

## Image Creation Protocol

Image creation is a natural function of the mind. We do it all the time. Most of the time we create negative images because of the intensity of negative events. Positive events are not usually intense enough to automatically create images. However image creation is a natural function of the mind. We just have to learn how to use the mind to create positive images. The images that we want to create are images that enhance our ability for taking action and being effective in the world.

The images that enhance a person's life are created from memories of events in which a person experienced an intensely positive feeling about himself and the world—a positive feeling that increased his capacity for living and feeling alive. The experience may have only happened one time in his entire life. However, creating an image from that type of memory will make that experience a constant presence in the person's psychological system. The constant presence of that memory (the image) will then activate other memories and feelings that are congruent with the image—further enhancing the person's capacity for acting effectively in the world. .

The challenge for the therapist is to identify which memory of the client to create into an image for enhancing the client's capacity for action or effectiveness. There is no easy criteria for identifying a good memory for making into an image. The following discussion explicates the different functions of images that can be created.

There are two broad categories of images: 1., Images about reality and, 2., Images that increase a person's capacity for action.

**Reality Images** are images that identify what is real for that person. When something is “real” for a person, that image becomes part of the “landscape” of the person's psyche. Like a boulder on a pathway that must be adapted to by a person walking on a pathway, an image is a “boulder” or fact that has an impact of the person's “pathway” in life.

An example of the significance of a Reality Image is whether a person has the concept of emotion as an image or only an intellectual concept. For example, a person who has an image of emotions as real—and therefore important—will think differently about the impact of traumatic events from a person who doesn't have an image of emotions as real and important. A person who thinks that emotions are not important (does not have an image of emotions as real) may think he can just “get over” a traumatic event. ” On the other hand, a person who has an image of the impact of traumatic events as real, may seek help for his problems. When information (in this case about emotion) is turned into an image, the information is more likely to result in action.

In summary, because images are what the mind considers as real (the “facts of the mind”), no matter how real the evidence of the senses may be, until the sensory perceptions and cognitive interpretations are turned into an image, the sensory evidence will not organize the feelings and memories of the person toward acting on those perceptions until an image of the information is formed in the person's mind.

The "image as a fact of the mind" psychological dynamic has a negative aspect as well. Once an image is created, that image is a "fact" in the person's mind that organizes a person's feelings about and behaviors motivated by that "fact." Even evidence that contradicts that "fact" will often be disregarded because the image is more real to the person than the evidence. Learning to utilize images appropriately in our lives is important. An image based on wrong information creates significant dysfunction.

**Dynamic Images** are images that increase a person's capacity for action. For example, images of competence organize a person's memories of being competent—enhancing a person's capacity for action. Thus a person with an image of doing well in school will be optimistic about attending the school of his choice. In contrast, negative images interfere with a person's capacity for action. A person who has an image of himself as being stupid may choose not to attend a school that he wants to attend because he doesn't think that he is smart enough.

## Summary of steps of the Image Creation Protocol

1. Ask the client to choose a memory of a peak event in which the person experiences the feelings such as competence, accepted, effective, or desired.
2. The client intensely experiences the feelings while vividly remembering the event.
3. The client is instructed to "solidify or make solid" the memory and feelings.
4. The client is asked how he is feeling.

## Script for the Image Creation Protocol

1. **Script:** *We're going to do something different from what we've done before. What we have been doing in therapy so far is releasing feelings and destroying images. Now we're going to create an image. Image creation is a natural function of the mind. We do it all the time. Most of the time we create negative images because of the intensity of negative events. Positive events are not usually intense enough to automatically create images. However, image creation is a natural function of the mind. We just have to learn how to use the mind to create positive images.*
2. *The images that we want to create are images that will enhance our ability for taking action and being effective in the world. So what we want to do is choose memories of events in which you have experienced an intensely positive feeling about yourself and the world—a positive feeling that will increase your capacity for living and*

*feeling alive. The experience may have happened only one time in your entire life. But we want to make that experience an image that is a constant presence in your psychological system. This positive image will help activate the other memories and feelings that are congruent with it.*

