulfillment and inner peace in a deeper sense, it is disastrous. This point will be discussed further later. True "success" which encompasses the whole human being, including his spirituality, can only arise out of total self-acceptance (which does not mean fatalistic or lazy surrender to our unresolved issues, as I discussed in the chapter *Factors that Determine Health and Life*). It is the same as with a therapist – client relationship. If the therapist does not accept and acknowledge the client on a fundamental level the therapy will fail.

The ideal of a perfect human being brings us directly to the next myth which often arises out of the former, the myth of unlimited personal power.

Unlimited Power

Human beings usually do not use their full potential. There are possibilities within us that we do not use and do not know anything about. Erickson repeated this again and again, but he never claimed any such thing that hypnosis was a panacea or that there weren't any limits to people's potential.

During the last decades in which esoteric consciousness and similar approaches and ideas have spread with tremendous speed around the world, people have been detecting their hidden potential more and more and exploring ways to improve and go beyond their limits. This has revealed interesting developments and important insights, but within our huge present day "garden" of teachings, healings, miracles and perceptions, *a lot of weeds have started to sprout between the roses and other flowers*. There are many misunderstandings, many distortions and a lot of useless smatterings, some of which raised a feeling of all-powerfulness, which is all part of the superego, the Inner Judge, as I have attempted to demonstrate in this study.

One of the resulting misconceptions, in my opinion, is the idea of the unlimited power of human beings. Concepts of Positive Thinking and ideas that our perception of the world creates our reality, are some of those that underlie this myth. The atom physicist J. E.

Charon (Egli, 1999) is sometimes cited as saying the following words:

"Le monde n'est pas, il est ce qu'on pense de lui".

("The (objective)¹⁶ world doesn't exist; it is what you think it is.")

This corresponds, in fact, with the theory of modern quantum physics as well as with some interpretations of human archetypes as they can be found, for instance, in Edwin C. Steinbrecher's book *The Inner Guide Meditation* (1988). Steinbrecher correctly draws correlations between the outer world, our inner world and inner experiences. The outer world is just a mirror of our inner one. This subject is directly related to projection in terms of archetypal theory. According to the author, anything we experience and encounter from the outside is a projection of our inner world. This is quite true but not in the way many people understand it to be. First of all, our inner world (including our thinking) determines how we perceive the outer world, which doesn't necessarily mean that the outer world actually changes when we change our inner world/thinking. It is our perception that changes, and that makes a great difference! If you are rich or poor is not the most important thing that determines how you feel in life; it is your perception and your judgment about either that makes the difference.

I have often heard statements such as: "I know that I will always be healthy because I have the control, and have learned to think the right way." - What arrogant nonsense. - Or remarks like: "Oh, if you keep talking about bad weather, you are going to make it happen!"

¹⁶ The author's addendum.

“Just use the right principles and methods and you can have anything in your life you want.” People, who deliver statements like these, do not really understand they are helplessly caught up in tangle of judgments and the Inner Judge’s web. Of course, we can do a lot, and nothing is more destructive than an attitude of being a victim. It also seems to be true that our thoughts can have a powerful effect on the outside world and events as well. Things, though, are much more complex than is often understood.

The concept of unlimited power assumes and implies that we can actually achieve anything we want. From an absolute point of view, or rather, on a very high level of human realization, it may actually be true that we don’t have any limits. Unfortunately, most of the supporters of the concept under discussion seem, in fact, to be far removed from being without limits.

The alchemist’s panacea and transmutation of lead into gold, the philosopher’s stone, the Holy Grail; unlimited power and the promise of getting it allure those who strive for mundane things in the same way as those who strive for enlightenment and inner peace.

Talbot (1991) reports various fascinating “wonders”, which one could take as proofs of this idea. He explains these phenomena with a holographic model of the world. Nevertheless, a concept of unlimited power, in my opinion, does not present the actual truth, and in many ways it is more damaging than supportive. It tends to create boastful arrogant attitudes of all powerfulness which are, in fact, manifestations of the ego, and thus extremely limited. It often causes damaging guilt feelings in those who do not succeed in changing (for instance cancer patients, but others, too...) - “Still ill? You just think the wrong way. Don’t you know that you

have anything you need to heal yourself? Do the right exercises and you will succeed! – But maybe you have too many resistances, probably you don't really want to heal..." Thus, new superego standards may be activated on the side of those who fail to the point that they finally conclude "Then I must be unworthy, a bad person", which again seems to prove that they are simply learning their just dues.

But what is reality actually about? – A philosophical question. Reality is always relative, and we as human beings are not able to realize absolute reality in an absolutely objective way. Thus, reality is always defined within each specific context and within these limits. Reality is that which is realistic and real, isn't it? That means, there are also things which are not real, not realistic and, therefore, do not belong to reality.

Let us now have a look at Tad James, who is definitely a adherent of emphasizing human power to create our lives as we want them to be. He repeatedly emphasizes in his courses and books (James, 1990, 1992a, b, c, 2001, 2002) that a goal has to be realistic, which is one of the components of the so-called SMART goals. But what does that actually mean? In any case, it underlines the fact that there are limits and that it is not really correct to talk about unlimited power, but that there are certain limits to what can be achieved and what cannot be achieved! If you are eighty years old and want to train to get a gold medal in light athletics, this is definitely unrealistic, isn't it? And if your leg has been amputated a new one, realistically evaluating today's possibilities and methods, is not going to grow back. Let us remember here too that Coué (1923), as has been mentioned above, also emphasized that there might be limits preventing achievement.

This does not mean that we should not do our best to overcome any unnecessary limits such as negative beliefs, restricting patterns and similar things.

In my opinion power is something that does not work. And even if it does seem to work, it will always cause great difficulties – especially in human relationships. An exception may be the use of power for a short wise moment, but not as general strategy.

Micheal Grinder (seminar and video-tape Germany 2006), repeatedly made this very clear: He emphasizes and strongly recommends changing from a position of power to one of true influence. One could also say: from behaving in an authoritarian manner to having actual authority. I believe that only cooperative relationships work for the best of all parties. As Michael Grinder teaches: As long as we act and lead with power (cf. direct authoritarian hypnosis) people can still sabotage us – and they will as best as they can. This is also true within our own inner personal system.

The notion of power also leads us to one of the most important thinkers of our modern world, the anthropologist, social scientist and cyberneticist Gregory Bateson. Bateson (2000, 2002) found it inadequate to transfer the metaphor of power from the physical world into the biological and ecological world (including therapy). According to Bateson the myth of power can be very corruptive (2002). Wyatt Woodsmall wrote an article in *The NLP Connection, The Prisoner's Dilemma*, in which he discusses exactly this issue, the “myth of power”, which finds its climax in the “lunacy” of the concept of “personal unlimited power”, as he says, which we can find in some parts of the NLP community as well as in some esoteric or spiritual groups. Woodsmall writes:

“Bateson argues that "power" is a physical metaphor which has no applicability in the biological world. Power applies to locomotives and nuclear generators but not to mental process or human interactions. To apply the metaphor of "power" to biological systems is dangerous to the ecology of living process.

Cybernetics is the science of patterns and organizations. This is distinct from physical science which deals with material, things, force and energy. Descriptions of material and of patterns are totally different...”

In *Steps To An Ecology Of Mind* (2000) Bateson writes the following regarding the Alcoholics Anonymous rule “There is a power greater than oneself”:

“Cybernetics would go somewhat further and recognize that the “self” as ordinary understood is only a small part of a much larger trial-and-error system which does the thinking, acting, and deciding... The “self” is a false reification of an improperly delimited part of this much larger field of interlocking process.”

We often perceive limits as something bad, which actually is not the case. To start with there is childhood; we can clearly recognize the negative effects that arise when children are treated overindulgently and with a lack of limits and boundaries. The child needs limits for his orientation. If there aren't any, tremendous fear and feelings of insecurity can arise. It is also difficult to take full responsibility for one's life if one grew up under circumstances in which the parents did not set definite limits when they were necessary.

There are other examples where limitations can prove worthwhile, for instance in the case of physical handicaps. These limits actually feel good and harmonious if they are fully accepted and often become marvelous chances to overcome other limits that are deeper and more important. Milton Erickson is a good example as he always emphasized what a great advantage his disability was and everything he gained from it. Even though he was a brilliant therapist and a master of going beyond limits, he had had polio and had to use a cane; in his later years he had to use a wheel chair. He stayed color blind and had problems with music, acoustic and rhythm. – How arrogant when many people today talk about having or gaining unlimited power, including being able to heal everything.

