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Neuropsycholysis

and its Therapeutic Integration

Neuropsycholysis is a natural process which can be experienced and observed on the physical and psychological levels and promotes sustainable self-exploration through altered states of consciousness. After more than nine years of neuropsycholytical work in a variety of contexts into the implementation of neurostimulation it will be undertaken here for the first time to present a comprehensive discussion of the topic.

Acknowledgement

light attendants gmbh, Innsbruck wishes to thank the patent holders and developers of the Lucia N°03 meditation lamp for the gracious use of the concept of "Neuropsycholysis".

May it be helpful in therapeutic practice for those interested and in particular the light attendants. May it provide benefits for the light journeyers.

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A Personal Forward

Never in all the years of work within the confines of the public healthcare system would I have thought that Engelbert's report of his near death experience would bring me once again in contact with the familiar topics of psychedelics, meditation, and mysticism and offer me a more fundamental means of entry to therapeutic healing than many of the methods that I had become acquainted with in the mean time.

In our joint work with light we developed - through practical experience in the area of therapy - an entry point to the applicable principles which underly any effective therapy and which can therefore be combined with various approaches and yet far exceed the definition of a therapy.

While the focus here is light stimulation, what is more essential is the exploration of the "inner" worlds through the adventurous spirit of individual light journeyers.

The pages that follow are intended to build a bridge between the world of science and the direct experience of each individual, with the latter as the final deciding factor.

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Table of Contents

Part 1: The Basics	4
Pure versus conceptualized experience	4
The Development of Neuropsycholysis: From the Simulation of a Near-Death Experience to Breakfast in Basel	5
Psychoorganic Correlates and Implementation Perspectives of Neuropsycholysis	7
From the Elementary Brain Function to the Formation of Consciousness	10
Heliotropic Breathing: the continuously available Portal	11
Part 2: The Practice	12
The LUCIA Questionnaire for Neuropsycholytical Work on Concrete Themes.....	12
The Interview Based on the LUCIA-Questionnaire.....	14
The Principle of Neuropsycholysis: The Checklist	21
Part 3: Neuropsycholysis as a Profession.....	22
Training as Neuropsycholitic	22
Some Notes on Accompanying Individuals in One's Practice Using Neuropsycholysis	23

Part 1: The Basics

Pure versus conceptualized experience

Duden's dictionary defines experience as, "knowledge obtained through observation, perception, and sensation as the basis of cognition." For that reason, a theory of Neuropsycholysis is deliberately avoided: every theory presents the framework within which its understanding should be gained. A theory reduces through impartiality (as opposed to experience), categorizes it, and anticipates the experience to a large degree. In the case of neuropsycholytical experience, this would be especially counterproductive, because these neither can nor should be understood.

Because the essence or benefit of Neuropsycholysis lies in capturing what happens if all (prefabricated) experience- and behavioral-based (self-)concepts dissolve.

Because increasingly more qualitative and quantitative data are available, that proves how large the benefit of of psychedelics (DMT, LSD, Psilocybin...) in therapy and personal use actually is, we are on the brink of a collective paradigm shift which cannot be blocked by the diehard skeptics and their questionable prejudices.

David Schwartzman from the University of Sussex in the UK confirmed that deep experiences and neuroconnectivity in conjunction with psychedelics are essentially the same when it comes to optical neurostimulation (through Lucia N°03). It follows that everything about psycholytic therapies (with psychedelics) that is published or recognized is also good for neuropsycholysis.

The two essential differences between Psycholysis and Neuropsycholysis are:

- I. The therapeutically relevant extension of consciousness in Neuropsycholysis will not be achieved through a drug, but through optical neurostimulation with Lucia N°03.
- II. This allows altered states of consciousness to be directly influenced (through individual choice, change) or interrupted, which enables a direct (and highly relevant therapeutic) interaction with clients throughout the entire experience as well as the conscious design of the chronological flow of the experience.

The Development of Neuropsycholysis: From the Simulation of a Near-Death Experience to Breakfast in Basel

The development of Neuropsycholysis is directly connected to or emerged from the development of the optical neurostimulator Lucia N°03.

Lucia N°03 was developed to simulate a near-death experience in order to stimulate its (therapeutic) effect. This was only logical, because the therapeutic effect of deeper near-death experiences which can reach from a spontaneous healing of physical or psychological illness (in all stages of disease) all the way to a total paradigm shift in the sense of a thorough change of the entire personality of the affected person, which has been proven numerous times and scientifically substantiated (Kenneth Ring: Life at Death, 1982). It has been known for some time that these effects are never predictable, because they are either directly connected to the general content of a personal near-death experience or result from it.

All attempts to provide the correct frequencies through the choice of the appropriate psychedelics, through their optimal dosage, or through the appropriation of an especially powerful psycho-technique and at the same time direct access to the human capability, to break free from any sickness at any time, end just as before in nothing and there is no hint that this will ever change.

The ancient Greek mystery cults assumed that it involved a profoundly mystical and religious experience whose respective effects correspond to the individual who undergoes, unfolds and is basically to be valued as a gift in the sense of a supplement to the actual experience itself.