3. *What positive experience have you had that gave you a feeling of... ?* [Therapist describes the type of feeling the client is to create an image of.]
4. [Client describes the experience.]
5. *Now, as I said before, creating an image is really easy. So what I want you to do now is to allow yourself to really experience that event. Nod your head when you are feeling it.*
6. *Now tell your mind to make that memory solid. Tell your mind to solidify it. It only takes 1/2 a second.*
7. [Therapist only waits a second before asking the client how he feels.]  
*How do you feel?*
8. [Client should express positive feelings about the image that was created.]
9. *How do you feel now about yourself? When you think of doing things in the future, what is your reaction?*
10. [Client should express a more positive capacity for action.]
11. *Now that we've created this image, you don't actually have to think of it again. It does not need to be recreated. This image will be in your psychological system and continue to influence your actions and feelings in the future. You may find yourself just doing things easily and not even realizing that the image is making it easier.*
12. *It is important also for you to understand that this positive image is in conflict with negative feelings and images that may also be in your psychological system. This conflict could make you have a headache. Or just feel that there is some tension inside of you. If this happens, just identify what the conflict is and release whatever feelings you have by giving them a color and either using one of the audios or very quickly just releasing that color out your hands and feet as I've already shown you.*
13. [If the ICP is being used to help the client release a negative feeling, release the negative feeling now.]

# The Freedom Statement Protocol

The surprise of The Freedom Statement Protocol is how effective the protocol is at identifying behaviors and psychological dynamics that a person is unaware of but are having a profound impact on their life. As simple as the statement seems, what emerges can profoundly change a person's life. We don't know what we don't know. The Freedom Statement Protocol changes that.

The purpose of the Freedom Statement Protocol is to identify the behaviors that a person has developed as a survival adaptation to his environment. Most people are unaware of many of their survival-related behaviors. For example, one person who was bullied was unaware that he was still acting as if he still had to be submissive. As he stated it, "I don't have to kowtow anymore." Another person who had been sexually abused stated, "I don't have to shower with him again." Both people had previously processed the traumatic and painful memories but had not been able to identify these additional psychological dynamics. The Freedom Statement Protocol allowed these impactful psychological dynamics to be identified and processed.

The full Freedom Statement Protocol consists of three phases. 1) The first Phase utilizes the "I don't have to do it anymore" phrase. 2) The second Phase utilizes the "I can do what I want to do" phrase. 3) The third Phase utilizes the "god is dead" phrase.

## Phase 1: "I don't have to do it anymore"

The Phase 1 Freedom Statement is simple: "(name of the person) is dead; I don't have to do it anymore." The statement can be used whether or not the person is living or dead. "It" is used as a placeholder for the specific behavior that the person doesn't have to do. The "it" is replaced in the statement once the specific behavior is identified.

For example: "Dad is dead; I don't have to do it anymore." The person identified the "it" as "I don't have to protect my brothers anymore." So the statement is changed to "Dad is dead and I don't have to protect my brothers anymore." Once the behavior is identified (protecting his brothers) and the feelings activating the behavior emerge, treatment segues to processing the feelings and images creating the behavior.

The person named in the statement does not have to actually be dead for the Freedom Statement to be useful. The Freedom Statement can be used to identify the survival adaptations even though the person is currently alive.

The nature of the Freedom Statement is that what emerges is often surprising. You might be trying to work on one behavior and something totally different emerges. The surprise element of the Freedom Statement means that the Freedom Statement is incredibly useful for discovering new areas to work on. You just never know what you are going to find.