Or let us take another example of a disabled person: H. A. Almaas, who is probably one of the most experienced spiritual teachers of our days and founder of the Diamond Approach, a spiritual school that integrates traditional spiritual approaches with modern psychological recognitions. I cannot say if he actually gained his spiritual development as a result of the disability, but he is an example of a person who has physical limits and has gained something much more valuable than physical health.

Spiritual Aspects

At the beginning I stated that this study presupposes humans to be spiritual beings, which means that I definitely distance myself from any purely mechanistic view of the world and human beings. It means that we

are more than we usually know ourselves to be, and it means that we all are connected to something greater, something of a higher value, which we can never completely know by means of our intellectual understanding and established forms of science. Spiritual experience and development is highly phenomenological and experiential as well. But one thing that makes it so difficult for us to realize our true nature and the true nature of the world is the internalized and incorporated standards of the Inner Judge, which includes all our self-images, the perceptions of what we think we are. The Judge is the main force that produces those filters of human perception which NLP puts so much emphasis on seeing through and changing: generalizations, distortions and deletions. The Judge, to a great extent, decides what to prefer and what to reject. To prefer or reject things is a very natural human behavior, but at the same time it prevents us from recognizing and experiencing life as it is. We always think we must judge and choose in order to survive and have a happy and fulfilling life, which is not valid to the extent we usually think it is. What importance does happiness actually have in a spiritual context?

Everybody usually strives for happiness, and that is just fine. Mihaly Csikszentmihalyi (1991) dedicated his bestseller to this subject, which became very famous. But striving for happiness is a tricky thing and is often misunderstood, especially in cases pertaining to happiness as a goal and lasting state. In a spiritual sense and meaning, this can be nicely described in a story (*The People Who Attain*) written by Idries Shah (1993), which I freely recap as follows:

On one of his wanderings Jesus, who is called Isa ibn Maryam in Islam, one day met a group of people sitting at the side of the road and looking really unhappy. Jesus turned towards them and full of compassion asked: "What is it you are suffering from?"

They answered: "The fear of hell made us like this."

Jesus continued on his way and then met another group of people who were drearily sitting and resting at the roadside. "What are you suffering from?" he asked, and got the answer: "The longing for paradise caused us to be as bleak as we are."

Going along he met a third group. They gave the impression that they had suffered and endured a lot, but their faces looked joyful with a deep kind of zest of life. And Jesus also asked these people what made them the way they were. They answered: "It is the spirit of truth that made us like this. As we have seen reality, this was more important than anything else. Thus we could forget any goal less important than this."

In another story (*The Land of Truth*) Shah demonstrates the relativity of happiness in a similar way (2003) which I also will retell freely:

A man, who had been searching for enlightenment and the true path for many years, once happened to meet Khidr, the mysterious guide to truth. The guide took him to a place where they saw people who lived in great desperation, suffering and affliction. When they asked them who they were, the people answered: "We are those who did not follow true teachers. We did not persist and stick to our intentions, and we followed wrong and self-proclaimed teachers."

The guide brought the man to another place where they met people who were full of joy and looked attractive. They answered the same question as follows: "We are those who

did not follow the true signs of the path." The man asked them astonished: "But how can you then be so happy and joyful?" They said: "Because we have chosen happiness instead of truth. – In the same way like those who chose the self-proclaimed teachers, chose misfortune and unhappiness." "But isn't happiness the ideal and goal of human beings?" asked the man. They answered: "The goal of humans is truth. Truth is more than happiness. People who have truth can have any mood they want, or none. We pretended truth was happiness and happiness truth, and people believed us. Like you who until now thought that happiness must be the same as truth. – But happiness makes you a slave, a prisoner in the same way as an affliction."

What Idries Shah and the old wise dervishes are telling us, amongst other things, is that to choose positive standards instead of negative ones does not actually free us, but truth does. And truth, in my opinion, means, first of all, staying with and acknowledging what is in any moment of our life and not rejecting parts of our experience.

But from a certain point of view there is nothing wrong with choosing and preferring on a common everyday level; it is a very normal thing and to some degree always necessary in our lives. But what we tend to do is to closely identify ourselves with certain things and reject others to a degree that shows how far we have removed ourselves from the actual truth and accepting situations as they are. This again does not mean just being lethargically, doing nothing and enduring whatever happens to us. We have already discussed this point in the chapter *Factors that Determine Health and Life*.

Woodsmall (1989) also touches on the question of identification and preferences:

"But the question of 'no preferences' is an interesting one. The question is: What happens if you actually do not have preferences? What happens if you identify with nothing? As I have said, society would frequently lock up people like that in those little brick buildings called asylums. People there may have a variety of spiritual illnesses and ailments. If you have no preferences, then you might end up doing nothing. There is a definite danger in that.

On the other hand, at the point in time that you reach that state, you will discover something which transcends personal preference. As described by those who have been there, if you disidentify with everything subjective, then you will find something that transcends your personal identifications – then you will come in touch with larger consciousness."

I do not think that there is "a definite danger in that", and that people may "end up doing nothing." This is the typical misunderstanding. Interestingly, Woodsmall also clings to this misunderstanding, although he precisely describes the actual process in the following section that I cited above: "...you will discover something which transcends personal preference"!

Having preferences fundamentally has nothing or little to do with something like preferring oranges to apples. Only if you become obsessive and judgmental about such things do they belong to this category. This subject is more closely associated with mental states of consciousness and striving for one's needs, which Almaas (1977) very clearly describes in the following way:

"This brings us to a very important point. The individual seeking self-realization is generally really seeking certain states of consciousness. Now seeking any particular state of consciousness, whether it is painful or ecstatic, is obviously an activity that is oriented in a certain direction; and this implies the presence of a prejudice or a coercive agency dictating this direction, whether through the promise of reward or through the threat of punishment. So, seeking any state of consciousness is really an indication of the presence and influence of the superego. As we already know, this implies the loss of objectivity, or loss of contact with reality, and leads to the rigidity inherent in such seeking. Although this rigid seeking might lead to blissful and ecstatic states, it necessitates repression of all states other than those sought, and is motivated by the pleasure principle; and so is just as coercive as our childhood experience which curtailed our freedom and growth.

However, if we let go seeking holding onto any particular state of consciousness and concentrate our efforts on combating all inner coercive agencies, we might come upon the consciousness that contains all states of consciousness. Then we have access to any state that we need in any situation."

No preference is also the fundamental attitude in Zen which also teaches: Go beyond all preference and contradiction and gain the treasure that, in fact, is already yours: experiencing anything as it really is, far beyond any judgment and choice. In the *Shinjinmei*, a collection of poems by Zen-master Sosan, we can read (Taisen Deshimaru 1979)¹⁷:

¹⁷ Translated from the German edition.

"It is not difficult to find the path but one must be free from love and hatred, from likes and dislikes.

It is enough to be free from love and hatred for the insight to be revealed, surprisingly clear, like daylight within a cave

...The struggle in the psyche between right and wrong causes the illness of our mind...

Truly, as long as we strive to grab or reject, we are not free."

These verses disclose the necessity to transcend contradictions, which will, according to the principles of Zen, include enabling people to see and experience themselves as they really are, to unfold their true nature. Especially in the Rinzai tradition of Zen *Koans* (a type of riddle that cannot be solved by intellectual understanding), are used intensively to achieve what is often called unity, enlightenment, awakening and similar things - a true spiritual dimension, far beyond separation.

Even though Zen does not use a metaphor or concept like this, it definitely includes overcoming very fundamental judgmental attitudes that are manifest in the Inner Judge. Zen can, therefore, be understood as a path for overcoming the Inner Judge, and all the distortions originating from it. - This is to some degree also implied in the Zen principle of *Mushotoku*, which means something like "without striving for goals", that is, being with what is, which again brings us to the question of acceptance and acknowledgment.

Mantras, as they can be found particularly in Indian Hinduism can also be considered as a way to overcome the judgmental striving activity of our usual conscious mind. In the form of *Zazen* (Zen-meditation) and *Koan* exercises in Zen one effect of repeating a mantra in a monotonous way can be to occupy the mind and help

to stop the discriminating and judging chattering of self-talk (although various traditions accredit to them specific energies and holy effects, too – which also may be true). At the same time, any monotony tends to induce trance, a meditative state.