Our previous work with Lucia N°03 justifies this viewpoint, as we also regularly deal with the effects on physical and mental illnesses which border on miraculous from conventional medical point of view – but without the slightest indication of repeatability. The only factor that seems critical for this is the depth or the quality of the experience itself or the recognition and benefit of the opportunities directly associated with it (just like with near-death experiences).

Against this background, it was self-evident that from the beginning we were not interested in the effects of specific frequencies, but rather in the generation of relevant states of consciousness. So we took advantage of our neurostimulator, the Lucia N°03, by directly interacting with our clients or psychonauts in order to control or deepen their experience.

We were finally able to filter out a pattern of stimulation which, in connection with the sequence of certain frequencies, the duration of the light impulses presented in these frequencies, and steady changes in the constant light background, helps the vast majority of the of consciousness journeyers to have a particularly impressive experience.

As with the “classic psycholitic theory”, we induce a deep psychedelic state of consciousness in our clients, accompany them through the experience, and help them to integrate it afterwards. The main difference is that, unlike with the use of drugs, neuropsycholitic journeyers can remain in therapeutically relevant dialogue during their experience, which we can directly control and (for example by interrupting the experience) adapt to the individual.

Only when we presented our work together with other psychoanalytical therapists to the broader public in the early summer of 2018 as part of the Science & Fiction Festival Basel, did we first realize how helpful it would be to be able to also present a suitable term, a distinctive name for it. And because we had tried in vain the evening before to find a suitable term, it was therefore an even greater relief, as we came down to breakfast in our hotel just prior to the opening of the festival that Neuropsycholysis came to us out of nowhere.

At breakfast in Basel it became clear to us that this is what we had already been doing for quite some time and for which Neuropsycholysis is the true name:

The causing of and direct influencing of a therapeutically relevant change of consciousness, the opening of an individual portal.

Psychoorganic Correlates and Implementation Perspectives of Neuropsycholysis

The first years of our work with the Lucia N°03 lamp consisted of experiencing and observing the effects of the optical neurostimulation personally in addition to our families and circle of friends as well as those interested in its pure form, i.e., without any further influences.

At this point some effects could already be explained or understood against the background of what was already known.

It can be said that humans (and other life forms) possess a fundamental ability to adapt to new situations and react to them adequately.

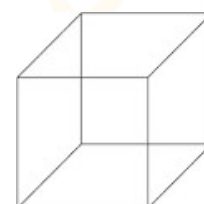
This flexibility and adaptability is not merely the basis of our daily life, but also any therapeutic process. Thus, Neuropsycholysis is not a therapy that would require for example that a particular illness be treated using a specific frequency chosen by an expert. Instead, Neuropsycholysis can be seen in this context as a natural factor that underlies all transformational processes which can also be implemented beneficially, for example in therapy.

On a neuropsychological basis, complex processing mechanisms take place during the light experience. These cause among other things colors and shapes to be perceived in a constant state of change. Beyond that, adaptation processes appear, which take place primarily in deeper regions of the brain and run primarily via rhythm or impulse in the nervous system and their interaction with the recorded rhythms of the environment in the sense of interference.

At the level of perception, forms (for instance geometric shapes and also sceneries) are perceived and converted on an ongoing (i.e., uninterrupted) basis and above all as part of daily existence. This happens not only internally, following one's own rhythm, but also in response to the constant flow of information from the environment (for more on this see text books on Gestalt Psychology, for example by W. Metzger). The emergence of a new pattern takes place (practically) synchronous with the dissolution of the previous pattern. Just as one recognizes when staring at a Necker-Cube for longer periods of time, such changes are taking place in us, in part following our own internal rhythms. What is essential is this: these views are incompatible and interchanging.