**The Freedom Statement Protocol can be used at any time after the person has learn to release feelings and deconstruct images.**

**The Freedom Statement Protocol (Phase 1) Overview:  
“I don’t have to do it anymore”**

1. The Freedom Statement is stated 20 times: “(Name of the person) is dead; I don’t have to do it anymore.”
2. The first part of the statement is repeated 20 times. “(Name of the person) is dead.”
3. The Freedom Statement is stated 20 times—this time using the specific behavior that has been identified.
4. When repeating the statement, the person may begin to feel a heavy sensation or feel sluggish or lethargic. Release the sensation through the hands and feet until the sensation mostly fades. Then return to repeating the statement.
5. The first part of the statement is repeated 20 times. “(Name of the person) is dead.”
6. If the “it” has not been identified, continue steps 1 and 2 until the “it” behavior is identified.
7. After identifying the “it” behavior, continue steps 3 and 4 until the feelings are clear enough to be identified.
8. Release the feelings and any images. Because of the “texture” of the color of the feelings, ask the person if the color is best released as particles, a flow like water, or a cloud.
9. To completely release the color or sensation of the feeling from the first point of release, use a modified form of the Look-Back Technique ([page 24](#)) as follows: After releasing the feeling from the first point, have the person repeat the complete Freedom Statement 3 times. Then return to that first point and release any of the color that is now at that spot.
10. Often the person is both surprised and shocked at what he is realizing—saying something like “I can’t believe...” Release the shock first if necessary.
11. Homework can be given for the person to repeat the Freedom Statement 20 times, 3 times each day. The purpose of the homework is to enable the person to become more aware of what their adaptive behavior is.
12. After completing Phase 1, continue to Phase 2.

The Freedom Statement Protocol may seem too simple a method for identifying adaptive survival behavior that the person is not aware of. However, the idea that someone is dead allows a person to become aware of behaviors that they have no idea that they are doing. Often the person is surprised by what the behavior is.

The following statement is from a woman whose father is Narcissitic: “Dad is dead, there is no reason for me to take up space.” “If Dad is dead, then I’m superfluous. I’m only an appendage to my father.” The sensation that was identified by the client was a sensation of “inertia.”

Janice’s sister had both bipolar disorder and a mean streak and was nasty to everyone. Even with this knowledge of her sister’s problems, Janice had difficulties setting boundaries with her. The Freedom Statement that emerged was “Windy is dead and I don’t have to listen to her scream anymore.” The screaming occurred when her mother was spanking her sister. The sound sensation of Windy’s screaming was an Embedded Feeling that made her feel sympathy for her sister and interfered with her ability to establish appropriate boundaries as an adult. Releasing the sound sensation of Windy’s screaming allowed Janice to set and more easily maintain appropriate boundaries. By using the Freedom Statement, Janice was able to identify the psychological dynamic that was making it difficult for her to set boundaries with her sister.

Charlene’s ex-husband was abusive to both her and the children. She had already processed many of the traumatic events. When she did the Freedom Statement about her ex-husband, she realized that she was inhibited from expressing love to her children because he would become abusive to the children. Charlene had no idea that she had adapted her behavior in this way. Charlene was surprised for two reasons. The first is that she had inhibited her expression of her love to her children and second, that she had continued this behavior even after she was divorced and he later, died.

Another client, George, expressed a Freedom Statement as: “Mother is dead; I don’t have to be a good boy anymore.”

The above stories illustrate the range of behaviors that the Freedom Statement can help identify.

**Phase 1 Script:** *One of the problems we have in therapy is identifying psychological dynamics that a person is unaware of. Identifying for treatment intense events is relatively easy—they stand out in our mind, often with vividness. The challenge is to identify the more subtle ways we have adapted to people—the everyday types of behaviors we adopt as a response to our parents’ or siblings’ behaviors, facial expressions, and vocalizations. The purpose of the Freedom Statement is to identify those behaviors.*

*The statement is deceptively simple. Let’s say we’re going to focus on the father. The statement is: Dad is dead; I don’t have to do it anymore. At this point, we don’t know what “it” is. That will emerge as we go through the process. Does that make sense?*

**[If the person is not dead]** *I know that (name of the person) is not dead. And doing this statement is not going to affect him/her in any way. It's also not about wishing him/her dead. It's just a way to identify the psychological dynamics you have adopted in response to him/her. Okay?*

