

MODES OF MIND

Experience and Theory of Consciousness and Its Alternative States

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Issue

Introduction

During the heyday of Behaviorism or up to a couple of decades ago psychologists would have considered the phrase "subjective reality" a contradiction in terms. What was subjective was not real, and what was real was necessarily objective. Observation was the key to science because it studied the objective. And since only behavior was observable in man, Psychology became "the science of human behavior."

But what of that whole inner world of experience, the inner life of man which is his consciousness and which distinguishes him from the sticks and stones of the physical world and presumably also from the dogs and cats of the animal world? What if this inner world can only be experienced and not observed? Is there not a need for a discipline of human knowledge to study consciousness itself, this most human of human gifts?

How does one proceed with such a study since consciousness is beyond observation in the scientific (i.e. physical) sense. One can of course study the fruits of consciousness, such as is done in the arts and the "humanities" or one can use introspection as did Wundt and the early psychologists. Or one can study consciousness by *altering* it and experiencing (through introspection) the changes in one's inner life. It is this latter approach that this book aims to get started in.

The Plan of this Book

This book represents the developing outline of a series of seminars entitled "Explorations in Consciousness," conducted at the Ateneo de Manila Psychology Department since 1976. It can then be an introduction text to this fascinating subject of consciousness and its alterations. It presupposes no other training except probably an undergraduate course in neo-Freudian psychology.

Students can be taught to observe by pointing out (*ituro*) objects to be observed. But so that students can be taught to experience, it becomes necessary for the teacher to produce the experience in the student. (And he cannot always say that the experience in the student was exactly like his own). Accordingly the format of this book was created to sandwich experiences between chapters of theory. Without the experiences, the theory will be like describing a sunset to a blind man. Even with the experiences, the student can come out with a theory of his own.

The experiences, then, (in this book they are put in "interludes") are meant to be produced in groups or alone by following the instructions given in the interludes. The group has the advantage that individuals can share their experiences with each other, learning the importance of individual differences and drawing whatever learnings they can

Chapter 1. Objective Mind, Subjective Mind

from their experiences. Unconscious learning is bound to occur but it takes verbalization to make the learnings common property. Thus one works towards a new form of science, one based on experience rather than observation.

Merely reading the matter of the interludes in the usual way is practically useless (except of course to the students of hypnotic technique.) There must be a change in the state of consciousness and this change must be experienced, otherwise the whole point of the exercises will be missed. Furthermore, unless one is already skilled in bringing about this change of the state of consciousness, one cannot just jump to the later exercises of the book. The exercises are arranged such that the earlier exercises serve as preparation and training for the later ones. It is thus strongly suggested that one go through the exercises in the order in which they are given.

The exercises have, thus, another use for the clinician. Skipping the theoretical chapters, he can take his patients through the training of altering states of consciousness. Roughly four hours of such "trance experience" is the best prelude to the actual hypnotherapeutic intervention. In fact sometimes such a specific intervention becomes no longer necessary since the four hours of trance experience themselves become therapeutic and will already have produced the desired therapeutic effect.

Tying such cures and other psychic phenomena to psychological theory becomes very important in a country like the Philippines where such doings are attributed to spirits. This need explains the emphasis on theory and understanding in this book. To understand the proposed theory one has to experience the exercises. But without the theory one is in danger of falling into the occult.

When one sits as observer-participant in a group he begins to feel himself as having two minds or even as being two persons. The observer hears what is being said and watches what is being done by the others. He objectifies to himself the process of interaction going on. The participant in him on the other hand plays a subdued rôle and is carried along by the group movement, joins in the laughter, partakes of the common enthusiasm, and in general fuses with the group spirit.

In another group, as for instance a panic in a movie theatre, the roles of the two minds may be reversed. The observer may have disappeared while the participant is carried along by the mob. The mob spirit as it were seems to have taken control over the individual.

There seem to be two minds in man one of which usually plays a dominant role like the right hand, the other a subordinate role, like the left. They may work together simultaneously or one may yield the major function to the other. The dominant one we can call the objective mind because it objectifies reality, putting distance as it were between itself and the object. The other we can call the subjective mind because it empathizes with the reality at hand and makes itself one with it. The state of being-in-love may mean a growing predominance of this subjective mind. Thus, they say, love is blind because it gives up the role of detached observer in its desire to be participant.

