

6 The Logic of the Heart or Inner Peace Practice

In this chapter, we want to go deeper into a practice that we call the Logic of the Heart Practice or Inner Peace Practice. It allows us to reliably find a state of Inner Peace in harmony with the laws of the Logic of Feeling. From this state, we can survey a situation more objectively.

We have included here a chapter from a different book that discusses the laws of the Logic of the Heart from a different angle and includes a brief step-by-step guide to the practice. Then follows a longer, more comprehensive practice guide. Finally, to illustrate how the underlying principles can inform various concrete approaches, we have included a variation of the practice that works with the artistic modality of drawing and poetry.

We aim to offer a characterization of the work that will be practically applicable but also shows the variability and the adaptability required when working in the realm of feelings. Working with feelings is an art that can't be described exhaustively. We hope that the reader will find helpful what is included here and trust that he understands that his own experience and practice will ultimately be the best teacher.

6.1 The Four Laws of the Logic of the Heart³

First Law: Unconscious Feelings Have a Greater Influence on Me Than Conscious Ones

Conscious feelings are feelings for which I have created an image in my thinking. To be conscious of a feeling means that I can see it in myself.

³ Adapted from Tōygu, A., Kerttu, S. (2018), *Könnt ihr uns zuhören? Kinder wollen eine andere Gesellschaft*. Oldenburg: Dreifalter.

In contrast, feelings that are not consciously perceived reside in the unconscious. They are invisible, I do not see them, and they have not entered into consciousness. From there they can directly influence my mood and health (e.g. in psychosomatic symptoms).

The deeper in the unconscious a feeling resides, the stronger its effect on us. Why is this the case? If you've ever tried to find something that you're carrying with you, you know that it is especially hard to find—one tends to miss the forest for the trees. In this case, the process of perceiving an object involves "pushing away" the object from the perceiver. Without this pushing away, the object could not be perceived. The same is true for a feeling (or a thought, or a will impulse). To begin with, we usually are closely bound up with our feelings. But when one establishes some distance from a feeling, the feeling becomes visible. At the same time, its influence diminishes. Unconscious feelings are not perceptible because they're too closely connected to oneself—one is merged with them. But that increases their effect enormously. We can only perceive and see what is far enough away. And what's farther away affects us less.

That leads to the first law in the following form: the more consciously I perceive a feeling that affects me, the smaller is its effect.

Second Law: Each Mood Calls Forth a Complementary Mood

This law rests on the principle of complementary moods or complementary feelings.

Each feeling gives rise to a complementary feeling or a corresponding mood, just as each perceived color causes the experience of a complementary color.

The second feeling that is being created as a complement to the first one is an additional, supplemental feeling, but not an opposite feeling. The opposite of fear would be courage according to common logic. But in reality, courage does not necessarily balance out fear. For

each concrete fear, the corresponding complementary mood can be found with the Logic of the Heart. This mood will be different for each human being depending on the feeling world of the individual. For one, it might be "devotion," for someone else it could be "goal-orientation," and for a third person it might be "trust."

We mostly don't recognize the effect of the complementary moods in us. Nevertheless, each mood we have in response to a life situation also starts the process of a complementary mood.

Third Law: Feelings Are Completed Following the Balancing Principle

The world of sympathetic and antipathetic feelings rests on the principle of polarity. For each feeling, there exists a complementary feeling, just like there's a positive and a negative pole. When these feelings meet, they complete each other and that means liberation for the human being.

The principle of the completing feeling reestablishes balance in the soul and can be called the healing principle. In religious terms, it is the healing power of Jesus Christ who heals wounds in the soul. Healing often doesn't happen immediately. The complementary feeling needs time to take effect. A familiar proverb says that "time heals all wounds." This is why the past often appears rosier, or more golden than it was experienced by the soul. Unless we speak of real trauma, the complementary feelings have helped heal the previously unpleasant feeling.

Fourth Law: The Healing Mood, Empathy, and Sense for Truth

When we look a bit more closely, we notice that the healing process is not identical with the complementary feeling. Instead, the complementary feeling is set next to the original feeling and through this, a third principle is created: the feeling of stability, equanimity, stillness, harmony, healing, etc. But the third feeling is not the end. From it will spring forth an impulse, a new possibility for action, an idea,

a task. Healing always means being able to act—in soul or body—in a new and different way.

