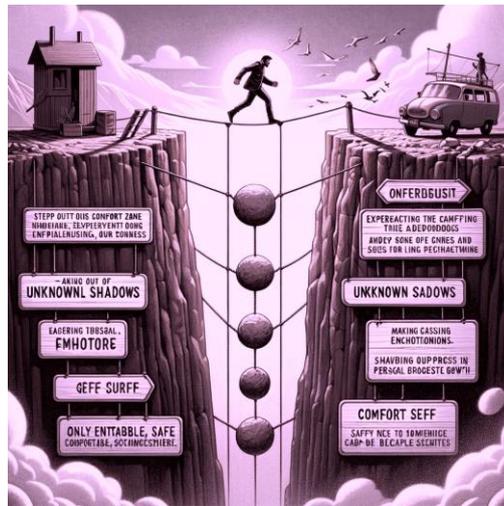


About the Risks and Responsibilities of Intensive Self-awareness and Therapeutic Experiences



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Introductory Thoughts

Today, numerous methods, programs, and services are available in Hungary that, while not qualifying as psychotherapy, psychological/mental health procedures, complementary medicine, or healthcare services, still contribute to people's physical and mental well-being. These "out-of-system" services are marketed as "alternative mental remedies," various "therapies," and "self-awareness programs." Noteworthy methods typically have their theoretical background, practical tools, training, and qualification standards. However, due to their "out-of-system" nature, their scientific basis, professional quality, effectiveness, and safety are often questionable.

Public opinion is divided on these methods., They always have a small to large, enthusiastic following, while others approach them with skepticism and criticism, suspecting quackery and sounding alarms. This division is also evident in professional circles, where attitudes range from tolerant, open, curious, and encouraging to hostile, boundary-drawing, territorial, and exclusionary.

Among these "out-of-system" methods, I will now focus on short, intensive self-awareness programs, particularly—but not exclusively—on the two methods I have developed: SomatoDrama and Ultrabrief Therapy.

Frequently Asked Questions – Professional Answers

Below, I aim to answer **some frequently asked questions with professional thoroughness**, addressing the concerns that arise periodically. These issues are primarily encountered in the practice and teaching of SomatoDrama and Ultra-Brief Therapy, though they may also be relevant to other methods. My goal is to cater to your needs by providing relevant answers.

What Can Be Expected from a Short Program and What Cannot?

It is crucial to have clarity and moderation in this topic, as there is often a **schematic approach** that **anything brief cannot be deep or have long-lasting effects**. Many professionals believe that "healers" and "remedies" promising dramatic changes and miraculous recoveries with minimal effort should be widely avoided. This often raises suspicions of **quackery**, accusations of **exploiting gullible people**, and assumptions of **commercial motivations**.

I partly agree with this caution. Desperation, **gullibility**, and **the expectation of miracles** can lead people to incredibly irrational actions. Entire industries can be based on this phenomenon. A prime example is the weight-loss industry. Millions of overweight customers hope that a pill, tea, ointment, machine, or surgery can solve their problems in one fell swoop without significant time and energy investment in their transformation process. To avoid

falling victim to deceptive promises, we inevitably need to use **our common sense** before paying a personal trainer who guarantees a 10-kilogram weight loss in a single session.

SomatoDrama and UltraBrief Therapy do not promise such miracles. Instead, they rely on the observation that:

- **Our emotional world sometimes undergoes spontaneous, seismic, rapid, and intense changes** (e.g., seeing someone and instantly falling in love, or after a long wait, finding out our oncology test results are negative).
- **While we may not always be able to intentionally trigger these significant internal changes** we can prepare for them to some extent and give them a chance to happen (e.g., quitting a soul-crushing job, leaving a toxic relationship, apologizing to someone we previously hurt, or confessing a long-held secret).
- **Our body is closely "wired" to our emotional processes, primarily through the nervous, hormonal, and immune systems**, so a single thought, feeling, memory, or decision can cause immediate, observable changes on a physical level.
- **Our intense changes can impact our immediate environment**, disrupting well-established and habitual ways of relating, rearranging connection patterns, and altering hierarchical situations.