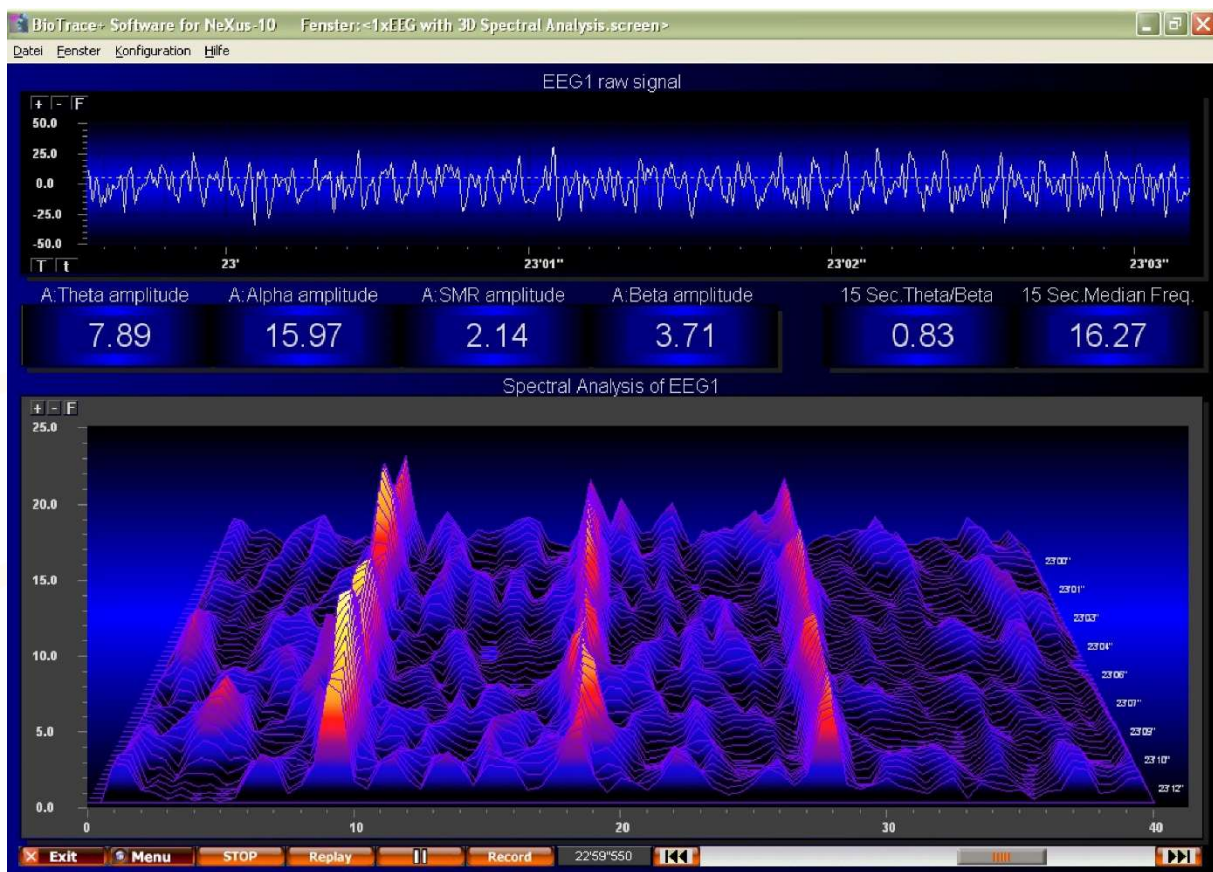
Necker Cube: Which side is in front?

The longer one gazes, one notices the perspective changes automatically and at regular intervals.



A special, functional nerve cell group plays an essential role in the processing of rhythms (and therefore also the internal change of form or perspective). The pineal gland is also integrated in this group. This allows for example the adaptation of the circadian rhythm to the planetary 24-hour rhythm; mediated by the hormone melatonin. Interestingly enough, there are other naturally occurring hormones in the nervous system which have psychedelic effects such as DMT (Dimethyltryptamine) which is also found in the pineal gland. This also offers an organic explanation for the transcendental effect of Lucia N°03 whose active mechanism is light.

If one examines brainwaves under the influence of Lucia N°03 more closely, one encounters another phenomenon, namely the harmonization of frequencies or "harmonics". These can also be recorded during deep states of meditation which we experienced for the first time at the Breaking Convention 2011 when we presented our data for the first time. Accordingly, light journeyers reported feeling increasingly more balanced after a session.



Initial representation of the harmonics in the EEG during a Lucia N°03 session (based on a Fast Fourier Transformation of the raw EEG data).

From today's point of view, our brain function can therefore be represented as functional networks which are formed by different neuronal networks in the brain (see G. M. Edelman & G. Tononi, and in connection with light experiences using stroboscopic light, ongoing studies by Dr. D. Schwartzman). This brain function can be experienced in the formation of complex forms of perception.

These networks form more-or-less stable systems of functioning which correspond to the basic patterns of our perception and behavior and should show a harmonious increase and decrease of their activity.

Thus, not only does their activation play an important role, but also - in tight relationship with creative problem solving such as the "Aha!" or "Eureka!" experience - the occasional down-regulation of the activity of certain neuronal networks or brain regions (see also Mark Jung-Beeman et al.).

Both under the influence of psychedelics as well as through light stimulation, the activity of some such systems is downregulated. They are made more receptive to change, then made stronger again and enriched with new information and connections. This is worth striving for in therapeutic processes. This also occurs following the independent inner rhythms that give our ordinary consciousness its flexibility: namely, the capability to let go of preconceived notions and expected solution paths in order to allow others in. And this can be trained through the use of Neuropsycholysis (brain entrainment with one's own consciousness, so to say).

From the Elementary Brain Function to the Formation of Consciousness

In the meantime, there is now enough evidence that not only does our brain shape our consciousness, but also that we can access elementary brain functions through our consciousness. In so doing, we can positively influence and take therapeutic advantage of not only the automated processes of our thoughts, feelings, and behaviors, but also physical processes (see also N. Doidge, J. Dispenza).

Neuropsycholysis also allows the resolution of inappropriate conscious content in order - through the experiencing of altered states of consciousness - to get back to a newer, more appropriate, and more powerful everyday consciousness.