Rather than say we have two minds, it may be more accurate to say that we have one mind functioning in two modes. The objective mind is the mind functioning in an active mode towards its object. Whatever it observes, it first turns into an object, and then possesses it. It can

analyze this object, study it, objectively deal with it, all in an I-It type of objective thinking. It is rational, logical, problem-solving, fitting means to ends. Most people believe that to be objective means to be free and to be free of bias.

And yet in spite of the seeming accuracy with which the objective mind knows objects, modern science insists that we have only maps of the territory rather than direct knowledge of the territory itself. What, for instance, we see and feel as a solid chair is probably better described as bundles of energies. Nevertheless the mind constructs the object which it then labels "chair." One need not deny the reality of the chair. It is simply that the mind gives that reality the form we know as "chair." In this sense the objective mind is better named the objectifying mind. But for now by way of concession to common sense, we shall continue calling it the objective mind because it deals with the world of objects. It performs literally what the Latin word *obicere* meant, it throws (*jacere*) in front (*ob*). An object is a thing thrown in front of the mind.

On the other hand the subjective mind is the same mind functioning in a passive mode towards its "object." It does not have an object of the same logical type as the objective mind because it does not objectify and throw opposite itself. It does not push away or distance from itself. Instead it feels with, empathizes, and takes the other into itself, like we do a smiling baby. Its passivity is not in its lack of movement but solely in its open uncritical passive approach to the other. It experiences rather than observes.

Passivity is the experience of being acted upon rather than acting. It is the opposite of trying hard or of problem solving. Prerequisites to its induction is the attitude of detachment, of indifference even to the induction of the subjective mode itself. Thus when a person is told to "relax," this relaxation

is not so much a physical relaxation (although the physical relaxation is a help) as it is a shift into a non-trying, detached attitude. This shift automatically induces the passive, subjective mode of mind and keeps it there until "awakened." The person may talk, may move around and thus be "active" in a sense. But all this activity is done in a passive state. One is being led while active.

In such a passive mode the mind can "let the object talk to it." It does not feel the need to censor or to force the mind to follow its habitual course through the maze of objects. The mind is "deautomatized," is free to let other realities affect it.¹ It can thus be very creative. It can also let itself be carried away, like children caught in an exciting cartoon, forgetful of time and place.

Hypnosis means the shifting of one's mental gears from the active to the passive mode of mind and by that very fact setting up a state of consciousness which we have called the subjective mind. In a deep state of hypnosis the subject is led, not by the hypnotist but by his own internal objects towards which he is passive and over which he seems to have little or no control.

Hypnotic induction, then, consists in quieting the objective mind and allowing the subjective mind to gain prominence. This is usually easier done than said, hence we enter Interlude 1 to try to experience what it means to quiet the objective mind and to be focused on internal realities.

Interlude 1. Experiencing Hypnosis

To help the subject (S) experience hypnosis, it is best first to explain what hypnosis is like. It is not sleep. One generally tends to remain somewhat

¹ Deikman, Arthur J. Deautomatization and the Mystic Experience. *Psychiatry*, 29 (1966), 324-338.

conscious throughout. It may resemble more a state of deep internal relaxation. So the best way to experience hypnosis is not to try to do anything at all but simply to let happen what wants to happen.

In the following exercises, the hypnotist (H) can simply follow the instructions and read to S the given script. These and all the other scripts in the interludes should be read slowly and rhythmically, with suitable pauses so as to give S's slow-moving subjective mind a chance to form the experience emerging inside himself. Allow roughly two seconds at the end of each line and five seconds where it says "Pause."

A. *Falling Backward*

S, the person wanting to be hypnotized, is asked to stand, with eyes closed, hands on the sides. H stands less than an arm's length behind him and says: "I want you to fall backward deliberately and I will catch you."

S falls backward three or four times. H does not allow him to fall too far backward but catches him almost as soon as he crosses his balance point. S should learn such confidence as not to make a step backward. He should fall like an electric pole, stiffly.

H then says: "You fell backward deliberately, and this time I want you to do so again, but not deliberately. Just continue *thinking* of yourself falling backward, and you *will* fall backward."

When S falls back, H says "Keep your eyes closed and do it again."

S continues falling backward and H keeps pushing him erect until there comes a rocking movement.