From these everyday observations, we can conclude that if we find a way to initiate leap-like changes in our inner world, it will affect our physical state and immediate environment, potentially altering our entire life's direction, mood, and quality. In other words, **significant changes often occur in the blink of an eye. However, it may take a long time to believe in these changes and for our bodies, personality, habits, and environment to adapt to them.**

The foundational premise of my methods – and several other approaches – **is that it is possible to create** a situation within a one-day program or even a single consultation where such leap-like internal changes occur, impacting the client's entire future life.

Let's review, without claiming to be exhaustive, **some phenomena that are not necessarily time-consuming** but, when built upon each other, can create the conditions for significant change, an optimal environment for a major leap:

- Experiencing a **safe, trusting space** with one or a few unfamiliar people
- Intense **focus on a central theme**
- Recognizing a previously hidden, essential inner content, connection, or **unconscious pattern**
- Imagining an important relationship and **experiencing the associated emotions**
- Internally resolving a conflict-laden relationship, experiencing **forgiveness and reconciliation**
- Making a deep resolution, an **essential decision**, symbolically laying down unnecessary psychological burdens
- Setting a **new direction** and taking the **first step**

This list aims to illustrate that importance and **time consumption do not necessarily go hand in hand**. For example, **the healing of a wound** from an accident can take days, weeks, or even months, while cleaning the wound and bringing the wound edges together can happen **in minutes**. It is crucial for this to happen; otherwise, the wound healing (directed by nature) can be unnecessarily prolonged and may lead to permanent damage.

How do we filter who is suitable for such a program and who is not?

SomatoDrama and Ultrabrief Therapy are two distinctive, intensive methods. No matter how effective they may be in many cases, they are not suitable for everyone and are not a cure-all for every problem. This topic is often the target of external criticism: what if we recommend these methods to people who need longer psychotherapy, medical treatment, deeper self-awareness work, life-saving interventions, self-help groups, institutional care, etc.?

Our "**ideal participant**" is a middle-aged individual (30-60 years old), articulate, intelligent, sensitive, and emotionally rich. They are currently experiencing a certain degree of "suffering pressure," seek deeper self-awareness, have an interest in psychological and spiritual topics, come voluntarily, are motivated, have specific issues or goals, are not under the influence of psychoactive substances, and are informed about the method and its practitioner they intend to engage with.

Naturally, **most clients are not "ideal."** However, the more characteristics they have from the above list, the easier and more "seamless" their encounter with the method will be.

There are specific so-called "**contraindications**" when we do not recommend trying the method. These may include the following: psychiatric diagnosis with active symptoms, use of psychoactive substances, severe emotional crisis, acute grief, suicidal tendencies, severe physical condition or disability, pregnancy, unclear motivations (e.g., wanting to socialize, learning the method, routinely trying everything new, or not participating voluntarily), any reason making someone unsuitable for self-awareness work involving intense attention, emotional experiences, and human connections, etc. This list is not exhaustive, so paying careful attention to these factors and incorporating specific **filtering mechanisms** during the preparatory phase is essential. Our professionals must thoroughly learn these criteria during their training.

The general guideline is that the less self-awareness and professional background a program leader has, and the less experience they possess, the more carefully they should screen clients applying to them, whether through email, phone or in person. **Ideally, everyone who can benefit from our work should reach us**, and we should **never encounter a situation** where someone comes to us whom we cannot help or, in certain ways, might harm.

Although thorough pre-screening of applicants, detailed information provision, professional preparedness, experience, and competent program leadership can minimize the likelihood of

undesirable outcomes, **we cannot entirely eliminate all risks with complete certainty.** On one hand, due to the program's brevity, it would be unrealistic to assess every potential risk extensively in advance. On the other hand, the human psyche is far too complex to predict the consequences of such experiences with absolute safety.