In addition to the fact that on both an organic basis and an experiential level the criteria of alternative states have been met (as summarized by various authors) in the state of neuropsycholysis, the criterion of “visionary transformation” (see A. Dittrich) is meaningful. The visionary transformation of our world allows one to give the fundamentally value- and goal-free experience of light a therapeutically significant directional value: replacing the preexisting functional network with a new structure.

Since a transformation through a series of small steps is more fit for daily use and even sometimes more efficient, it allows a simple schema to be described through light-induced neuropsycholysis and its embedding in daily life, which can be customized to the individual. A comparable procedure is evident in the new development of micro-dosing using psychedelics (see also J. Fadiman).

The experience and its direction can be influenced by the concepts of dose, set, and setting. The number of individual sessions and the “dose” of light can be controlled very easily according to the client’s information and thereby optimized for each individual:

The (mind-)“set” which is formed or comes with the light journeyer, does not necessarily require a great deal of preparation, is more often than not sufficiently given during the individual interview and can be, if necessary, extended using the questionnaire provided.

The “setting” is in this case for the actual duration of the light journey not as decisive, but is especially helpful in the final reorientation- and reintegration-phases in order to let the stimulation slowly fade away.

In addition, we teach a special breathing technique, “Heliotropic Breathing”, which can on the one hand intensify the neuropsycholytic effects through release of endogenous DMTs and is on the other hand applicable independent of any external stimulation. Heliotropic Breathing is easily combined with hypnagogic light experience and will be discussed in more detail in the following chapter.

Heliotropic Breathing: the continuously available Portal

Because LSD was no longer available due to its prohibition, Stan Grof, one of the founding fathers of modern psycholysis (LSD-psychotherapy, topography of the unconscious), developed the technique of Holotropic Breathing (intensive breathing without a pause between in- and exhale) to induce an altered state of consciousness.

Of course, it is already widely known that a change in one's breathing leads to a change in consciousness. The corresponding techniques are numerous. Through our work with the Lucia No°3 we realized right away that the psychedelic effect of Holotropic Breathing could be markedly increased through light or breath control (varies based on in- and exhalation).

This led to the development of the Heliotropic Breathing, which uses intensive breathing directed at light from a constant and very bright source (ideally, the Sun) through closed eyes, combined with controlled breathing, in order to create an altered state of consciousness in clients - in the sense of a portal to the unconscious, as it is known to those who are familiar with the Lucia N°03 - which is then accessible at any time.

In this way, clients are enabled to facilitate their own breath therapy in order to integrate the neuropsycholitic process into their daily lives according to their needs, and continue as desired.

Because the essence of neuropsycholysis consists of having the psychedelic experience or in the individual research of the associated consequences for the individual and worldviews and thus for experience and behavior, the technique will be shared with all who are interested in the techniques of heliotropic breathing (and practiced with them).

Part 2: The Practice

The LUCIA Questionnaire for Neuropsycholytical Work on Concrete Themes

Since not all clients want to engage in experiential free play, but most are primarily interested in working on specific themes (such as the resolution of concrete problems or developmental issues) the Lucia Questionnaire was developed. The processing of the questionnaire is very well suited to focus the neuropsycholytic experience and initiate the corresponding processes whose consequences manifest themselves seemingly on their own in one's experience and behavior.

This corresponds perfectly with the phenomenon of creativity which is established according to its own laws and is not ruled by those of every day consciousness, though it can be favored by them.

A person who has a difficult decision to make, wants to change something, and is searching for healing or self-knowledge can be best supported by providing access to the depths of their own unconscious. That was the working concept of the ancient concept of "temple sleep".

The findings of the modern interdisciplinary consciousness research deliver more and more evidence of the sensuousness and effectiveness of such traditions and casts a whole new light on the "psychonautical" ancestors of contemporary therapists.

The extent of the therapeutically effective spectrum of the psychedelic experience depends on its intensity. The essence of such an experience is completely fulfilled if a transcendental state of consciousness is reached, which is no longer accessible to grammar or language and therefore our conscious thought process and therefore cannot be described in words.

The attempt to conceptualize the psychedelic experience and to interpret it in the sense of what is already known reduces the therapeutic effect considerably. On the other hand, it has been found (entirely in alignment with the Taoist tradition) the careful consideration of a therapeutically relevant physical or mental complex is of the utmost importance. If one lets the well-being of the outcome rest on oneself, it is precisely this which sets in motion unconscious (healing) processes. The brain loves to complete things.