We usually act blindly regarding the forces and energies around us. Because we don't have real names for them, we can't name these things, at least not with any measure of precision. In the same way apple trees, cherry trees, oak trees, and birch trees are just trees to someone without knowledge. He can't do anything with them apart from seeking their shade or using them for firewood. A spiritual world-view recognizes that the powers of the feeling world aren't simply anonymous energies but real beings that want to influence us through these energies and powers. These real beings are, for example, angels, demons, and nature spirits.

The higher power that creates the complementary mood in the soul of man is called Jesus Christ. Jesus Christ is the balancer and healer of the world who reestablishes order everywhere. We see his activity during illness in the form of healing powers. Illness means that energetic and bodily processes are not in balance. To heal means to add forces to such processes that balance them once more. This can be supported and controlled with medicine. If the healer has strong spiritual powers, it can also be done directly, that is to say spiritually. Jesus Christ can be called the healer of the world in this sense, the one who creates balance in the whole world.

For example, when you want to find the balancing mood for a specific fear, you can try to visualize the fear. This can be done purely by imagination or through methods from art therapy. One can paint feelings by giving them a visible form. Alternatively, denser materials can be used: clay, wood, and stone. Or music, poetry, etc. Many artistic methods can be used to work with problems in the soul.

You can ask yourself for example, if your concrete fear-feeling is black, gray, or brown. Which combination of colors creates a similar mood? One can also imagine this with closed eyes. When you express your fear in colors, you get a clear image. Visualizing soul forces

through art means to distance and separate oneself from the corresponding soul mood.

If you separate from moods in this way, you notice that instead of fear a new mood arises inwardly. When you reach a state without fear, you can feel for a moment a sense of liberation where the fear was located earlier—usually in the abdomen or chest area. This area might now feel warmer, also brighter and clearer, or one simply experiences a deep stillness. The mood that arises in place of the fear can be called the complementary mood for this specific fear feeling.

Because there are many different fears, there are also many different complementary or balancing moods. When the complementary feeling is only noticed but not also brought to full consciousness, it may cover over the fear instead of neutralizing it. It is not enough when you say to yourself: "I feel peace inside of me, I am not afraid anymore, the fear has left me and I am now filled with peace." This might help at the moment. But later you will most likely have renewed feelings of fear and lose the peace.

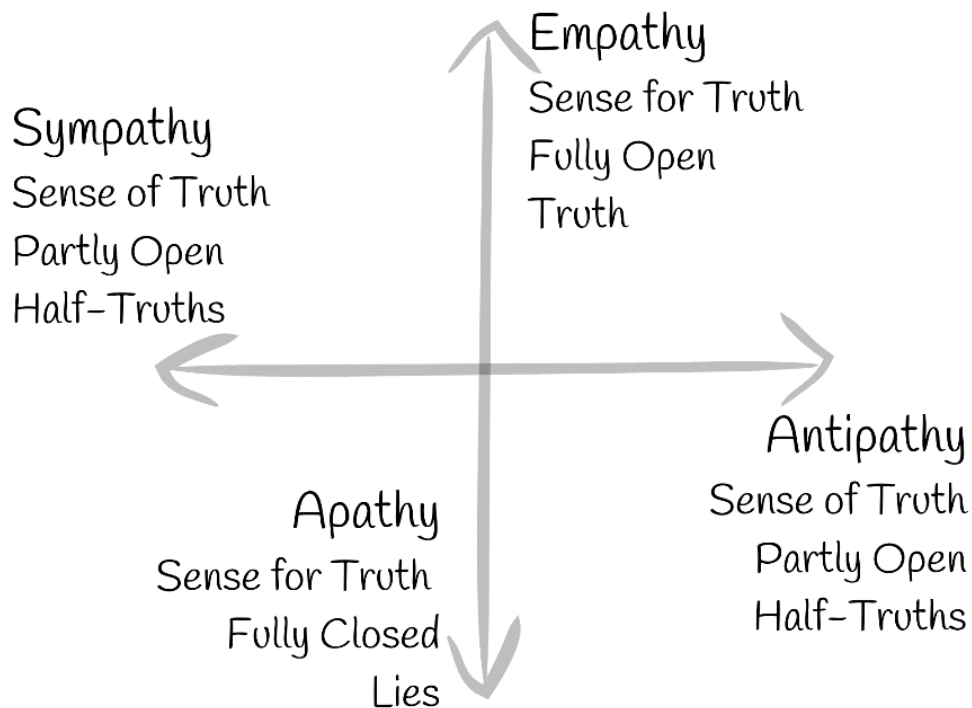
The neutralizing process only begins when one also visualizes the complementary mood that balances the fear. The original feeling of fear, which is now outside the human being, is no longer perceived as inside. But it can only be neutralized with the balancing mood when this second mood is also separated from. For example, one creates a second visualization and places the second mood next to the feeling of fear. When one has distanced oneself from both moods in this way, a third mood arises inwardly: the healing mood, or—visualized—the healing image.