What do we do to help settle what the program has stirred up?

The core elements of **dramatic methods** are **imaginary encounters, experiencing emotions, and freely expressing them.** Successful immersion in these situations often leads to tearful experiences that are cathartic, where emotions are the most intense. In our internal terminology, we call this **“stirring up the mud.”** If we did nothing more than this, for many participants, it would already be of immense benefit. Those who have confronted their long-forgotten, swept-under-the-rug, repressed, split-off emotions, those who have finally found their voice and said the unsaid but necessary, those who have experienced the wave of emotions engulfing them and then receding, leaving behind a sense of emptiness, know: this alone usually results in a **profound relief.**

This purification process largely stems from the fact that:

- Previously suppressed feelings finally come to light;
- Words, emotions, and impulses find appropriate expression and direction, addressing the relevant person within the relational context in which they are rooted;
- The process occurs in a safe environment, within the “as-if space” of role-playing, drama, constellation, or game.

At the same time, **we cannot stop here!** We aim to achieve and manage emotional intensity and help **“settle the mud in a new place.”** Emotional catharsis — without subsequent **decisionmaking, letting go, forgiveness, or reorganization** — can remain meaningless and unproductive. **At best, it may offer temporary relief** and liberation, but it will not have a long-term effect, and **eventually, old patterns may resurface/everything is likely to revert.**

In the worst-case scenario, it can even lead to **“re-traumatization,”** reopening psychological wounds, unnecessary and harmful probing into them, stirring up anxieties and impulses related to old, unresolved situations. If we cannot achieve more than this, it is better to do nothing. If, despite our best intentions and efforts, this is the furthest we can get in a short program or consultation—which can happen without professional mistakes—it is crucial to pay special attention to follow-up with the client.

In summary, **catharsis in our methods serves a preparatory function.** Through it, our clients can achieve an optimal emotional state liberated from the binding, limiting feelings. So, they can make the important life decisions **with clarity, greater insight, and fuller responsibility.** Along with this, they must also **take some risk,** acknowledging that changing something in

their life may have consequences. Embarking on an unfamiliar path, they **need to proceed cautiously**. If they abandon a well-established but maladaptive coping mechanism, they must implement and strengthen a **more developed, adaptive form of coping**.

Intense emotional experience is thus central to self-awareness work. This is a **unique experience** that **justifies participation** in such programs. They are difficult to replicate at home, meditating in an armchair, or talking with friends. And it is **precisely the energy of this catharsis**—experienced in a safe environment—that provides the momentum to make significant personal **changes**, and later in our surroundings and our lives, sometimes even from one moment to the next.

On the other hand, we must acknowledge that **intense emotional experiences are risky**. This intensity can be an **unusual, uncomfortable experience for many of us**. During the process, we might encounter something unexpected or unpleasant aspects to face. **Resistance may arise within us** toward our own "bogeymen," causing us **to feel ashamed, distant**, or even to deny these parts as if the story is not about us.

If this intensity affects us negatively, we may be tempted to **blame the specialist for pushing us into an undesirable situation**, and we may expect them to **alleviate our discomfort**. It to Meeting this expectation is challenging because the **real source** of discomfort is usually **our resistance**, not the upsetting emotional intensity. During these times, we need a **compassionate, accepting, and loving attitude towards ourselves**, but this is precisely what we lack. If we are unaware of these internal processes, it is **understandable** that **we seek to place the responsibility externally**.

This **does not mean**, of course, that in the case of such subsequent complications or dissatisfaction, **we place the responsibility on the participants**. On the contrary! We cannot have any expectations of them; **only an accepting, empathetic attitude is appropriate**. In such cases, it is important to help each other understand more deeply what might explain the discomfort and, if possible, to learn from the events.