By incorporating the LUCIA-Questionnaire, it has been possible to define a therapeutic protocol (such as those used by the ancient mystery cults) which can facilitate an extraordinary experience in order to find through the unfolding of its effects not only healing, relief, or resolution of current problems, but also to make a preventative contribution towards improving one's quality of life:

- Prior to beginning the treatment, the client is to be made aware via a preliminary discussion that the day of the psychedelic experience is ideally pleasant, relaxed, and outside their daily routines (appropriate assistance can be offered where necessary).
- Next, the manner of inducing a psychedelic experience is determined and practiced with the client. For example, familiarization with the neurostimulator by way of a demo program and then the choice of an approximately 20-minute long “session” (Lucia-N°03-Program) which corresponds best to the particular client.
- *What is beautiful is also dangerous* according to Novalis, the leading expert on psychedelic states of consciousness. This applies to psychedelic experience regardless of how it is achieved. Neurostimulation with acoustic (drums), kinesthetic (physical touch, dance), or optical frequency combinations – particularly with the help of pulsed light – contains its own risks, on account of its high and direct effectiveness, which must be discussed before each session. The client must sign an informed consent document to confirm their acknowledgment.
- On the day of treatment, the procedure must first be explained to the client in order to subsequently go through (optionally) the LUCIA-Questionnaire (in the sense of a scripted interview) together. Clients should be empowered to follow all manner of budding associations. The time frame has to be flexible and adapted to the triggered reflection process (this can take place over several, ideally 7- to 14-day follow up sessions). The therapist should subsequently summarize the interview in a few sentences.
- Then it comes to the individually-crafted induction of a psychedelically-expanded state of consciousness. If desired, this should be accompanied by sounds (music, nature sounds, etc.) which the client prefers.
- After that, the client should be given sufficient time to “come back” and then released with the instruction to think as little as possible about the experience (and ideally not to discuss the experience with anyone for the remainder of the day).
- The less one tries after a psychedelic experience to analyze it with their mind and the more one can remove oneself from one’s everyday situation, the more explicitly the farreaching therapeutic effects can be focused.
- It is recommended to give the client the opportunity to reflect on their experiences together with the therapist within one to two weeks.
- It should also be taken into consideration, through the use of special techniques (meditation, self-hypnosis, holotropic breathing, starting at fire, heliotropic breath, etc.), to offer the possibility to return to psychedelic states of consciousness on one’s own again-and-again in order to “stay in the process.”

The Interview Based on the LUCIA-Questionnaire

Although the LUCIA-Questionnaire consists of twenty clearly formulated questions, the questions should not simply be read off to the interviewee. Rather, each individual question should serve as the basis for a joint reflection.

At the beginning of the interview, the interviewees should be made aware that the sole purpose of the following interview is to get to know their subjective viewpoints on the issues being discussed as precisely as possible independent of what others may think and without any claim of objectivity. It may be necessary to “translate” individual questions into the everyday language of the relevant person or to adapt the conversation to the intellectual level or regional worldview.

Similarly, the written representation (either during the course of the interview or afterwards as transcription of a recording) should make not only the content, but also allow the nature of their presentation to be comprehensible.

Question 1: What do you want to achieve or what do we want to work on (concrete process goals)?

With the first question of the LUCIA-Questionnaire, the goal which is to be achieved and the change which is to be brought about should be defined as precisely as possible. It is important to avoid negative goal formulations. It is not of interest what the system-bearer no longer wants, rather what they want to achieve instead.

Likewise, care should be taken to ensure that the interviewees actually name their personal goals and not simply repeat what others have set for them, what they think others want to hear, what they think the appropriate answer or a harmless and well-crafted answer is. It is about encouraging them to express what would be the most acceptable outcome for them. It may be helpful to use phrases such as, “Once the process is complete, what would it take for you to be truly happy to have taken part?” “With which result would you personally be the most satisfied?” Rather than settle for a quick answer, it makes sense to engage through the questions in a joint process of reflection, to question the answers, to differentiate, to stimulate the formulation of questions in order to initiate an inner search.

Question 2: When and where have you achieved this goal in the past or under what circumstances were you closest to it in the past?

Since one seldom wishes for something entirely unknown, it can be assumed that one already knows their goal, because they have already experienced it once or it has already come to them once directly or indirectly. Situations, life circumstances or stages of life, general conditions or requirements which were previously associated with current goals are of great importance, because on the one hand they underline the possibility of achieving the goal (something that took place once before may well happen again) and on the other hand they refer to the ability of the relevant person (I have succeeded once. I can succeed again). In the context of hypnotherapy, it is the problem or the associated limitations or the resulting suffering that one completely overlooks or forgets that there are or were also problem-free periods in one's life. The question of exceptions which has the greatest meaning. Often, one is so occupied with a problem or the associated limitations or the resulting suffering that one completely overlooks or forgets that there are or were also problem-free periods in one's life.

Question 3: Which persons (relevant persons) play a role in the current situation and how do you experience them (cooperative, a hindrance, conducive,...)?

With this question, the other relevant persons should be identified and their influence estimated. In this way, it is decided who can be included in the survey and who can be avoided. The greater the influence of the person named is experienced and also more helpful (in the sense of achieving one's goal) the higher their value as usable relevant persons. In this way, the person to be assessed or clarified determines their essential components.

Question 4: What is currently preventing the desired development?

Why hasn't the goal already been achieved? Who or what is against it or working against it? Central here is the relationship to the here and now. It is not what has prevented the achievement of goals in the past, but what hinders them now under current circumstances that is the subject of the question (it is not so rare that someone has become so used to resisting their intentions that they completely overlook relevant changes).