Wyatt Woodsmall (1989) writes:

“In addition to stopping your internal dialog, you can jam it. Meditation is a way of jamming your internal dialog. By continually repeating a mantra to yourself it is sometimes possible to drown out your internal dialog. This works best for people who are auditory tonal.”

This may be very true, but as Woodsmall correctly argues:

“Of course, most people in our culture are not auditory tonal. Most people can quickly figure out a way to have an internal dialogue and have their mantra going on at the same time! Mantras were created by auditory tonal people in India.”

I can confirm, as a result of my own experience, how skilled one can become in meditation on focusing on many things at once, keeping one’s attention on the posture, on breathing and on a mantra and simultaneously also dreaming one’s dreams or being engaged in self-talk. But this is the same with whatever one’s meditation may be; whether it works with a mantra, with a *Koan* or any other awareness exercise.

All these exercises use basically the same procedure for making the meditation actually work: If you have the goal of doing such exercises, and only them, without the slightest distraction from your thoughts, dreams and self-talk, you will be helplessly lost. – Getting dis-

tracted is quite normal, and not being distracted is not the actual goal, but just staying with the exercise one has chosen. You sit and meditate and get distracted. You realize that you have gotten distracted and you return to the exercise. This way you continue again and again, sometimes more affected by distractions, sometimes less. When we practice something within us can unfold and finally free us from the grip of the illusionary perception of the world.

When Rinzai traditions put emphasis on working with *Koans*, they are aiming to beat the mind (the Inner Judge) using its own means. The mind is supposed to be so occupied with useless and senseless considerations that, at a certain point, one stops consciously thinking and the mind is allowed to come to a rest. – This then allows the true nature of the world and our being to be revealed. But here, too, the practice is the same: We practice the work with the *Koan*; we get distracted and return to the exercise.

But as the matter cannot be understood intellectually, we cannot really know what it really means to be free from the Inner Judge and free from preferring and rejecting until we have experienced it. We can only know it by experience. “*One cannot eat the painted apple*” and “*To know how an apple tastes you must actually eat it*” are classic quotes of Zen. Pertaining to the transformations people undergo when entering a spiritual path to truth, Almaas (1987) presents a nice metaphor of the process and our difficulties in progressing along the path of spirituality:

“The essence of transformation can be seen in the process of change that results in a butterfly. There are several stages. One of them is a larva; the larva eventually develops and be-

comes a butterfly. So when you first come, you're a larva – small, big, yellow, black, African, European – it doesn't matter. You say, 'I want to grow', and in your mind, growing means becoming a bigger, happier, more colorful larva. Isn't that how it goes? You don't think, 'I'm going to be something totally different'. You don't want to become something totally different. You want to be a bigger, more beautiful, more loving larva. It never occurs to you to be something other than a larva. The concept of butterfly never enters your head. It's not even in the realm of possibilities.

So you see, there's a problem here. If the larva continues to be a larva as it grows, it will feel constricted after a while. It's getting bigger, it's growing, but there is something definitely wrong. It complains and goes to a therapist. The therapist will help it change a little here and a little there. 'No, don't eat those maple leaves. They will make your indigestion worse.' It tries one doctor after another. It goes to a chiropractor to get its spine straightened. It goes to a masseuse so it will relax. But it never occurs to the larva that it's not going to feel better as long as it continues to be a larva."

We all identify with our personalities like a larva. What we are usually striving for is freedom for our ego instead of freedom from it, because we think that is who we are.

As we are spiritual beings though, it is our natural desire to become aware of our true nature and unfold it. Some people are more conscious of this desire than others. The separation from our true nature causes many distortions in our perception of ourselves and the world. Our personal issues are directly connected with this unawareness of our true being and I am convinced that we cannot gain true health and inner freedom without allowing for this desire. Changework, healing

and psychotherapy should, therefore, always imply spiritual aspects. The old division into body, mind and soul expresses this nicely, but at some point this division went out of fashion and people just took into consideration their bodies and minds. As many doctors today still even have trouble completely accepting the unity of body and mind in their treatments and approach (many of them still separating parts of the body and not seeing the whole organism), it is an even greater challenge for ordinary people to completely accept body, mind and spirit/soul as an inseparable unity – at least as long as we are living on this earth. But we can even extend this unity so that it encompasses other people, yes even the whole universe. The holographic view of the world is a model that can help us to understand this idea of unity. It has been employed by the old Buddhists for hundreds and thousands of years using words such as the following: “*The whole universe exists in a single drop of water.*” or “*If you meditate, the whole world meditates.*” and similar sentences. Such words not only give expression to some of the famous Zen *Koans*, riddles that should help students to transcend intellectual dialectic considerations and, thus, realize their true nature – they are also the deepest expression of realization themselves.

Ever since I first heard about the holographic model of the universe I was highly intrigued by it and today I believe that it is an important step towards a deeper understanding of the function of our world. In this model the world is perceived as a huge holograph in which each part contains everything else. A holograph is a photographic process using laser beams whereby the photographic plate doesn't demonstrate any similarity with the pictured object. It is only when we shine a

laser through this plate that a three-dimensional image of the object appears in front of us.

The most exciting thing about such a holographic record is that one can cut it into pieces and each piece will still produce the whole three-dimensional object, it is just that it will get less and less precise and increasingly hazier as one repeatedly cuts it. This phenomenon means that each part of the holographic plate contains the whole, but one can no longer localize certain parts of the object on specific spots of the plate.

This fascinating nature of a holograph caused Pribram, Bohm and others to develop a completely new model of how humans and the whole universe might work - holographically (cf. Talbot, 1991).

As spiritual beings, in my opinion, we have the possibility - not necessarily the duty - to make experiences in this world, to learn and grow. It seems that this also serves our self-development as well as the "greater whole", because in a holographic universe we are not separated but are one and connected with everything.

And there is no Judge who judges our life and the experiences and the things we learn. The only one who judges us is we ourselves as human beings.

We can grow on many levels and what is best, necessary and most conducive for the individual can be very different. There are various systems throughout the world that have been developed over the centuries to figure out how this can be done: what the potencies, weak points and tendencies of individual persons might be. Tarot, Astrology, I-Ching, Kabala, and nowadays Human Design, are classical examples of systems that aim to clarify the jungle of human fate and destiny. And there are many paths that deal with the question of how to grow in the most effective way, how to overcome our

usual restrictions or transform and realize our actual potential or our true being. Within these paths we find those who put more emphasis on physical and somatic experiences and development, while others focus on mental ones, and still others again place their main emphasis on spirituality.

There are also various methods that focus on physical improvement such as the martial arts and Far Eastern Hatha Yoga. But perfection on such physical levels, although it is rarely possible without mental training and improvement as well, may be ideal for improving individual performance, but it cannot necessarily be equated – as we sometimes find people doing – with spiritual fulfillment and realization. This is also true for other mundane performances. From my point of view this is a major misapprehension. Zen is very clear about not confusing such things. A master of the martial arts, or the yogi, who can do miraculous things such as yogic flying or materializing things out of nowhere, may be enlightened but he is not necessarily enlightened because of his perfection and skill in his art. This is sometimes confused, but the fact that anyone is an expert in his art (whatever this may be) has nothing at all to do with enlightenment.

There is a nice Zen anecdote, often told in a variety of ways, that nicely conveys this message and shows that this issue of confusion has existed for a long time:

Two lonely monks traveling by foot in a deserted area run into each other and decide to continue their journey together for a while. One day they happen to encounter a deep and steep ravine that prevents them from continuing on their way. While one of them stays near the edge, admiring the mightiness and beauty of the canyon, the other just continues

walking straight ahead and walks through the air to the other side of the gorge. Seeing this, the one still standing at the edge of the ravine shakes his head uncomprehendingly and says to himself: "And I have been traveling so long with such a fool, not realizing that he is someone who wastes his time and energy on silly things."

At some point or the other in this study it might have seemed to the reader that the Judge was considered as some kind of entity or spook, some strange kind of bedevilment. Of course it is not. It is only a metaphor for the superego according to Freud, a metaphor for introjections that work as the programs of a person which are usually unconscious. Although it is not the person himself, it is a part of him. This may easily be confused, as has been outlined in the course of this study. It is the same as we have a body without actually being just our body. We have thoughts but we are not our thoughts. We have certain positions in this world, certain professions but we are none of these things. We usually identify ourselves with such ideas, things, behavior or positions, but they do not constitute our true essential being. Certain identifications may be absolutely necessary and helpful in our lives. To identify fundamentally with the things one does is an important factor of being motivated and helps us to stay healthy. But at a certain point each identification tends to become a problem as I have outlined during this study.