Experience shows that preventing such undesirable phenomena is more effective than **addressing afterward**. As professionals, the more expertise and experience we have with a method, the more effectively we can prevent our clients from becoming entangled in and remaining in an unpleasant emotional state longer than necessary.

In SomatoDrama and Ultrabrief Therapy, we strive to:

- Create **the safest possible environment** for experiencing intense emotions;
- **Avoid forcing or manipulating participants in any direction**, always instructing with the **"tray method"** (offering options that the participant can accept or reject);
- Conclude the game or consultation in a state where **the client can calm down and integrate the experiences**;
- **Remain accessible** and available if needed after the programs.

Is there any follow-up care? If not, why not?

The term "follow-up care" doesn't accurately capture what typically happens after our programs, and most of our participants would likely not agree that **they require any "care."** However, they understand the need of post-program work. Even if they have started on the path of change, the pull of **old patterns, habits, and connections can be enormous**, not to mention the influence of their environment.

Our methods rely heavily on the clients' **self-care, responsibility, and autonomy**. A central element of our approach is that a program usually involves a single session. Among other reasons, this is why it can be so intense and impactful. Based on the preliminary information and what is communicated during the program, it should be clear to all participants that short programs (ranging from one hour to three days) do not typically include built-in "follow-up care." We do everything we can within the given timeframe; then part ways. However, we always remain accessible and encourage participants to reach out if they want to share their experiences or have questions or problems afterward. We are readily available, but we leave the initiative to the clients.

Professionals might question whether **it's worthwhile to give some advice or guidance** at the end of the programs. Its usefulness depends on the method. It might be beneficial to strongly recommend that participants, for instance, refrain from discussing their experiences for a certain number of days, avoid making irreversible decisions, keep a journal, provide feedback, or practice what they learned in the program, etc. I can imagine an approach where "homework" (whether a "do" or "don't do" type) has substantial benefits. Even if it just provides a sense of continuity for a while, as making participants feel they are not left alone, it can be worth it.

Our methods do not inherently include such **"guidance."** We treat participants as adults. We answer questions, share personal experiences, or give advice if explicitly asked. But we don't do so routinely, mandatorily, or indiscriminately of who needs it and who doesn't.

For example, if questions arise at the end of a consultation or program like: **"This was good, but what happens next? What should I expect? How long will the effect last?"** my answer—adjusted to the context—might be something like this: "Imagine your life as an ocean liner that has mostly drifted in the direction that currents—the patterns, habits, and behaviors originating from the past—have taken it. Now, you've stepped up to the helm and made a turn. To eventually land on a continent different from where you would have drifted, you must maintain this new direction. This will likely require your determination, persistence, efforts, and possibly further practice. You will know best what you need along the way. If you found what you experienced in this program useful, feel free to continue practicing it independently. If you want to try other methods, explore bravely to find what gives you the most. If you feel you would like to take further steps with our methods, we welcome you warmly. If you wish to share something with me, I remain available for you..."

If it's apparent that a participant is not well, is tense, restless, in regression, or uncertain about something, even if they can't formulate their question and **need further care, we always strive to provide it**. The professional is happiest when all participants are satisfied, even long-term.

Who is responsible if something goes wrong?

Participants generally understand they are joining these programs of **their own will and at their own risk**. Usually, they arrive in a legally "clean environment," having already encountered **professional descriptions** and **legal disclaimers** on the methods and practitioners' websites, and the boundaries are often reiterated on-site. It is emphasized that **nothing is mandatory**, and **everyone should ensure their boundaries are respected**, as this cannot always be guaranteed externally. At the end of the program, it is usually mentioned that we welcome any feedback gratefully but do not expect it. **We remain available for any questions or requests within our capacities afterward**.

In the case of SomatoDrama and Ultrabrief Therapy, a **comprehensive 40-page internal document limits** and supports our professionals to ensure that they conduct their work according to **uniform professional, legal, and ethical standards**, from client information through program implementation to follow-up care.