Another focus is on divergent views of other relevant persons whose behavior may be experienced as destructive. What do respondents think is behind the warnings or obstacles they have named?

Question 5: How long (by whom or what was it triggered) have you had the intention to change?

What was the determining factor through which the affected people became aware of their intent to change? Which factors, experiences, or events contributed to the interviewees conviction that something crucial had to change and why? Does it have to do with one or more chronological cause(s) or was it a gradual process that led to the emergence of the motivation to change?

Question 6: What were your previous attempts at change and taking control and what did they achieve?

Since one represses failures, many relevant persons are unaware of what they have already tried in order to bring about change. Since attempts at self-transformation usually involve a fundamental, durable change, one often overlooks the partial successes and short-term goals which one has achieved. But these are of particular importance. In any case, it is worthwhile to dwell on this question a bit in order to enter into a deeper process of reflection with the relevant person. General answers should be explored as precisely as possible through further questioning. What exactly is meant when if for example someone claims to have tried something for good and bad? Often, one needs emotional support if the conversation turns to speaking about failed attempts of which one is anything but proud of.

Question 7: What attempts by others have you noticed and what were the results?

This question is also about compiling the most comprehensive view of attempts at transformation, in this case by everyone else, and the ways they have used be it with success or failure and describe them as precisely as possible. Who tried what for what reasons as well as who reacted and in what ways? How did things eventually turn out for the person who attempted to initiate the change or transformation? What support or lack thereof were experienced by the attempts of other relevant persons? By whom and why?

Question 8: What has not yet been tried?

Are there attempts at transformation that one – for whatever reason – has not yet tried? Some means that one avoided rather than exploited? Something that you would love to do if you could?

This question should invite one to fantasize which is not just about giving realistic answers.

What is interesting here is the attitude, the attitude of the relevant person, which in an imaginary scenario (if one did not have to consider anyone or anything else) would be easier to express. How far would someone be willing to go?

Question 9: Which positive aspects or effects did you notice directly or indirectly in connection with the current situation?

Often, the negative state of affairs impresses itself so strongly, that one completely overlooks which of the related consequences are directly or indirectly positively assessed – at least for most relevant persons.

Behind this question lurks the realization that nothing takes place without a good reason or the concise statement that there is no con without a pro and no pro without a con. This question should encourage a reflection process that looks behind the everyday evaluations for reasons that are responsible for the fact that negative ways of experiencing and behaving are nonetheless maintained. It is always fascinating to witness the surprise of interviewees if they engage in an in-depth exploration of the meanings that can be attributed to the same issue from different points of view.

The realization that a problem, or the seemingly hopeless occupation with one, can have an inherent benefit and in so doing, for example the confrontation with another or even larger problems can be prevented or at least avoided, may be disturbing for those who see everything primarily as black-and-white.

The ability to allow oneself to be disturbed, represents a decisive resource to be activated within the framework of the Lucia Protocol when it comes to expanding the horizons of imaginable solutions and reinforcing one's motivation to change.

Question 10: What in particular reinforces your intention to change?

Why is it so important for a particular relevant person to reach their stated goal? What does it promise them? Is their response authentic or do they rely more on a general approach or an impersonal understanding of the rules? The main issue here is to be better able to estimate the relevant person's strengths or the social dimension of their motivation to change. Is it more about generating an advantage for oneself or others?

Question 11: How could one (you) use any current influences?

Does the relevant person see any circumstances, events, incidents, impulses or tendencies that apply in the sense of achieving a goal or that would have to be adapted to? This question is to be kept as general as possible. One revisits together an extended problem or change process in order to possibly stumble up on something previously overlooked or neglected. Has something been observed recently in another relevant person that could possibly be of importance or is something emerging which is gaining importance?

Question 12: What accountability or responsibility do you have for the changes sought?

While the previous question was still predominantly functionally oriented, from this point forward the personal aspect will be in the foreground. Given the increasingly personal nature of the questions in the second half of the LUCIA-Questionnaire, it is less and less about simple data collection and more and more about gaining an understanding of the relevant person on a personal level as well as gaining a comprehensive grasp of their motives – in order to determine their weaknesses. What role do they play, why do they play it, and how do they experience it? It is the manner of their accountability which is under discussion here. Do they feel responsible or obligated? Or are they doing it as a favor to someone?

Question 13: What consequences do you expect (self-image) or others as part of this change?

By asking about the personal side-effects of the desired change, one explores the inner conditions of their taking place as well as their projection onto the other relevant persons. Once more, it is important to stimulate the interview partner to an intensive reflection process in the sense of introspection.

How will they feel after the change has taken effect? What will change in their (self-)experience, in their self-expression, in their behavior? How or why will they (initially) notice it? What effect will it have on their relationship to the other relevant persons? Will it affect their communication, as well? If so, in what way? What should the other relevant persons expect in regards to this question?

Question 14: How will you handle this?