1. *Say either out loud or to yourself, whichever feels more powerful to you: “(Name of the person) is dead; I don’t have to do it anymore.” Repeat this twenty times.*  
[Client repeats the statement 20 times.]
2. *Now say: “(name of the person) is dead” 20 times.*  
[Client repeats the statement 20 times.]
3. *Has the “it” emerged yet?*  
[If no, repeat steps 1 and 2 until the “it” is identified.  
If yes, ask] *What is it?*
4. *Now say the full statement 20 times using the phrase you identified.*
5. *Say “(name of the person) is dead” 20 times.*
6. [Repeat Steps 4 and 5.]
7. *We’ve been loosening up a lot of energy that may make you feel heavy or foggy-headed. So let’s just release the feeling. Just release the heaviness of foggy-headedness out your hands and feet for one minute. So hold up your hands and turn up your toes and visualize the energy leaving your body out your hands and feet.*
8. [Repeat Steps 4 and 5 twice.]
9. *What is the color of the feeling that you have to do (name the “it” that was identified)?*
10. *Where is the color located on your body?*
11. *Does it seem as if that color is best released as particles, as a flow like water, or as a cloud?*
12. [From the first point, release the feelings linked with the behavior using the appropriate protocol—modifying the protocol as necessary to accommodate the form (particles, water, cloud) used to release the color.]
13. [Use the Look Back Technique to completely release the feelings from the first body point.]  
*Now repeat the complete Freedom Statement 3 times.*
14. *Now look at your (name the location of the release) and see if there is more (name that color) there. If there is, release it.* [Continue the Look-Back Technique until the color is completely eliminated from that spot. Then continue releasing the color from the rest of the body—modifying the protocol to adjust to the form of the color.]

15. [If you don't have time to complete the releases, give homework to do three sets of the Freedom Statement 3 times each day.]

*I want you to do the Freedom Statement for homework. I want you to do 3 sets of Freedom Statements 3 times each day. A set consists of 20 complete statements and 20 "(name of person) is dead" statements. Okay?*

16. [After completing Phase 1, continue to Phase 2.]

## **The Freedom Statement Protocol (Phase 2): "I can do what I want to do"**

The previous discussion has focused on identifying the behaviors that were performed in order to adapt to another person. The next question is what is the behavior that a person wants to do but has been inhibited from doing because of that person? The purpose of the Phase 2 Freedom Statement is to identify the behaviors that a person would be doing if they were not being inhibited by another person.

### **Freedom Statement Protocol Phase 2 Overview**

1. The Freedom Statement is stated 20 times: "(Name of the person) is dead; I can do what I want to do."
2. The first part of the statement is repeated 20 times. "(Name of the person) is dead."
3. The Freedom Statement is stated 20 times—using the specific behavior that has been identified as what the person wants to do.
4. If the behavior has not been identified, continue Steps 1 and 2 until the behavior is identified.
5. After identifying the behavior, use the Image Creation Protocol to create an image from a memory in which the feeling/behavior was experienced.
6. When repeating the statement, the person may begin to feel a heavy sensation or feel sluggish or lethargic. Release the sensation through the hands and feet until the sensation mostly fades. Then return to repeating the statement.
7. Homework can be given for the person to repeat the Freedom Statement 20 times, 3 times each day. The purpose of the homework is to allow the person to "shake off" the past by "loosening up."
8. After completing Phase 2, either redo Phase 1 to identify a different phrase or continue to Phase 3.

**Script:** *What we have done so far is focus on what you don't have to do. Now we're going to focus on what you are free to do.*