Our programs boast **high satisfaction rates**, with thousands of enthusiastic, grateful feedback over the years. However, it does happen occasionally that participation does not bring the expected results for someone or even leads to temporary worsening of their condition.

We are fortunately aware of some problematic cases because **participants provide feedback** and are open to dialogue. In such instances, there is an opportunity to talk, exchange experiences, continue the work together, or perhaps offer compensation from the professional's side. The growing "consumer awareness" also seems to spread in this field: participants are less ashamed or reluctant to express themselves if something does not please them and find ways to inform the concerned professional. This trend is beneficial for both parties.

In a very small fraction of cases, **we learn about a participant's dissatisfaction not directly from them** but through other sources. This information often comes back to us with such distortions and misrepresentations that it is hard to recognize the story. These are obviously difficult to handle properly. It is advisable to establish **direct contact** with the affected individual whenever possible. Personal dialogue can clarify many things, opening the possibility for learning and growth for both parties.

Unfortunately, we **do not learn about some complications** or "unwanted side effects" that arise afterward **because the client does not report them**. Perhaps for the same reason, most of us do not give feedback to a film director if we have nightmares after a movie. We try to

process the experience independently, learn from it, and avoid similar films in the future (while possibly acknowledging that many people probably enjoyed them). The braver ones might continue to explore what exactly upset them so much about a film.

It also happens that someone takes the experience they had with one therapist, coach, or program **to another professional for processing**. This, in itself, is a natural phenomenon and can help to **optimally utilize** the different characteristics of various helping professions (e.g., the duration, depth, intensity of the process, and other features of the method). For example, it can be an excellent combination if someone is in longer, conversational psychotherapy while occasionally participating in more intensive self-awareness programs and then sharing these experiences with their therapist.

What I do not find constructive, however, is discrediting different allied professions, methods, and practitioners with **differing approaches on the grounds that people turn to us to "fix" those who were "injured" by the other**. One form of this is bombarding the client with our condemning opinions; another is public denigration and mudslinging. From a broader perspective, we would probably see a mixed picture: the "injured" from more intense methods seek a safer, slower, more tranquil environment, while the "refugees" from less effective therapies crave more dynamic, powerful processes in hopes of quicker changes and more tangible results. In my opinion—which I will elaborate on later—**we cannot afford** (considering the current mental state of society) **to strive to undermine each other; openness, cooperation, and mutual learning are the only viable paths**.

Who can lead such programs?

This is also a **critical area**, and the following questions often arise. Can anyone apply for such training? What are the conditions? Is a medical, psychological, mental health, or other specialized qualification required? If not, is a training course of at least one year sufficient for someone to work safely in this field afterward? Who becomes a good professional, and who does not? Who should be allowed to work with people, and who should not?

These are indeed crucial questions, especially because the effectiveness of our methods – similar to traditional psychotherapies – depends at least as much on the professional's personal qualities as on the method's functioning. The character maturity, self-awareness, emotional and spiritual intelligence, purity of intention and attitude, experience in helping people, and other skills and abilities of the helper form **the foundation upon which the entire process is built**.

Not everyone is suitable for this work; this can be stated with confidence. Suitability primarily does not depend on degrees, professional qualifications, or theoretical knowledge. Much more important are the following:

- Sober thinking and a soft heart

- Sufficient depth of self-awareness and self-reflection
- Life experience and understanding of people
- Genuine interest
- Ability to empathize
- Sense of dedication
- Openness in worldview and profession
- Commitment to growth

I understand the concerns that may come from professional organizations, for example, that the helping profession can only be safely operated **after many years of university studies, professional practice, and under supervisory oversight**. I accept that as a mental health professional, psychologist, psychiatrist, or psychotherapist, one can only work with the **appropriate qualifications and licenses**. It is clear to me that if someone wants to perform psychotherapy, psychological counseling, healthcare activities, or apply some alternative/complementary medicine, **they can only do so within the legal framework**.