This may strike us as a paradox, especially if we start to ask questions such as who am I? What, in the final instance, is this I if it is not my thoughts, not my body not the things I do? This is a question which can only be answered by spiritual experience, which is the

goal of all spiritual paths, a mystic dimension that is more present in some religions than others. It can never be experienced just on the basis of intellectual considerations and knowledge. It is phenomenological to such a degree that the ancient Zen-Masters preferred to teach in paradoxes and *Koans*. It is to overcome any duality, even such of discriminating different ego-states, including such a thing as the Inner Judge. This is why I don't want to discuss this theme here in more detail.

Inner Judge and Conscience

It has repeatedly been stated that the Inner Judge is no longer needed when we are adults, but is that really true? When I bring up the theme with clients they sometimes respond: "It helps me to overcome my laziness and also gives me other important directions in my life. It kicks me in the ass if I don't get up in the morning or if I keep procrastinating", and other such things. But do we actually get up because our Inner Judge is attacking us? Does he actually prevent us from procrastination and other things? How often do people tend to act in direct opposition to the standards of the Inner Judge? - We do it all the time! But the Christian religion, for instance, promulgates this kind of "conscience" and most people also confuse the Inner Judge with it.

Viktor Frankl, the founder of logotherapy, has a more precise understanding of conscience. He says in *Der Wille Zum Sinn* (1991 - English title: *The Will To Meaning*)¹⁸:

¹⁸ Translation from the German edition.

“As long as the fear of punishment, hope of remuneration or the wish to please the superego, determines human behavior, true conscience has not yet had a proper hearing.”

Conscience for Frankl is a kind of unconscious spirituality, a form of pre-moral understanding of intrinsically knowing what we should do. It can be considered a specific human phenomenon that one could define as the intuitive ability to detect the singular and unique sense of being as an integral part of any situation, as Frankl once said (source unknown).

In my opinion true conscience is, in fact, a matter that is connected with something higher and divine. It is pre-moral and connected to the heart, which is never the case with the Inner Judge. True conscience is incorporated within our true nature with a quality of truth beyond any morals and norms made up by humans.

As to the falsely understood conscience which may lead people to believe in the Inner Judge's value for adults as an effective regulatory measure, we only need to look at all the negative impacts that the moral standards of the Christian religion, as an example, has had or all the evil it was not able to prevent: The Crusades with their hate and murder, witch hunting for hundreds of years, which were inspired by hatred as well as by prejudice and the striving for power. Barbarous suppression and exploitation of many nations and races – often in the name of Christ; sexual abuse of children by priests, the covert sexual relationships of nuns and priests that cause them worst guilt feelings because they think these natural activities are sins and, besides, infringe upon the rules and make them unworthy beings. And we can think of all the other people who have not

received any positive support concerning their sexuality but have been made to feel guilty about their sexual life instead of living it naturally with enthusiasm and happiness.

But don't moral standards and rules, nevertheless, give people guidelines on how to behave in order to ensure that they don't become victims of their drives and neurotic peculiarities? First of all, fundamentally there is nothing wrong with morals, standards, rules and things like that. We live in a complicated world and often have to deal with many people at one place doing a variety of complicated things. Rules are necessary for societies to be able to function and worthwhile rules serve the best interests of the most people, whereby the individual should only be restricted to the degree that is necessary, being allowed as much freedom as possible. Nothing is wrong as well with people having an inner voice that reminds them of these rules and what the best way to behave is. The Inner Judge, however, is not the voice that does this in a neutral, appreciating, friendly and supporting way. The way it demands obedience to its laws is condemning, debasing, contemptuous and disdainful. It treats us as unworthy, inferior and evil beings. It is exactly this trait that characterizes it and which differentiates it from helpful inner voices that do not belong to this kind of inner structure. When an inner voice causes us to feel bad, guilty, unworthy or anything like this, we can be sure that it is the Inner Judge speaking. One's own inner voice of truth or of our higher self broadens and opens us up, whereas the Inner Judge makes things closer and tighter.

Stephen Gilligan (seminar *The Hero's Journey*, cf. too: Gilligan 1997) called these voices aliens. He described one's own true voice as coming out of one's

body and being connected to it. Here again we come across the importance of connectedness with the body which would imply working with the body and somatic sensations. Erickson sometimes also points out the importance of experiencing our senses (cf. Rosen, 1982, pages 201-203, German ed.). One strategy Stephen recommends is to disidentify ourselves from these voices by responding to anything these aliens say by declaring: "*Yes, and there is much, much more!*"

We cannot, though, take for granted that the Judge is not involved when we are feeling fine with things, because this feeling fine may be of an egotistical nature and we may not be conscious about what is happening beneath the surface (see the example of Stephan in *Life lessons*, chapter IV, Byron Brown, 1999). Sometimes we must look, touch, feel and explore below the surface in order to become aware of the hurt which underlies superego standards that seem to be positive and, superficially, make us feel good.

Inner wisdom, voices from true inner (spiritual) guides never have this negative quality. In the same way, there seems to be no higher realm or power in the sense of God, the universe or anything like that which judges and condemns any of our actions and thoughts as many near-death and out-of-body experiences have proven over time (Talbot, 1991). All judgments are man-made and restricted by human limitations.

To reiterate: the Inner Judge is not at all interested in the truth, love and people's true nature but in the arbitrary standards he was once taught to consider binding. These standards are always dependent on the context within which a child has brought up. Different cultures, as well as different social groups and families, create different rules for the Inner Judge. There is noth-

ing absolute about such standards, no absolute truth or necessity. This is why the Inner Judge is not at all able to provide us with harmony, peaceful co-existence and fruitful social interaction. This is becoming more and more difficult as different social groups and cultures intermingle and live together nowadays. But the problems are similar because of the peculiarities of each family.

A Palestinian who kills himself and others in a terrorist assault, may – with all his hatred (or total coolness) – be in complete alignment with his Inner Judge because this is what he incorporated from his social background. A person who grows up in a context of violence can easily internalize that violence as the only way in life to survive and have one's needs satisfied. His Inner Judge will have created the corresponding standards (“Don't put up with it! Strike back! Strike hard before the others do! Take what you need.”)

Besides, as everyone knows, people often act against their inner norms and morals, i.e., their Inner Judge. Therefore, it is not always able to ensure its standards, as we have already mentioned. Like a child it often provokes resistance and drives people unconsciously to do the opposite. We all know examples of people who have high moral standards that they stubbornly try to make themselves and others adhere to. They have their dark sides, their “blind spots”, though, which are not at all in alignment with these standards. In states and communities that are highly characterized by Puritanism we often find suppression of any healthy and natural sexuality. That often leads to neurotic and hypocritical behavior, including secret pornography and the acting out of sexual deviations. – Suppression does not work.

Would an even stronger Inner Judge prevent these things? In my opinion, it is quite the opposite. Therefore, I would like to state the following: Morals and the standards of the Inner Judge cannot prevent immoral or otherwise bad behavior but can work to create it. But this poses a certain dilemma: Some kind of Inner Judge is definitely useful to some degree for most people to give them direction and guidelines. But we should realize the fact that it is only a very fragile crutch. – Identifying with the Inner Judge is, in any event, absolutely disastrous for anyone who is striving towards a better spiritual development.

As Byron Brown (1999) says:

“Lest we forget, the judge is not bad or evil, or even useless. None of us would have survived into adulthood without the judge; our society would not be as civilized as it is without the judge’s constant presence. Each of us will need a judge until we find a source of effortless functioning, direct knowing, and objective conscience inside ourselves.”