Ordering Feelings Does Not Cause Lack of Feeling

When the feeling or mood that pushes a person off balance is healed after the complementary mood arises, the person will feel free and in good contact with himself. Only then is he able to perceive himself and others adequately. Put differently, the human being's capacity for empathy—not a lack of feelings—is the result of ordering one's feelings

in this way. Empathy is the opening of the senses for the soul-environment.

When an unbalanced person is continuously filled with changing feelings, they prevent him from perceiving the environment truthfully. In contrast, when he is in a balanced state, he gains the faculty to perceive his own feelings as well as the feelings of others. By practicing ordering one's feelings, a person achieves what some people have by birth: true empathy.



The Basic Steps of Logic of the Heart

- a) Become aware of the feeling, make it conscious, and separate from it. This can be achieved through visualizing, or through inner concentration by creating an inner imagination of oneself including the feeling, i.e. seeing oneself as if from the outside.
- b) Listen inwardly. Which feeling arises now in place of the original feeling? If the first feeling arises again, step a) needs

to be tried again until in step b) a different feeling arises. Now observe the new, complementary feeling exactly: how does it look? What attributes does it have? Separate from this feeling with the same technique as before. Both feelings can sit next to each other outwardly.

- c) Again, listen inwardly. Which feeling arises now in place of the balancing feeling? What does it look like? What attributes does it have? This is the feeling of healing. When the third feeling isn't felt immediately, simply wait. Healing takes some time. But when the complementary feeling or the original feeling arises again in this step, go back to the corresponding steps b) and a) respectively—the separation has not fully occurred yet. Try again until you succeed. It can also happen that multiple balancing feelings have to be separated from, one after another, until the healing feeling stabilizes. This is a sign that indicates that the original feeling was too complex and has to be worked on layer by layer like an onion.

Perseverance and Rhythm Can Strengthen the Effect. It can happen that it is not enough to balance a mood of soul or feeling only once. This is the case when the balancing mood wasn't strong enough, or the fear has taken deep root in the person. Moods that strongly impact us are likely to have had a long time to affect us, i.e. they can be traced back far into the past. In these cases, we can work with the principle that repetition and rhythm can achieve what one is not strong enough to achieve with a single attempt. One would remember all life situations in which one experienced the same difficult feeling or feelings. In each situation, one would take the position of the observer and balance or neutralize the original feelings by way of allowing the complementary mood to arise. This can be done by proceeding through the Logic of the Heart and visualizing and separating from the negative feeling (step a) as well as the corresponding complementary feelings (step b) and then recognizing the healing feeling (step c). If there are many such situations one should begin with the first situation, i.e. the

one that's the furthest in the past. From there, one moves forward in time step by step. After a while, one will recognize that the bothersome feelings become weaker and weaker until they disappear completely. With some moods, one has to work in this way for months. But one can be certain that the balance and the resulting liberation will happen if one works with enough determination.

Everyone who tries to reach their goal energetically enough can overcome their fears or other difficult feelings.

Today's Feelings Can Be Ordered from the Past. This principle may sound counterintuitive, but it is simple. Let's begin with the physical world, the visible world, the world of things. In this world, one cannot simply revert or stop a process that's reached a certain stage. For example, when a tree grows in front of a window and blocks the sunlight it is not possible to go back in time and remove the seed from the earth. To let the sunlight in, one has to deal with the tree in the present. One has to either cut the whole tree or trim its branches. It is impossible to go back in time to the physical world. When we want to do something for the future in the physical world, we have to deal with the present.

This is different in the world of feelings. Here one can change the present by working on the past because the world of feelings functions entirely differently than the material world of things.

We can observe the feelings that were the beginning of our current experience. Moods that one remembers from the past are weaker than presently experienced moods. A seed is smaller than a tree, that's why it is easier to remove it. Similarly, working on the past to correct or balance feelings can be a strong aid in ordering feelings. When changing the fears of the past in their seed stage, the presently experienced moods will also change.