The two methods I represent **do not belong to official psychotherapies or complementary medicine**, nor are they part of the healthcare system. We expect our professionals to have something other than specialized university degrees. My experience over the years has shown **that suitable individuals can remarkably help others simply by creating** a safe, trusting environment, listening deeply and understanding the essence of a story, and perhaps having simple tools to effectively assist someone in making a decision or moving forward. This is where I see potential.

I am committed to encouraging, teaching, and supporting those who feel a deep and pure inner calling to alleviate their fellow human beings' suffering and help them make important decisions.

At the same time, **I expect** that if someone wants to work as a professional representing my methods, **they should be aware of the professional, legal, and ethical principles, know their limits**, be willing **to take responsibility** for the quality of their work, show sufficient **professional humility**, be able to **apologize if they make a mistake**, be **open to learning from all feedback**, and **continuously develop themselves**. To support this, I provide my colleagues with continuous professional supervision and training opportunities. If it turns out that someone repeatedly violates our guidelines, they may be excluded from our professional community.

The Necessity of Risk-taking

Engaging in self-awareness and self-healing work is a complex and risky endeavor. When we step out of our comfort zones, embark on unknown adventures, confront our own shadows, dare to experience intense emotions, make life-changing decisions, and venture into new

directions, **we must also accept the risk of getting hurt**, falling apart, and losing the safe ground beneath our feet. However, if we only do things that feel good, comfortable, and safe, our progress will be very slow. **Finding the golden mean** is not simple, but it is crucial to maintain our own balance consciously.

Helping others on the path of self-awareness and self-healing is similarly complex and risky. **It can sometimes be extremely difficult to judge** what will benefit those seeking our help. If we encourage our clients to leave their previous, safe positions and **dive into the unknown**, we also risk "**overdosing**" something, which may end badly. The **compulsive avoidance of this risk** has led to what is sometimes called "**defensive medicine**" in healthcare, where every professional only does as much as necessary to avoid getting into trouble.



The central principle of **the defensive approach** is safety. Its primary goal is to ensure that no one gets hurt. It is a reliable approach that aims to minimize risks, often at the expense of efficiency, utility, accessibility, speed, flexibility, and personalization.

The central principle of **the innovative approach** is efficiency. Its primary goal is to help as many people as possible to the greatest extent. It often breaks with traditions, pushes boundaries, and is development-oriented, creative, flexible, and fast. However, it is naturally riskier and carries more potential dangers.

I prefer **bold, intensive, risk-taking approaches**, and I have developed my methods in this direction. At the same time, I have worked hard to ensure that there is always a suitable "**safety net**" for these "**attractions**." I believe **both approaches are important**, and the goal should be to work with the most effective methods in the safest possible way.

Future Trends

In the realm of health, illness, healing, and treatment, **several noticeable trends** are worth considering when we step back to examine issues of responsibility and risks. These trends offer valuable insights into how we approach healthcare and personal well-being in the future.

Radical Self-Care

This trend highlights the shift from the outdated, dysfunctional model of complete reliance on healthcare services to an approach on **informed, rational, wise, and responsible self-care**.

The fundamental elements of this approach include self-awareness, self-acceptance, healthy self-esteem and self-love, assertive communication, a consciously structured lifestyle, and taking full responsibility for our physical and mental well-being, even while recognizing that many factors affecting our health are beyond our control. However, this does not mean that we rely solely on self-healing, as it is evident that some things we cannot manage on our own (such as a back massage or dental treatment). Therefore, the emphasis is on responsible decision-making and **the conscious selection of our methods.**

Community Care

Witnessing the dysfunctions and obvious inadequacies of our healthcare systems, it is becoming increasingly clear that **we must support each other when no other options are available.** We are indispensable to one another. It is crucial, therefore, to learn how to assist our fellow human beings **professionally, effectively, and safely in maintaining health,** preventing illness, and promoting healing. Therefore, it is **not beneficial to hinder** this type of community learning with unrealistic regulations, rules, and restrictions. Instead, we should encourage and support **capable individuals to acquire well-founded, effective methods,** share their knowledge, and provide useful services to their peers. By doing so, their work will gradually become more effective and safer.