Although already a part of the previous question, with this question the focus is placed squarely on the interviewee. As such, it is less about reactive behaviors, in other words behavioral effects, and more about conscious control of one's behavior in relationship to the change which has taken place. Which (offensive) behavioral strategies will be employed to honor, strengthen, or sustain that which will take place? What reactions of other relevant persons will be triggered by this?

It should be pointed out here once more how critical it is to deepen the reflection of the interviewee with each successive question. It is beneficial to employ all available techniques (active listening, somatic awareness cues). The more one senses the interest, the curiosity of the interviewer, the more one will allow oneself to be stimulated to substantial considerations by them.

Question 15: Who currently has the greatest interest that nothing changes or everything remains as it was?

With this question, it is often difficult to distinguish what surprises the interviewee more: the question itself or the fact that they can mostly come up with an answer. It is an unexpected question that drives the interviewee out of the previous train of thought and drives them into a new one. Although it is initially hard to imagine, upon closer examination there are other interests that are directed against the desired change. Interests that seem to cooperate in the collective effort to improve while at the same time acting secretly in opposition for selfish reasons can be found in most social systems. The only question is if they can be recognized or seen through. In any case, it is advantageous to identify these hidden sources of resistance. Everyone should know their opponents.

Not (only) to serve a cliché (most clichés don't come by accident) it should be noted in this framework of my initial instructions, children and adolescents often provide the names of teachers for this question.

Question 16: Who would the desired change benefit the most?

Although one might think so at first glance, this is not the question of the greatest motivator within a social system. The one who will profit most from a situation is not always identical with the person who makes the most effort. Rather, this is more about the motivation to change of the interviewee. For whom are they working? Who do they care about so much that they take it upon themselves to take part in this process in order to do something good (for whom?) and what do they get from it? Viktor Frankl pointed out with his concept of "self-transcendence" that one creates the most sense for oneself (self-esteem) if one can do something for someone else who is close to one's heart. Selfish answers prove as a rule to be less viable and stable than altruistic ones. General posts as answers (i.e., everyone gets something from it, that would be the best for everyone,...) indicate little authentic or pretended motivation.

Question 17: How do you expect to be perceived by the other (relevant person)s?

To ask someone how others would answer a question is the principle of circular questioning which is particularly popular in systems theory. Asked in a circular fashion [what would such-and-such person answer, what would they ask for...?] one usually receives answers that are all the more personal as they are (projectively) placed in the mouths of others. The way in which one feels perceived by the other relevant persons offers information about the "systems self-image" of the interviewee and thus also of the self-assessment of their influences or possibilities within the framework of the entire system. On the other hand, this opens up the view of the foreground or hidden sympathies and negative biases towards individual relevant persons and therefore also coalitions of sub-groups or oppositions. Who gets along with whom and how good – or not at all? Have

intra-systemic interest-, suffering-, or community-interventions been founded? What type are the emotional connections (against the background of functional responsibilities)?

Question 18: Who and what (based on your understanding) could contribute to the achievement of the goal?

Who, in the opinion of the respective relevant person has the earliest possibility to influence things in the desired direction? It is not (yet) about the *how*, rather the who or an enumeration of all the persons or institutions who are credited with playing a major or minor role in the effort to make a change. Finally, how do the interviewees assess their own significance in this matter?

Question 19: What would be the best way to achieve your goal?

After clarifying the who it revolves now around the how or what. What would be most suitable for achieving the goal? What would be the best way to proceed? What should be done? What should be avoided? With this question in particular, it is important not to take at face value any generalities offered by the interviewee, rather to enter once again into a discussion or joint reflection process. Because this is probably the question with which every relevant person has already dealt more or less intensively or unsuccessfully.

In this respect, it may be helpful to support the interviewees to employ their imagination in order to leave the beaten path in order to see past their usual problem solving strategies. If it were up to them, if everything were possible, if they could let their fantasies run wild, without any conventions or failed attempts to take into consideration, what else would come to mind?

Question 20: What will your next step be?

How will things go in concrete steps given the current circumstances? Will you wait passively for the system analysis and procedural recommendations? Are they capable of doing this? Should they do this? What are their plans? What are their next steps?

This question provides a glimpse into the immediate system dynamics or their further course. In addition, one receives an urgency assessment. Are (further) escalations expected? If so, with what (personal) consequences would they be connected?

Since this questionnaire is designed to trigger the most comprehensive creative reflection and consideration, it is advisable to give interviewees sufficient time after working through the questions to comment on the content discussed. As it is first and foremost a question of reflecting as intensively and sustainably as possible. This takes place in a way that is unique to the individual. Therefore, the decision as to whether the interview should be carried out over a number of sessions should be determined based on context.

The Principle of Neuropsycholysis: The Checklist

Preparation

Providing a reasonable understanding of the procedure. In this context, the decision is made together with the client whether the LUCIA-Questionnaire will be employed.

Provide the client with an informed consent document in order to make them aware of the risks of a psychedelic experience and obtain their signature to indicate their understanding and consent.