6.2 The Logic of the Heart and Inner Peace: A Practice Guide

The Logic of the Heart or Inner Peace practice helps us to consciously guide and order our feelings and arrive at a state of Inner Peace and

objectivity. From here, we can come to a right understanding and unbiased judgment of life situations. We can discern what is true about a situation or relationship, make decisions, and take actions that improve things for both ourselves and the people around us.

This ability to come to a place of inner stillness not only has great therapeutic value but is also the beginning of any spiritual path. The Christian monastic tradition refers to this ability as "centering," while the Buddhists call it becoming free from attachment.

Inner Peace is not the same as inner coldness or emptiness of feeling. We can observe that many people living in the West tend to cut themselves off from their emotional life. In this case, feelings are not brought to a peaceful resolution but are instead suppressed. Suppressed feelings work unconsciously and may lead to complications in the soul life, or even psychosomatic disturbances. In these cases, one would have to work to gradually bring to consciousness one's suppressed feelings before one can begin to separate and balance them so that a peaceful resolution can be found.

It's not easy to arrive at Inner Peace. Emotions, ideas, and associations stream into our inner world and fill us with hectic noise and chaos. We do not have much influence on this process at first, and it's usually not helpful to try to force ourselves to be calm when we are inwardly troubled by an experience. Doing so only heightens our tensions and causes us to suppress our emotion.

That's why in the Inner Peace practice we first become fully aware and conscious of our emotions and then balance and harmonize them according to the laws of feeling discussed before.

Here are the steps of the Inner Peace or Logic of the Heart practice:

Getting Ready: Choose a Situation

Bring to mind a situation that you would like to work with.

Perhaps you are currently dealing with a situation that causes you to feel a certain way, and you would like to use Logic of the Heart to

reach a more calm and centered state. Or you would like to work with a situation from the past and be able to look at it more objectively.

Starting with a current situation can be useful because the feelings you have about it are alive and fresh. You are probably very motivated to gain some freedom from your feelings. However, if you are just learning the practice, it can be more difficult to work with feelings that are still very activated and powerful. In this case, choosing to work with a situation from the past could be a better starting point. Here you can recall an experience in which you had a strong emotional reaction.

Step One: Look Inward

Now you can turn your attention inwards and notice the feeling "contents" that populate you when you bring up the situation. You can take some moments to do this. It's normal in the beginning to feel that there is "nothing" inside you, i.e. that you feel nothing. Over time you will become more sensitive to the subtle "somethings" that are happening inside you.

Or it could be that you find yourself overwhelmed by feelings and don't know where to begin. In that case, you can just focus on one aspect of your experience and begin with that.

If you find yourself tempted to label your feeling contents—for example, "fear," "anger," "compassion," or "envy"—start to turn your attention to noticing the specific *qualities* of the feelings, as described in the next step.

Step Two: Form an Inner Picture of the Feeling

How are you experiencing the feeling? You can touch the feeling and find its boundaries with spiritual hands and illuminate it with spiritual eyes. Then you find concepts that correspond to the concrete experience.

It doesn't help to work with interpretations, associations, etc. Instead, notice the actual specific qualities and characteristics and

qualities of your feelings. Take your time to investigate what these qualities are. Here are some questions that can help you:

- **Where in my body does this feeling reside?**
 - You can scan your body, starting from your feet to your head: is it in your legs, belly, solar plexus, chest, throat head?
- **What is the shape of the feeling? Where do its edges reach?**
- **What is the size of the feeling? How big or small is it?**
- **What is the density of the feeling? For example, diffuse and airy, or heavy and thick?**
- **Can I liken the feeling to a substance? For example, fire, air, water, or rock?**
- **What color is a good match for the feeling?**
 - Specifically, what color or color combination would create a similar feeling in you? For example, a bright lemon yellow has a different feeling-quality than a dark, orange-yellow.
- **Does the feeling have a movement? For example, swirling vigorously, vibrating, or completely still.**
- **What is the temperature of the feeling? For example, hot, neutral, cold...**
- **Can I assign a particular musical tone or interval to the feeling?**

You can work with all of these questions, or maybe just one or two. (Focusing on color is a good place to start.) The important thing is that you become active in creating a form, a mental image, for your feelings. You are using your concentration and focus in a new way.

Notice when you've lost the concrete inner experience and have drifted into concepts, memories, or associations. When that happens, simply return to the phenomenological work of describing the soul-form of the feeling.

Don't be worried if you struggle at first to assign specific qualities—color, movement, density, etc.—to your feeling. You will become more precise and proficient as you practice.