Holistic, Integrative Approach

We have been hearing about this from many sources for decades, yet there is still a lack of clarity about what it actually means. I wrote my Ph.D. dissertation on this topic to gain some insight into the field. I have also placed this approach at the center of my professional work. I value methods that can address the **human physical, emotional, mental, and spiritual aspects in an integrated way. This is where the future is heading;** I am sure of it. However, the broader and more holistic a method is, the harder it is to understand its mechanism of action, describe it, and prove its effectiveness using traditional procedures. Therefore, these methods are **often subject to criticism,** qualification, and sometimes exclusion or stigmatization. From this perspective, we have already made the first steps towards proving the effectiveness of **SomatoDrama:** just recently, the book "Messages of Our Soul on the Paths of Our Body" published by Medicina Publishing and based on the work of Anna Üveges, **scientifically supports the effectiveness of the method.**

The Emergence of New Professions and Methods, the Obsolescence of Old Ones

Our informational environment is changing at an unimaginable pace. Accordingly, our ideas and needs evolve day by day. We must acknowledge that many things we firmly believed yesterday are outdated. **Professions become obsolete and disappear** almost before our eyes simply **because simpler, more modern, and more efficient alternatives exist.** The birth and flourishing of new professions, methods, and services can hardly be restrained if they respond

more vividly, flexibly, and adequately to continuously changing needs than their longer-established counterparts. This intense change does not spare **traditional healthcare, alternative medicine, or the psychotherapy sector**. The concerns of professionals working in these fields are justified, but in my opinion, **the solution is not to ignore or hinder these new trends**. Instead, it lies in understanding them, continuous learning and development, **flexible adaptation, and creative collaboration**.

My Summary and Messages

The questions I scrutinize in my writing are always **multifaceted and complex**, making them difficult to navigate, take a clear stance on, or confidently pass judgment upon. However, I believe this is not necessary. One conclusion of my study is that **life is sometimes unpredictable**, and despite all our efforts, **we cannot fully comprehend or control it**. The human soul is also incomprehensibly complex; we need help understanding it and confidently predicting its behavior. Personal growth and true healing are always **risky**, especially if **we want to move dynamically** toward well-being.

Summarizing: Can "outside-the-system" self-awareness/therapeutic methods be considered dangerous?

I am aware that this is a highly complex and sensitive professional-political, legal, and ethical issue that cannot be simplified to a "yes-no" level. The status of methods that are not classified as psychotherapy, psychological/mental health procedures, complementary medicine, or healthcare is currently still being determined, even though they can contribute to people's physical and mental well-being.

Most of these **"outside-the-system" or "alternative" methods cannot be considered dangerous**. They are generally on the market because there is a continuous demand for them, suggesting they **help many people** in some way or at least meet some need, even if it is unrealistic or childish (e.g., I want to be happy, successful, and healthy, preferably in one day!). Self-awareness services that cause more harm than good usually **"die out" over time**.

The facts do not support the common prejudice that these methods can all be learned in **crash courses** and that their practitioners are all **quacks** who start working without knowing the limits of their competence. Many methods are available, and they should be evaluated individually, **measuring their effectiveness and risks**, examining their practitioners, and analyzing large amounts of client feedback. This is a complex and resource-intensive task that only some alternative schools have the capacity for. **Any professional, regardless of their training**, might occasionally fail to correctly assess the consequences of their program for a particular participant.