Inner Judge and Performance

As I have discussed before, the Inner Judge is, metaphorically, a force that tries to rule us according to its standards. As part of its directives it will also push us to do our best in mundane things such as getting ahead career wise. To a certain degree it may sometimes actually (at least seemingly) be helpful in achieving goals and becoming successful. The Inner Judge is capable of urging us to tremendous performances, being better, doing more, doing things more quickly. This pertains to social, cultural or religious activities in the same way as to economic success. The missionary, priest or nun may be driven by the operation of the Inner Judge in the same way as teachers, social workers or businessmen and artists. But as always, its activity has consequences. The person is not at all free but dependent on the judgment of that inner force that mercilessly drives him to be even more successful. And the Judge's means are manifold and it knows exactly how to get you, all the time learning from your responses and incorporating new aspects, ideas and values into his strategies. Without any problem it easily adjusts to any new experience we might make but always distorts such experiences in keeping with the standards that were internalized when we were helpless and dependent. If you are active in ecology and environmental protection movements, for example, your Inner Judge will have found a way to push you towards the goals and standards in keeping with such movements. It will often follow you without any problem should you decide to choose economical pursuits (or also lifelong blame you for it and undermine your success). The Judge is extremely clever regarding spiritual endeavors and will push you here in

exactly the same way it did in previous cases. It will blame you if you still have this or that difficulty, that you are not more compassionate, more spiritual, more open, and all the things which are typical demands of spiritual or esoteric circles and schools. But true spirituality will never be supported by the Inner Judge and it will do everything to prevent you from gaining real insight into your true nature because if you should succeed you would understand that the Judge is only the shadow of a barking wild animal and it would lose its power. It will inspire you to become enlightened and it will debase you for any failure and difficulty you might have, and it is extremely clever in discussions and arguments. Or it may praise you for how good you are and how much you have achieved, lulling you into a feeling of complacency and blinding you so that you will not be able to look through the veils of all these illusions you are entangled in. Regarding spirituality the Inner Judge is, in any case, a destructive and highly inhibiting force.

In more mundane things it may in fact help you to achieve goals, but it does it in a destructive and devaluating way. Furthermore, you will never be free but a helpless slave of this arbitrary nasty inner voice within yourself – and it is so smart that most people do not realize it is even at work. You are dependent on its judgment and like a child strive for its (that is your parents') appreciation and acknowledgment. In my opinion, we can achieve more when we are free of the standards of the superego. – But many of our former goals (especially those from the realm of the materialistic world) may simply vanish, because they were concoctions of the Inner Judge and the ego personality which we were not aware of.

Sometimes people think that they need high goals and the urge of this inner voice in order to do the things that are necessary for earning a living, but that is not actually true but only the reaction and concern of the Child (in Berne's sense), not of the adult person. The adult person knows what is necessary to earn the amount of money that is needed to survive and live as he needs and wants to. He can do that without needing a specific goal and without any judging and pushing force.

In addition to all this, the Judge will never act out its demands in a positive goal orientated way only. The phrases it uses will often push you to become even better in a way that gives you the wrong focus: "Don't make the same mess as last time!" "Take care that you don't tense up so much!" "I must see and try hard not to become so nervous again." "Don't shoot the goalie!" "Don't be as short-tempered as you used to be."

All this advice and admonitions use negatives and draw our attention to failure or negative behavior rather than towards the desired positive outcome, which makes it all the more likely that we will try to avoid it.

Very often standards of the Judge such as those cited above originated with teachers and instructors who never learned to consider proper motivating wordings and attitudes. We can see this daily in the area of sports. Teachers in all areas could contribute to a large degree in avoiding building up negative standards in their students if they learned proper wording and the fundamentals of true motivation and the function of focusing ones attention.

Self-expression is closely related to this subject. People strive to express themselves in various ways - whether they are conscious of it or not. This is closely

related to identification because we use it to express ourselves based on the being we think we are. The notion of our being is the result of the standards of the Inner Judge that include all the attributions we have been assigned and which we have incorporated into ourselves. As I have commented before, this is a form of perception and expression from our "personality", which is not the true essence of who we really are. Thus, the self may be expressed in different ways, for instance, as pure mundane ones like success in business or society, as well as religion, spirituality, family or art. There is no area where the self cannot be expressed, perhaps through a specific achievement in the one or the other area. In spiritual circles this is sometimes equated with growth. Personal growth is measured by the ability of the individual to achieve self-expression.

Almaas consequently discriminates between the value of self-expression, depending on whether it comes from our "true self", the being we actually are beyond all conceptions and superego layers, and our usual "ego self". He writes (1977, page 16):

"Self-expression is not necessarily synonymous with growth. Whether it is or not depends on what we mean by self. If by self we mean the true identity of the individual, then self-expression is growth enhancing. But if by self we mean the personality, which was created under the influence of the superego (and the environment before that), then self-expression is not always positive. And since the majority of people do not really know their true identity, regardless of their furious protestations, it follows that most self-expression is fundamentally the expression of the ego, and is therefore determined by the superego. ... Most people live and die expressing

their egos and superegos, and rarely does the real person get expressed.

From this we see that self-expression is not an absolute value. In terms of human development, it is valuable in only two cases: when the self expressed is the true identity, which is Essence, and when expression of the ego or superego is helpful to loosen and destroy the superego's coercive influence on the individual. Most cases of expression of emotion in growth or therapeutic settings are of the second type. If a person has difficulty in expressing certain emotions, learning to express them breaks through the inhibitions of the superego and the person has a better chance to grow and develop."

Concluding Notes

As I have elaborated the Inner Judge is a metaphor for that part of our personality which consists of all our moral standards, beliefs, mental attitudes, judgments, ideals, prejudices and emotional predispositions that we have incorporated from childhood till now from our parents and other close relations (superego). I have described how this inner phenomenon originates and works, and outlined the various ways in which it can have an impact on our lives.

As Byron Brown writes (1999):

“The judge is the force in you that constantly evaluates and assesses your worth as a human being and thus limits your capacity to be fully alive in the present moment.”

Let us here summarize some statements and presumptions about the Inner Judge:

1. His presence in everyone’s life is inevitable and necessary.
2. For a mature adult person the Judge is no longer needed but something that restricts our aliveness and flexibility, makes us feel bad, and distorts our perception of the world and ourselves. Its negative influence is especially detrimental for spiritual development.
3. The Judge should not be confused with true conscience but often is.
4. One cannot get rid of the Inner Judge (one cannot kill the demon, as Robert Dilts and Stephen Gilligan say).

5. One does not need to exchange his standards for new ones; simply recognizing the truth and ending one's identification is sufficient and frees us.
6. As long as we are still involved in trying to create and develop positive statements and beliefs, we are still caught up in the Judge's standards. We still depend on his approval.
7. In the same way as we judge ourselves by the Inner Judge's judgments, we judge others. Our judgmental attitude towards others is a projection of our own inner critic.
8. Don't judge the Judge! If you do so you are still entangled in its web. The Judge likes to criticize you for judging him.
9. Don't judge yourself for not being able to rid yourself of the Inner Judge's standards or anything concerning the Judge. The Judge will make use of anything to criticize you, even the fact that you still are his victim.
10. The Judge also uses statements that seem positive; he will praise you and tell you how good and brilliant you are, but as long as you depend on his appraisal, you are still imprisoned by his standards and are not free.

As we could see the concept of the Inner Judge, which is derived from the Freudian theory of the ego and the superego, can be very helpful in understanding the inner mechanisms of the presence of values, beliefs, affections and aversions which are usually maintained by inner self-talk. The Inner Judge is a useful metaphor to deal with this part of our personality. It corresponds with the hypnotherapeutic penchant for metaphors and pictures in order to speak the language of the uncon-

scious mind. In my experience, people always respond positively to this metaphor and have no trouble comprehending it. Everyone can imagine his inner voice coming from a kind of Inner Judge because it is actually often experienced as a judging presence within oneself. At the same time a judge is something human, a human being, with whom we can talk, whose intentions and peculiarities we can try to understand. And, as we were able to demonstrate, this personage is a very stubborn and highly cunning with regards to enforcing his standards and laws. It is the Judge who strictly sticks to a code without compromise. We cannot beat him in arguments and discussions because he is convinced he knows better anyway; and we cannot kill him – he will live as long as we do – but we can learn to cope with him in a way that is most conducive for our development, growth and aliveness. Being free from his harsh grip means recognizing him and disidentifying and disengaging from him. This is necessary as his main power arises from our identification with him and his standards.

Here a summary of the steps that are helpful in supporting and achieving this disengagement and disidentification (chapter *Methods and Steps for Successful Disengagement from the Inner Judge*):

1. Recognition of the Inner Judge (bringing it into our conscious awareness).
2. Exploring the effect the judgment has on us.
Physically and emotionally.
3. Applying defense and disengagement strategies:
 - a) Indignation, anger and clear dissociation.
 - b) Saying the truth about the experience.
 - c) Agreeing.