Once you have arrived at an inner picture for the feeling, you can focus on it to densify it. It is not a matter of contracting the image into

a denser point. Rather, you focus your awareness and concentration on it without exerting pressure. In this way, the picture will become more and more saturated until you notice that it is "full" enough to be separated.

Step Three: Separate from the Feeling

Once the mental image of your feeling is concrete and dense enough you can begin to separate from it, to put it outside of yourself.

In this step, you place the image in front of you. Until now, it was perhaps located around the place in you where you felt the feeling. Now, place it outside, in front of you—including the energy of the feeling or emotion you're working with.

Again, you can add more details and focus on the image to saturate it, without contracting it, until the image or sculpture becomes an independent object outside of you. If it is a precise enough representation of the feeling, you'll notice that you don't feel the feeling inside of you, anymore because it now lives outside and in front of you—in the image you have created.

Over time you may notice that the more detailed you make your painting or sculpture, and the more closely it corresponds to your feeling, the more effective the separation process will be. It can be worth taking the time to build an appropriate "house" for the feeling so that it more easily leaves you to take up a new residence outside you.

It is important that the painting or sculpture in front of you does not remain an empty shell but also contains the energy of the emotion. While working on your painting or sculpture, you can periodically check back in to see if there is a remainder of the energy inside.

You may notice that a feeling can be very sticky and doesn't want to be separated from you or that it immediately comes back as if attached to a rubber band. It can be helpful to push the energy of your feeling into the mental image in front of you as if you were using invisible hands.

You may sense new aspects and qualities of the feeling while you work. Simply add them to the painting or sculpture as they arise.

You may become aware of a deeper layer, a feeling below the feeling, that arises immediately once you have separated from the first layer. In that case, you would simply repeat Step Two (Forming a Mental Image) and Step Three (Separating) for this feeling layer too.

You know that you are done with this step once you experience a brief moment of stillness, relief, or emptiness.

Step Four: Moment of Stillness and Complementary Feeling

The process of separation objectifies soul contents. After having freed yourself from your inner experience, you can behold it outside of you. When you find that the feeling has completely detached from yourself, you may experience something like a pause, a brief moment of stillness.

Now, wait for the complementary feeling to arise. It could arise quickly or slowly. Perhaps it arises where the other feeling used to be or somewhere else. It is important not to create this feeling and to not have an expectation as to what it should be. Simply wait and observe what it actually is.

Don't be surprised if this complementary feeling is not as strong in intensity as the first one, or if it's not what you expected the feeling to be.

Spend some time here to get to know its qualities as you've done with the other feeling before.

If instead, you notice that there is still some energy left from the first feeling, simply repeat steps two and three to fully separate from the first feeling—then go to step four again.

Step Five: Separate from the Complementary Feeling

Once you have noticed the complementary feeling and have spent some time getting to know its qualities in the same way as before, you can now create a mental image for it as well. Paint or sculpt it onto the blank screen in front of you or your mirror image, as you did for the initial feeling.

You may notice that it will be a lot easier to separate from the complementary feeling than it was to separate from the first feeling.

Step Six: The Balancing Process

The complementary feeling unites with the original feeling and balances or neutralizes it in a way. Here, you don't have an active part to play. One is usually not aware of the balancing process that takes place, only of the result (in Step Seven).

Step Seven: Inner Peace

Once you have separated from the original feeling and its complementary and the two have balanced each other, you will notice that a sense of calm or stillness arises. Further qualities can be spaciousness, relaxed wakefulness, uprightness, and others. This state is decidedly different from the first two states and allows you to look calmly and objectively at the situation you began with, other people, or your life. You now have access to your sense for truth, empathy, and objective perceptions.

A way to test if you have arrived at Inner Peace is to form a mental image of it and try to separate from it. If it is Inner Peace, it will come back to you in the same form, or even stronger, because Inner Peace is its own complement. But if some other feeling arises, you know that you have not yet reached Inner Peace—then you will have to separate again.

6.3 Finding Inner Peace by Drawing Inner Pictures

By Marion Flemming

Originally written in 2005, updated in 2020

It naturally happens that when we separate from feelings by putting them into an image, we free our thinking and feeling from our initial mood and then experience a certain calm or peace inside. From this state of calm, a new and complementary feeling arises. This complementary feeling, which can serve as protection in difficult life

situations, can also be expressed as an image. It doesn't matter if one starts with a mood of sympathy or antipathy. The second image will always be complementary to the first image.

But only after separating both soul moods—the original and then the complementary— can we experience a free space as a third image: stillness or peace.