We cannot claim that short, intensive self-awareness programs only serve to "take participants deep" without the time/expertise to bring them back. However, it must be acknowledged that

such experiences **can disrupt an existing balance** and contribute to a later-life crisis as one of many triggering factors. **This does not mean they cause it directly.** The entire process is generally multifactorial and difficult to understand and predict.

The issue of responsibility is also very complex, no matter how tempting it may be to blame a professional or method for unmet expectations or undesirable outcomes. Even **the most professionally led program**, consultation, or therapy **can involve unpredictable risks** (provided it is sufficiently intensive).

However, it is likely that the rate of complications is inversely proportional to **the quality of the responsible professional's work** (and here I am referring to many qualities besides professional training, from self-awareness to experience and humanity).

Publications often emerge that **judge or criticize** a profession, a method, or **even a professional without the author fully understanding** the given field and its contexts (see "Hungarian football"). Such opinions, **primarily based on emotions, have no actual weight or relevance.**

Personal stories and client feedback are excellent sources for better understanding a self-awareness program, system, or approach, but **they provide a realistic picture only if they are genuinely credible**, numerous, and remain subjective testimonials rather than **professional critiques or advice.**

We can never fully control our mental processes, not to mention our environment's reactions. However, the more **we take responsibility for ourselves**, the better we understand ourselves, the wiser decisions we make, and the **more carefully we implement them**, the less **we will be exposed to undesirable consequences** or unexpected setbacks.

My message to "outside-the-system" therapists, consultants, coaches, and everyone who can genuinely help their fellow humans with some method

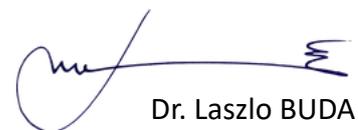
Please continue to assist those who turn to you; we need your conscientious work! Learn from every case that did not go optimally and came to your attention. Always ensure proper prior information, accurate professional descriptions, and clear responsibilities. Keep in mind the professional, legal, and ethical principles of your field and method (or work on establishing these if they don't exist), and strictly adhere to the current legal environment. Provide sufficient safety in your programs and consultations, and always offer free choice. Be available for any follow-up questions, requests, or complaints. Be able to apologize if you made a mistake and offer the possibility of compensation. Continuously invest sufficient energy into your personal and professional development and further education.

My message to "inside-the-system" psychiatrists, psychologists, psychotherapist colleagues, and all professionals authorized for healthcare, mental health, and psychological activities

Let's admit that obtaining various degrees and professional qualifications does not make us infallible, and we rarely know exactly why things happen in the human psyche. Let go of our superior attitudes and any professional arrogance. Instead of focusing on finding faults in each other's work (we might have yet to come out of it well in the end), let's direct our energy towards understanding each other's methods and learning from one another. Think in terms of collaboration instead of competition. Demonstrate tolerance, good manners, understanding, and helpfulness when commenting on each other's activities. Do not become complacent; continuously expose yourself to self-awareness and professional challenges. Lead by example in our lives and expressions, demonstrating our professional and human integrity.

My message to everyone seeking deeper self-awareness, personal growth, spiritual awakening, and physical-mental healing

Please continue on your path, even if you encounter some frightening examples. Remember, your goal is a happier, freer, healthier life. This means you will have to step out of your comfort zone from time to time and take risks. Be cautious and thoroughly examine the programs and professionals you trust. Wherever you go, protect your boundaries, keep responsibility with yourself, but also trust your helper and dare to rely on their method and the process. Otherwise, they can only help you a little. Don't forget that the intense experiences and decisions made during self-awareness programs can help a lot, but you must integrate all of this into your real-life circumstances! Start changing your life soberly, carefully, and systematically. And don't waste too much energy blaming others if something goes wrong. Of course, if you encounter malice, injustice, or abuse, take the necessary steps to protect yourself and those who come after you. But most of all, focus on what life teaches you through your adversities. Recognize that what seems to be standing in your way is often the path itself.



Dr. Laszlo BUDA