- d) Humor.
- e) Exaggerating.
- 4. Exploration of the origin of the judgment.
- 5. Defending and disengaging from the original authority who created the standard.
- 6. Learning to deal with attacks from others.

As I have previously outlined, the standards of the Inner Judge can be conscious as well as unconscious. The most difficult ones – as with all issues in therapy – are the unconscious ones. Although we can, to a certain degree, work on them in trance on an unconscious level, it is necessary to bring them into our consciousness for proper disengagement. At the same time the process of disengagement cannot be achieved by reasoning with the Judge, but needs our conscious awareness.

The deeper we probe in this field of exploring and recognizing the Inner Judge's activity and its impact on us, the more we will notice how much all of our thoughts and inner considerations actually belong to it. About 98 % of our everyday talk with others is, regarded from a higher point of view, just rubbish, and this is even truer for our inner self-talk.

Aside from those dealing with negative thinking and belief patterns (e.g. Positive Thinking, cognitive therapy and NLP), only a few psychotherapeutic methods and approaches till now deal with the whole complex of the Inner Judge. Psychoanalysis, as well as gestalt therapy and transactional analysis, fail to offer adequate therapeutic methods for setting to work with the related problems, although they have a theoretical concept and understanding of what is referred to as the Inner Judge in this study.

Richard G. Erskine (2002) confirms that by writing in *Introjection, Psychic Presence And Parent Ego States: Considerations For Psychotherapy*:

"In all of Berne's writing he says surprisingly little about therapeutic methods. He does not adequately describe a course of treatment for the Parent ego states. He writes about an "emendation" – an alteration designed to correct or improve – "or replacement of the Parent" (Berne, 1961, pp. 224). But, no guidelines for an in-depth and integrating treatment are suggested. It is as if Berne, like many in both the psychoanalytic and gestalt therapy traditions, did not know what to do with the pain, fear, anger, and defensive strategies of an influencing Parent ego state and the intrapsychic pressure and distress it causes in the client. He primarily follows the psychoanalytic tradition of identifying the interpsychic influence and then goes a bit further with therapeutic operations like confrontation and explanation aimed at decontaminating the Adult ego. He also suggests the use of a therapeutic interposition like illustration or confrontation, 'an attempt by the therapist to interpose something between the patient's Adult and his other ego states in order to stabilize his Adult and make it more difficult for him to slide into Parent or Child activity'. (Berne, 1966, pp. 237). In Berne's writings the theory of Parent ego states is not sufficiently related to or correlated with therapeutic methods that decommission the influence of an introjection."

The hypnotherapeutic methods presented in this study can, from my experience, be very effective in dealing with the various aspects of the function and effects of the Inner Judge. I have successfully applied such methods in my own practice with various clients, but

further experiments and inquiries still need to be done in order to improve them.

This work is not about quick-fixes but emphasizes the lifelong process of inner growth. That does not mean, of course, shunning all forms of short-term therapy. On the contrary! The quicker we can help people to get rid of their problems the better, but there might still be more to investigate and to develop; and besides, in therapy and changework it often is not about getting rid of something at all, as I have discussed. If the people we helped with quick procedures are satisfied with what they achieved – fine! As I have outlined before, everything depends on the client’s individual problem, goals and circumstances. If he just comes to see us to get rid of a phobia and we succeed in a few sessions in getting him to face and calmly stand up to the thing or circumstances he was suffering from – excellent! If a sportsman, a student or a businessman have a specific issue that can be overcome by the simple strategy of helping them to access their resources, so that they can get over the limiting “something” – also fantastic! If the person concerned then realizes that there is still more to inquire into and open up, we can continue with deeper work. There are also cases in which solutions don’t work, or don’t work sufficiently. Then we should know how to continue and apply helpful tools, some of which might possibly be work on the Inner Judge with the methods that I have suggested in this study.

It would make me happy should this study prove to be a support for other hypnotherapists in better understanding the function of this inner instance which I have presented in a new and, hopefully, helpful way using the metaphor of the Inner Judge. I would hope to inspire others to apply the presented methods in an ef-

fort to discover and disengage from the Judge's nasty tyranny.

One might ask, since the inner judge is part of us, whether we can actually be its victims. This would mean that we would be victims of ourselves and would be suffering from our own tyranny. This might appear to be a paradox but, in fact, we often are victims of ourselves, that is, of "parts" of ourselves that seem to be acting involuntarily – the famous IT that moves and bothers us. Most of the issues most people come to us for therapy are issues within themselves which only appear to them as coming from outside themselves.

When other therapists start to work with the concept of the Inner Judge and the presented methods of hypnotherapy, they will probably notice that there is a lot more to discover and to investigate. Aside from practical matters that might arise out of the work, studying and perhaps re-interpreting Erickson's work regarding his methods and concept of the superego in all its ramifications could also prove to be very fruitful, in my opinion. I briefly discussed the question of how peoples' preferences regarding representational system influence their experience of the Inner Judge. According to my findings this point does not appear to be as important as one would think but the subject needs further investigation.

And finally, there is the point regarding the function of negative suggestions: There are still contradictions of how such suggestions actually work and obviously the matter needs further investigation in order to completely understand the mental mechanisms. As I have demonstrated, negative suggestions are not as inefficient as is often claimed.

Concluding Notes

VI. Summary

Introduction

The subject of the metaphor of the Inner Judge, based on Freud's concept of the superego, as well as its meaning in the field of hypnotherapy, is introduced. Some fundamentals that the author considers of importance for such work are described: To find simple but adequate solutions without oversimplifying things. The author's presupposed idea of man as the essential focus for psychotherapeutic work is represented. Spiritual approaches, humanistic idea of man and factors that determine health are the most important aspects of these presuppositions. The author espouses a holistic attitude which, aside from these presuppositions, includes a holographic and cybernetic perception of the universe.

The Inner Judge

The metaphor of the Inner Judge is described and defined in detail in keeping with the Freudian concept of the superego. This implies the psychoanalytic structural model of the id, the ego and the superego, the development of ego structures, as well as the various forms in which the superego manifests itself in daily life.

As the superego is often experienced in the form of critical internal voices that very much resemble a living judging instance, the term Inner Judge is introduced as a helpful and easy to understand metaphor. The implications the Inner Judge has on our daily life are dis-

cussed in detail, for instance, the restriction on our aliveness and choice of possibilities, the filtering of our perception by generalization, distortion and deletion, and judging ourselves, as well as others, on the basis of outdated, not very helpful standards that were incorporated during childhood. Although the Inner Judge was once necessary and helpful during childhood, its standards and the way the Judge claims its prerogatives is no longer needed by and supportive of adult people.

Various psychological and psychotherapeutic approaches that include a concept about the superego/Inner Judge, or elements of it, are described and compared. Transactional analysis (Berne), gestalt therapy (Perls) and the spiritual approaches of the Ridhwan-School (Almaas) deal with concepts that are similar to or more or less the equivalent of the Freudian superego. Approaches that deal with elements of the superego or Inner Judge, such as negative beliefs and negative thinking, cognitive behavioral therapy, Positive Thinking, autogenic training, hypnotherapy, NLP and Time Line Therapy, are cited and described.

How to deal with the Inner Judge

This chapter describes the fundamental aspects and possibilities (with the exception of hypnotherapeutic interventions and concerns) of dealing with the Inner Judge with the aim of freeing oneself from its attacks and restricting influences in one's life. The basic steps, which were mainly derived and modified from Byron Brown (1999), are: 1. Recognition of the Inner Judge, 2. Exploring its effect, 3. Disengaging, 4. Exploring the origin, 5. Defending oneself against the authority

through visualization, and 6. Dealing with attacks from other people.

Inner Judge and Hypnotherapy

This chapter provides a set of 38 hypnotherapeutic methods for dealing with the Inner Judge, following the steps that were introduced in the previous chapter. In the introduction of this chapter problems that may frequently arise in therapy and hypnotherapy due to the Inner Judge's activity are described. Some of them are well known in hypnosis as the critical factor (Krasner) or the critical faculty (Elman), the vital instance that often hampers or prevents trance induction and effective trance work. One of the main goals of trance induction is to bypass this inner intellectual instance, which makes hypnotherapeutic interventions so useful when working on the Inner Judge. Trance makes it easier to enter the unconscious realm and mind, activate resources and to explore things from the past and present which are usually blocked by resistance.