In this meditation, we meet, in the third image of stillness or peace, our free and true human I, out of which we can act autonomously and free from outer influences.

One can do this exercise in the following way:

Step One: Separate From My Feelings of Sympathy or Antipathy

At present, I have an inner mood that I want to work with.

I divide a sheet of paper into three columns. In the left-hand column, I draw the color and shape of the image that corresponds to my mood. Now that I have separated from the first mood by expressing it as an image, I wait for the next soul mood to arise. This is the complementary mood.

Step Two: Separate From the Complementary Mood

I draw the complementary mood as color and shape in the right-hand column. I have now also separated the complementary mood and wait again until in the arising inner stillness a third soul mood will emerge.

Step Three: The Mood of Empathy

I now use the center column to draw the color and shape of the third mood. The image will depict an empathic mood of soul which leads me to a state of Inner Peace and I enter into my higher self. From here, I can make decisions free of judgments and prejudices and take appropriate actions.

Step Four: Word-Insight

Finally, I go over the mood images once more and find a word or short sentence for each image, starting from the left-hand column, then the right-hand column, and finally the center column. The third phrase can show what I needed but didn't have, in the original mood.

Remember that it takes two rounds of separating our feelings before we are purified from judgments and prejudices, from sympathy and antipathy, and can find the right decision and course of action going into the next life situation.

1: Logic of the Heart: Drawing Example 1



Image 1, Left:
Longing for sheltering
warmth.

Image 3, Center:
In Harmony. Warm.

Image 2, Right:
Fending Off. Angry.
Fight.

Word-Insight: "Out of longing for sheltering warmth, I plunged into fierce defense, to finally arrive in the heart and to experience innate protective warmth creating itself in the I."

Drawing a Gesture: A Methodical Modification

Instead of expressing a mood of soul in color and shape, we can focus on and express its gesture. We will again use the three columns left, right, and center as shown in the example above, and also do a second pass to find word terms as before.

This meditation can be done in every life situation. All that is needed is a small piece of paper and a pen or pencil. It can even be done entirely with imagination.

2 Logic of the Heart: Drawing Example 2 "Storm of Impressions"

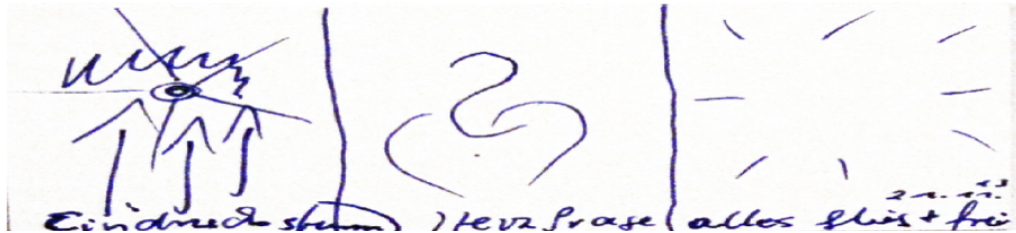


Image 1, Left:
Storm of
impressions.

Image 3, Center:
Heart's question.

Image 2, Right:
Everything flies freely.

Word-Insight: "Out of imprisonment into a storm of impressions, everything flies freely far away with no destination, to arrive in the center of the heart's question—to peace, to myself."

Phenomenological Description of Example 2

Image 1, Left - Three arrows run parallel from the bottom edge toward a center point in the upper third of the image. From there beams radiate out in five directions toward the circumference. Great dynamism. Word term: "Storm of impressions."

Image 2, Right - Eight short strokes, radiating, arranged equidistantly and as if on a circle. Word term: "Everything flies freely."

Image 3, Center - Two semi-circular arches, facing each other, in the lower half of the image; a curved line reaching into the upper opening between the two arches. The line stands upright in the middle

third of the image. All movements refer to a center point which is located in the lower middle part. Word term: "Heart's question."

This is how someone who didn't draw these images could describe them. This phenomenological approach can help avoid interpretations (the person drawing the images might have had different intentions from what the beholder may see and interpret). Because interpretations can be right or wrong, simply describing the phenomena is a more reliable path to the truth.

The images to the left and right are the extremes, the center image arises from equanimity, empathy, and objectivity. One can learn from the third image what should be done to carry a new insight into practical life. Once the word descriptions have been found, a plan of right action can be devised.

The Logic of the Heart or Inner Peace Practice leads us, by way of separating both polar soul moods, from our everyday I to our free I which has a clear view of life without sympathy or antipathy.