Complete the demo sessions in order to design (model) the psychedelic experience in terms of intensity (frequencies, pulse duration, constant light exposure, brightness, ...).

Determine the time frame as well as (optionally) choose the sounds that accompany the psychedelic experience.

Induction of the Psychedelic Experience (Psychonautics)

Interview based on the Lucia-Questionnaire (optional).

The induction of a psychedelic state of consciousness with the Lucia N°03 in the presence of a neuropsycholitic practitioner.

Accompaniment

Integration of the experience with the help of personalized session design (neuropsycholitic discussions) including the decisions as to the next steps (further consciousness journeys).

Conclusion

Establishing an individual practice (heliotropic breathing) to enable the client at any time (without the use of Lucia N°03) to induce a corresponding altered state of consciousness in order to "stay in the process".

Strengthening of all emerging interests resulting from the experience.

The final decision-making authority lies always with the psychonauts themselves.

Part 3: Neuropsycholysis as a Profession

Training as Neuropsycholitic

In training, there are no hierarchies, which is why they always take place in the spirit of cooperation (i.e., eye to eye).

The training offered by experienced neuropsycholitics is to give trainees the opportunity to get to know neuropsycholysis in as many aspects of the work as possible (i.e., self-experience, practicum) and to personally facilitate other psychonautic journeyers (accompanied by a trainer).

As soon as the trainees feel confident enough, and can demonstrate appropriate first aid competence (for example, for the handling of epileptic seizures or psychotic episodes) they can begin practicing under the supervision of one or more instructors (for a period of time to be determined on an individual basis) using the title of neuropsycholitic practitioners which will be assessed and confirmed by the trainers (that the content is comprehensible for one's clients).

Training to become a trainer follows the same procedure, in principle.

Neuropsycholitic practitioners are advised to attend regular follow-up trainings or workshops which have among other things the goal to create an open pool of experience through mutual exchange of experience and to continuously expand the scope of application.

The development of personal scientific projects, cooperation with universities, or the support relevant research projects conducted by other institutions distinguish serious neuropsycholitic practitioners.

In addition, the conducting of public events (public relations) is a task of neuropsycholitic practitioners. Practitioners are understood to be in principle also entitled to participate in an "evolutionary development program" which enables people to find the only safety possible in themselves and thereby overcome their worries...in order to no longer be so easy to manipulate and no longer exhaust themselves in a comical struggle for existence against the whole world.

Anyone who has lost their fear of death following a near death experience (i.e., psychedelic experience) can forever after enjoy life and will be astonished how little it takes to do so. They will find the same highly gratifying changes identified by Kenneth Ring as after-effects of such experiences.

The fact that research increasingly proves the wide-ranging positive effects of psychedelics on practically all physical processes as well as their effectiveness in the treatment of modern diseases, and in this context the importance of light is increasingly in the foreground, underlines the general preventative qualities of neuropsycholysis.

Some Notes on Accompanying Individuals in One's Practice Using Neuropsycholysis

Since this always creates stress, the training of neuropsycholitic practitioners can and should be incorporated into their current activities (naturally, within their competencies).

Neuropsycholitic practitioners are tasked with helping psychonautic journeyers to manifest (in whatever way possible) their inner conscious experience with the help of neuropsycholysis in the best way possible and then accompanying or assisting them (again, within their competencies).

The availability of neuropsycholitic practitioners is fundamental and not specific. Practitioners are in any case trained to implement appropriate emergency measures or as necessary providing referrals for additional resources for helping or integrating one's experience (for instance, psychotherapy).

The primary responsibility of neuropsycholytic practitioners, and therefore their primary competency, is to open up an "individual portal" with which to provide access to a configurable psychedelic self-experience of any depth that approximates a near death experience even when the depth of the experience is minimal – which is the whole point.

Thereafter, the practitioner is available when it comes to helping to integrate one's experience into everyday life or for planning further steps.

Rare negative effects on client mood as a result of a neuropsycholitic experience have in any case a primary diagnostic character and (after the initiation of a corresponding therapeutic follow-up) can be positively viewed (because a reaction or manifestation in another, potentially more problematic context is prevented). If necessary, clients can be referred out to an appropriate clinician.

A Personal Word to Close

The time is past, when the number of available intervention options (consultation, therapy) was manageable; and those that were available were based on solid theories or empirical findings and formulated according to the state of the relevant sciences as a training system with serious evaluation.

Expertise is by nature called into question, yet more and more incomprehensible expert opinions stand in opposition to one another. In addition, more and more people acquire knowledge through modern media.

Even against this background, I can only recommend to all parties, try this "ancient approach" for yourself! At any rate, I do not know a more satisfying way of helping others to work through their issues, to find their own creative solutions, and thereby transform themselves.

Although this procedure does not conform to the guidelines of a health insurance-enabled psychotherapy (by the way, neither do the methods of Sigmund Freud, Viktor Frankl, Milton Erickson, Fritz Perl and other fathers of modern psychotherapy), never before have I felt myself so much a therapist.

Dr. Engelbert Winkler

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