It is demonstrated how the Inner Judge himself works as a smart hypnotist by applying hypnotic language patterns.

The presented hypnotherapeutic methods consist of various approaches for recognizing and exploring the Inner Judge's activities and strategies on how to disengage oneself from it and defend oneself against it in trance. Improving awareness, revealing unconscious activities, working with especially strong identifications and interpersonal relationships that are driven by unconscious standards and attacks of the Judge, are taken particularly into consideration and dealt with. The

methods are based on various common methods that have been modified and applied to the specific subject, some of which were derived from related fields such as psychodrama, gestalt therapy and NLP; others may be rather unfamiliar for many hypnotherapists. Most of the methods are based on the active cooperation of the client. Various trance phenomena are utilized, such as hallucination, revivification/age regression, ideodynamism, hypermnesia and others.

The underlying fundamental methods are: *Reframing*, age regression with the affect-bridge, changes in perspectives, including several different kinds of observer perspectives, exchanging the protagonists, modeling after other people (representative experience), association and dissociation (including conscious-unconscious dissociation), pretending as if, use of metaphors, search instructions and posthypnotic suggestions.

Discussion

The presented concepts and methods are evaluated, in as far as this has not already been done so in the corresponding chapters and sections. Hypnotherapy and the applied methods are compared with similar approaches, and the advantages of hypnotherapeutic interventions and trance are demonstrated.

The limits of approaches such as psychoanalysis, bodywork and spiritual practices, which do not consider and effectively work on the superego, the Inner Judge's activity, are discussed. It is demonstrated that neglecting this activity and function will restrict growth

and change and often cause issues to recur or become aggravated.

A further section discusses the possibilities and consequences of displacing negative beliefs with positive ones or counteracting them with the usual methods of cognitive approaches.

Some widespread misunderstandings and myths in therapy and changework are further discussed: The myth that only positive suggestions can work, that of perfect human beings and that of unlimited power. The author demonstrates the contradiction of teaching that only positive suggestions work (in keeping with the example “ Don’t imagine a pink elephant!”) and the actual practice and experience in hypnotherapy and the function of the Inner Judge. It is obvious that negative suggestions may not be the most effective method in therapy but they do sometimes work and are not without value.

As to “perfect human beings” and “unlimited power”, the author outlines the consequences of such thinking and perception and demonstrates in which way they are unjustified myths.

In keeping with the title of the study the author discusses the spiritual aspects of the Inner Judge’s activity in detail, including a discussion about conscience and misunderstandings concerning it.

The importance of the Inner Judge and success in daily life, as well as the author’s final conclusions, complete the study.

Addendum

Overview over the Hypnotherapeutic Methods

Fundamental hypnotic Interventions that form the Basis for the Presented Methods

Affect-Bridge
Representative techniques
Observer perspective
Change of perspective
Reframing
Dissolving Fuzzy Functions
Age regression
Revivification
Slow-motion technique
Ideomotor signaling
Guided Imagery
Metaphors
Uninvited house guest metaphor
Inner Judge metaphor
Meta-modeling
Role-play in trance
Amnesia/Hypnernernesia
Modeling/Representativ experiences
Posthypnotic suggestions
Asking questions

Methods of Dealing with the Inner Judge

Recognizing and Exploring the Inner Judge

1. Elicitation of the Inner Judge from the problem state
2. Exploring directly experienced self-talk and beliefs
3. Journey back to the origin
4. Exploring the origin with Ideomotor signaling
5. Changing perspective and communication with the Judge
6. Uninvited house guest metaphor
7. Metaphor of the Inner Judge
8. Dissolving Fuzzy Functions
9. Dissolving synesthesia
10. Exploring attacks against others
11. Becoming the Judge

Defense and Disengagement from the Judge

a. Methods to increase awareness

12. Sensing the body
13. Experiencing all senses
14. Observing submodalities
15. Three-point-attention
16. Staying with the experience
17. Observing the world with an open mind

b. Defense Strategies

18. Imagining the Judge as an actual person
19. Imagining the original "authority"
20. Defense in revivification
21. Role-play in trance
22. Changing the Judge's qualities and characteristics

23. Creating and utilizing resources
24. Problem state – resource state sway
25. Defending in dissociation
26. Supporting to feel anger and indignation

c. Further strategies for disengaging

27. Meta-modeling the inner dialog
28. Modal-operator-shuffle
29. Activating the unconscious mind
30. Active centering

d. Reframing the standards

31. Asking questions
32. Working with metaphors
33. Core transformation process
34. Changing perspectives for conflicting standards
35. Somatizing conflicting standards

e. Attacking each other

36. Trance work with attacks on others
37. Just staying with the attack
38. Reversing the standard

VII. Bibliography

- Almaas, A. H. (1977): *Work on the Superego*. Diamond Books, Berkley.
- Almaas, A. H. (1998): *Diamond Heart. Book One: Elements of the Real in Man*. Shambala Publications.
- Almaas, A. H. (2000): *Facets Of Unity. The Enneagram Of Holy Ideas*. Shambala Publications.
- Alman, Brian M. and Lambrou, Peter (1992): *Self-Hypnosis*. Bruner-Routledge, New York & London.
- Andreas, Connirae & Tamara Andreas (1994): *Core Transformation*. Real People Press.
- Bandler, Richard and John Grinder (1975): *Patterns of the Hypnotic Techniques of Milton H. Erickson, M.D. Volume I*. Grinder & Associates.
- Bateson, Gregory (2000): *Steps to an Ecology of Mind*. University of Chicago Press.
- Bateson, Gregory (2002): *Mind and Nature*. Hampton Press.
- Beck, Aron T. (1981): *Kognitive Therapie der Depression*. Weinheim Beltz: Psychologie. Verlagsunion.
- Bernheim, Hippolyte (1957): *Suggestive Therapeutics*. Alex M. Yudkin Association.
- Bourne, Edmund (2000): *The Anxiety and Phobia Workbook*. New Harbinger Publications.
- Brown, Byron (1999): *Soul without shame*. Shambala Publications.
- Cameron-Bandler, Leslie (1978): *They Lived Happily Ever After*. Cupertino, Ca. Meta Publications.
- Chopra, Deepak (2001): *Die heilende Kraft*. (English title: *Quantum Healing*). Bastei Lübbe.
- Combs, Gene and Jill Freedman (1990): *Symbol, Story and Ceremony*. W.W. Norton & Company.

- Coué, Emile (1923): *How to Practice Suggestion and Auto-Suggestion*. American Library Service.
- Csikszentmihalyi, Mihaly (1991): *Flow. The Psychology of Optimal Experience*. Harper Perennial.
- Deshimaru, Taisen (1979): *Shinjinmei. Gedichtsammlung vom Glauben an den Geist, von Meister Sosan*. Verlag Werner Kristkeitz, Germany.
- Dilling, H., Mombour, W. and Schmidt, M.H. (Weltgesundheitsorganisation 1999): *Internationale Klassifikation psychischer Störungen. ICD-10 Kapitel V (F)*. Verlag Huber, Germany.
- Dilts, Robert B. (2002): *Die Veränderung von Glaubenssystemen*. Junfermann.
- Dilts, Robert B., Tim Hallbom & Suzi Smith (2001): *Identität, Glaubenssysteme und Gesundheit*. Junfermann.
- Egli, René (1999): *Das Lola-Prinzip oder die Vollkommenheit der Welt*. Editions d'Olt.
- Ellis, Albert (1994): *Die revidierte ABC-Theorie der rational-emotiven Therapie (RET)*. Zeitschrift für Rational-Emotive Therapie & Kognitive Verhaltenstherapie.
- Elman, Dave (1964): *Hypnotherapy*. Westwood Publishing Co. Glendale.
- Erickson, Milton H. (1980): *The Collected Papers of Milton H. Erickson on Hypnosis. Volume 1-6*. Irvington. New York.
- Erickson, Milton H. and Ernest Rossi (1999): *Hypnotherapie. Aufbau, Beispiele, Forschungen*. Klett-Cotta. (English title: *Hypnotherapy. An Exploratory Casebook*. Irvington).
- Erskine, Richard G. (2002): *Introjection, Psychic Presence and Parent Ego States: Considerations for Psy-*