1. *Say either out loud or to yourself, whichever feels more powerful to you: ("Name of the person) is dead; I can do what I want to do." twenty times. [Client repeats the statement 20 times.]*
2. *Now say: "(name of the person) is dead" 20 times. [Client repeats the statement 20 times.]*
3. *Now say the full statement 20 times. Has the "it" emerged yet? If it has, put that in there instead of "it." If the "it" that you don't have to do has not emerged, just do the statement 20 times. [Client repeats the statement 20 times. Continue with the process until the "it" is identified and statement repeated 20 times.]*
4. *Say "(name of the person) is dead" 20 times.*
5. *[Repeat steps 3 and 4 twice.]*
6. *We've been loosening up a lot of energy that may make you feel heavy or foggy-headed. So let's just release the feeling. Just release the heaviness of foggy-headedness out your hands and feet for one minute. So hold up your hands and turn up your toes and visualize the feeling leaving out of your hands and feet. [Client releases the feeling.]*
7. *When you say the statement now, do you have any conflict with it?*
8. *[If yes, process the feelings and images.] [If no, continue to Step 9.]*
9. *Now that you've identified what you want to do, let's make that type of experience an image. Can you remember a time when you behaved or felt that way?*
10. *[If yes, use the Image Creation Protocol to create an image of the experience. If no, assign the Freedom Statement as homework to reinforce it.]*
11. *[If you don't have time to complete the releases, give homework to do three sets of the Freedom Statement 3 times each day.]*

## The Freedom Statement Protocol (Phase 3):

### “God is dead” & “The devil is dead”

#### “God is dead”

The purpose of using the phrase “god is dead”—instead of, for example, “Dad is dead”—is to identify the behaviors and feelings that were adapted preverbally. For a 2-year-old child, the parents are all powerful and all knowing. So using the term “god” in the Freedom Statement elicits the child’s adaptations to all-powerful and all-knowing entities—the two-year-old’s parents. The “god is dead” statement is not a statement about the existence or nonexistence of God or the death of God in reality. It has nothing to do with religious beliefs. The sole purpose of the statement is to identify the preverbal adaptations of the child to the parents. This concept should be explained to the client in order to avoid any confusion or resistance to doing this protocol.

The “god is dead” phrase is utilized after using the Freedom Statement on at least one parent. The “god is dead” Freedom Statement can be effectively employed using the second half of the statement that identifies the “it.” For example, “Dad is dead; I don’t have to be nice to my sister” changes to “god is dead; I don’t have to be nice to my sister.”

**Script introducing the “god is dead” phrase:** *We’ve used the Freedom Statement to identify behaviors related to (name of that person). When using the name “[name that person]” we’re only identifying the feelings and behaviors from when you’re older than 3. However, even as an infant and toddler, you’ve been adapting to your parents’ behaviors, facial expressions, and vocalizations. The question is how to identify those behavioral adaptations.*

*These preverbal adaptations can be identified using the phrase “god is dead.” Now this has absolutely nothing to do with a real God—nothing to do with religion. When you are one year old, who is omniscient and omnipotent in your life—who is your “god,” so to speak? Your parents, of course. So in using the phrase “god is dead,” we’re only trying to identify your preverbal reactions to your parents. We’re not making any statement about religion or god. Does that make sense to you?*

*Okay, let’s begin. We’ll use the second part of the statement that we have already been working on.*

[Go to [Step 4](#) of the Phase 1 script. Use “god” as the name of the person. After completing Phase 1, continue to Phase 2.]

## Instructions for using the “god is dead” phrase without having used a prior Freedom Statement to identify a behavior related to a parent

Phase 3 of the The Freedom Statement can be used as a standalone protocol—without having previously identified a specific behavior. Using the “god is dead, I don’t have to do it anymore” statement can activate intense feelings that do not link with a specific memory. This means that there may be no images linked with the feeling. As with all Freedom Statement treatments, you never know what will happen.

**Treatment:** Use the [Phase 1](#) and Phase 2 protocols using “god” as the name.

### “The devil is dead”

“The devil is dead” is also a very useful phrase for the Freedom Statement. The “god is dead” protocol can be used by substituting the phrase “the devil” for “god.” The image of the “devil” conjures up different memories and feelings for each person. The “devil” image can vary from a grandfather yelling at a young boy when the boy is messing up the fishing lines to a terror that people will “find out who I really am.” As with all uses of the Freedom Statement, surprises will happen.

For both the “god” and “devil” phrases, a number of sets may need to be performed before the “it” is identified.