- chotherapy. www.integrativetherapy.com/article-introjection.html. Subsequently published in C. Sills and H. Hargaden (eds.) *Ego States: Key Concepts in Transactional Analysis, Contemporary Views*, pages 83 - 108, Worth Publishing: London, 2003.
- Estabrooks, G.H. (1957): *Hypnotism*. A. Dutton.
- Frankl, Viktor E. (1991): *Der Wille zum Sinn*. Huber, Bern.
- Frankl, Viktor E. (1995): *Was nicht in meinen Büchern steht. Quintessenz*. Berlin.
- Frankl, Viktor E. (2002): *Logotherapie und Existenzanalyse*. Beltz.
- Freud, Sigmund (2002): *Abriss der Psychoanalyse*. Fischer.
- Freud, Sigmund (2003): *Das Ich und das Es*. Fischer.
- Gendlin, Eugene (1998): *Focusing*. Rowohlt, Germany.
- Gilligan, Stephen (1987): *Therapeutic Trances. The Cooperation Principle in Ericksonian Hypnotherapy*. Brunner/Mazel.
- Gilligan, Stephen (1997): *The Courage to Love*. Norton. New York.
- Gilligan, Stephen (2002): *The Legacy of Milton H. Erickson. Selected papers of Stephen Gilligan*. Zeig, Tucker, & Theisen, Inc., Phoenix.
- Grinder, John, Judith Delozier and Richard Bandler (1977): *Patterns of the Hypnotic Techniques of Milton H. Erickson, M.D., Volume II*. Grinder & Associates.
- Grinder, Michael (2006): *Schule Erster Klasse. Nonverbale Kommunikation im Unterricht*. Synergeia. Köln.
- Grinder, Michael (2006): *Gruppendynamik. Seminar NLP & Coaching Akademie Bielefeld, incl. Videotape, Audio-Video-Recording Viola Köhler*. Ger-

- many, Feb. 2006.
- Grochowiak, Klaus (1996): *Das NLP-Practitioner Handbuch*. Junfermann, Paderborn, Germany.
- Grochowiak, Klaus and Susanne Haag (2004): *Die Arbeit mit Glaubenssätzen*. Schirner, Germany.
- Häcker, Hartmut & Stapf, Kurt H. (1998): *Dorsch Psychologisches Wörterbuch*. Verlag Hans Huber.
- Harris, Thomas A. (1973): *I'm OK-You'r OK*. Harper-Collins.
- Havens, Ronald A. & Catherine Walters (2002): *Hypnotherapy Scripts*. Brunner-Routledge.
- Hellinger, Bert (1997): *Ordnungen der Liebe*, Auer Verlag, Heidelberg.
- Hull, Clark (2002): *Hypnosis and Suggestibility: An Experimental Approach*. Crown House. (First published in 1933).
- James, Tad (1990): *NLP & Ericksonian Hypnosis Video-Course*. Advanced Neuro Dynamics.
- James, Tad (1992a): *Introducing the Art and Science of Time Line Therapy*. Audio course. Advanced Neurodynamics.
- James, Tad (1992b): *Mastering the Art and Science of Time Line Therapy*. Audio course. Advanced Neuro Dynamics.
- James, Tad (1992c): *The secret of creating your future*. Audio course. Advanced Neuro Dynamics.
- James, Tad (1994): *Huna. Exploring Ancient Hawaiian Wisdom*. Advanced Neuro Dynamics.
- James, Tad (2001): *Kompaktkurs Hypnose*. Junfermann, Paderborn. (Engl.: *Hypnosis. A comprehensive Guide*, Crown House).
- James, Tad (2002): *Deep Trance Phenomena*. Audio Course, Advanced Neuro Dynamics.

- James, Tad and Woodsmall, Wyatt (1989): *Time Line Therapy and the Basis of Personality*. Meta publications.
- James, William (1890): *The Principles of Psychology* Vol. I and II. Dover.
- Klinghardt, Dietrich (1999): *Lehrbuch der Psycho-Kinesiologie*. Freiburg.
- Krasner, A.M. (2001): *The Wizard Within*. ABH Press.
- Kroger, William S. (1977): *Clinical and Experimental Hypnosis*. Lippincott Williams & Wilkins.
- LeCron, Leslie M. (2000): *Selbsthypnose*. Ariston, Hugendubel (First Ed. 1964).
- Lindemann, Hannes (1977): *Autogenes Training. Überleben im Stress*. Heyne, Germany.
- Maitri, Sandra (2001): *Neun Portraits der Seele. Die spirituelle Dimension des Enneagramms*. J. Kamphausen.
- Mills, Joyce C. und Richard J. Crowley (1998): *Therapeutische Metaphern für Kinder und das Kind in uns*. Carl Auer.
- Overdurf, John and Julie Silverthorn (1995): *Training Trances*. Metamorphous Press.
- Pawlowski, Klaus und Hans Riebensahm (2000): *Suggestion. Konstruktiver Umgang mit einer verborgenen Macht*. Rowohlt.
- Perls, Fritz (1978): *An oral history of gestalt therapy. Part I: A conversation with Laura Perls*, by Edward Rosenfeld. *The Gestalt Journal*, 1, 8-31.
- Perls, Fritz, Hefferline, R. & Goodman, P. (1951): *Gestalttherapy: Excitement and growth in the human personality*. New York: Julian Press.
- Revenstorf, Dirk and Burkhard Peter (Ed.) (2001): *Hypnose in Psychotherapie, Psychosomatik und Medizin*. Springer, Berlin, Germany.

- Revenstorf, Dirk u. Reinhold Zeyer (2004): Hypnose lernen. Verlag Carl-Auer.
- Rosen, Sidney (1982): My Voice will go with you. The teaching Tales of Milton H. Erickson. W. W. Norton & Company. (German edition 2000).
- Rossi, Ernest L. & Cheek, D.B. (1994): Mind-Body Therapy. Methods of Ideodynamic Healing in Hypnosis. Norton & Comp.
- Rossi, Ernest L. (1997): Gesammelte Schriften von Milton H. Erickson, Band 4.
- Schmidt, Gunther (2005): Einführung in die hypnosystemische Therapie und Beratung. Carl-Auer. Heidelberg.
- Shah, Idries (1993): Tales of the Dervishes. Penguin.
- Shah, Idries (2003): Thinkers of the East. Octagon Press (German: Denker des Ostens, Rowohlt 1988).
- Smothermon, Ron (2001): Drehbuch für Meisterschaft im Leben. J. Kamphausen, Germany.
- Steinbrecher, Edwin C. (1988): The Inner Guide Meditation. Weiser.
- Stresius, K., Joachim Castella und Klaus Grochowiak (2001): NLP & das Familien-Stellen. Junfermann, Paderborn, Germany.
- Talbot, Michael (1991): The Holographic Universe. Harper Collins.
- Tohei, Koichi (1980): KI im täglichen Leben. Verlag W. Kristkeitz.
- Tohei, Koichi (1981): Das KI- Buch. Der Weg zur Einheit von Geist und Körper. Verlag W. Kristkeitz.
- Valarino, Evelin E. (1995): Erfahrungen an der Schwelle des Todes. Ariston, Genf/München
- Watzlawick, P., Weakland, J.H. & Fisch, R. (1974): Change: Principles of Problem Formation and Problem Resolution. Norton. New York.

- Weber, Gunthard (Ed.) (1997): *Zweierlei Glück*. Carl Auer, Heidelberg, Germany.
- Weiser Cornell, Ann (1997): *Focusing, Der Stimme des Körpers folgen*. rororo.
- Wolpe, Joseph (1958): *Psychotherapie and reciprocal inhibition*. Stanford university press, Stanford.
- Woodsmall, Wyatt (1989): *Beyond Self Awareness*. Unpublished script. Mind Systems, Munich, Germany.
- Woodsmall, Wyatt (1995): *The Prisoners Dilemma*. The NLP Connection, volume IX, No. 2
- Woodsmall, Wyatt (1992): *Time Line*. Unpublished Manuskript.
- Wu-men (1975): *Mumonkan. Die Schranke ohne Tor*. Grünewald-Verlag, Germany.
- Zeig, Jeffrey K. (1980): *A teaching seminar with Milton H. Erickson*. Bruner/Mazel, New York (German ed. Cotta, Stuttgart 1985).
- Zimmermann, Hans-Peter (2001): *Wie man seine seelischen Blockaden los wird...* Online Skript (www.hpz.com).