H: "And you can feel very relaxed and very secure as you rock, the way you did in your mother's arms while she sat rocking you in an armchair you can feel the warmth of her love

and the feeling of security. Enjoy for a while this pleasant warmth what it is like to be loved and cared for, and learning what it means to relax deeply.

(Pause)

In the future you will be able to relax as deeply or even deeper than now

I shall now count to 10

At 10 you will be fully awake

1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10

B. *Astral Rod*

In the following hypnotic induction H gives S a rod to hold. The rod may be a cane or a mop handle or any stick about a meter long. It is useful to mark the upper tip with a white dot, which can serve as point of focus. H can introduce the rod as an astral rod or as a modern version of the witch's broomstick. S then holds the rod with one tip resting on the ground and the other at a comfortable distance from his eyes. H then reads to S the following script.

Can you let your eyes gently focus on the white dot

as you stand there quietly

holding on to the rod with both hands.

You can feel your feet

firmly set on the floor.

You are aware of the various sounds around you

as the sounds enter your ears.

You can feel the gentle movement of the air upon your body

and after a while your eyes will want to close,

will find it so comfortable just to close and just relax completely.

(Pause)

Let your eyes close, holding on to the security of the rod

knowing it keeps you safe

in a familiar place where your heart can feel at home.

It might be interesting for you to realize that you can rock back and forth,

or from side to side

or even in a circle

and become more relaxed with each twist,

just finding a nice place to come to
balance
like finding your own center. (Pause)
Every man has his own center.
A man could stand before the door of
his own house
knowing exactly how the door locks
and how the door opens,
how one steps through the door to the
sala
barely noticing the furniture
because he knows their shape
their color and their arrangement so well.
He can sit in a chair in the sala
knowing exactly the feel of the chair
and what it is like just to sit there.
He can recognize the familiar sounds and
smells from the kitchen and know who is
working there.
Can the conscious mind explore the house
while the unconscious mind meets the
people?
Or can the unconscious do the exploring
while the conscious mind
enjoys talking with the people in the
house?

Surprise, surprise!

(Pause five minutes)

And when you have satisfied your
curiosity
You can say goodbye to the house
carrying with you your memories
and awaken (Pause)
Now!

Chapter 2. Possessed by the Object

It is a common occurrence in the Philip-
pines for people to be "possessed by
spirits." For instance, a person in trance
becomes the Santo Niño, speaks and acts
like a little boy. The Santo Niño is said
to possess the subject.

While some such possessed persons
will deny being conscious of being
possessed, most will admit some kind
of consciousness of themselves still being
somehow there but, in spite of them-
selves, they think and act and speak like
a child. When we analyze this situation,
we can see how an image, a part of their

subjective world, has taken prominence
in them and then they "become" this
object or more accurately, this object
becomes subject i.e. they become iden-
tified with the object.

This process of possession as here
described becomes a model of the
hypnotic state. Possession by the
"object" need not necessarily be a com-
plete change of identity but still it al-
ways involves a rise into internal pro-
minence of subjective experiences some-
times exactly as they occurred historical-
ly, sometimes in new combinations of
images like in a dream.

For instance, the hypnotic pheno-
menon called "regression" can be seen
as merely re-identification with one's
own childhood. The images and ex-
periences of one's childhood have always
been there in memory and simply by
turning the attention to one's subjective
world one can be possessed by one's
child self and be led once more through
childhood.

Not childhood alone but any ex-
perience that has become a part of one-
self can become a possessing object. Even
experiences long forgotten (or even
"repressed," as Freudians would say) are
capable of being re-activated and of tak-
ing the lead pulling the mind along.

The popular literature may mistake an
external fascinating object to do the pos-
sessing. The watch swung before the face,
the light shining in one's eyes, the sleepy
music are not the objects we speak of as
taking over the mind of the subject.
Rather, these external objects activate
past *subjective* states within the internal
environment which then carry the subject
into trance. The external objects are
helps to bring about the passivity towards
internal objects which is the essence of
trance. The hypnotic subject may be
observing the external object, the watch,
the light, the music, the mantra, but he
is *experiencing* the internal object, the
image, the past situation, the feeling. As
he identifies with these latter, the former

ones fade away from attention and he is in trance.

It is important to distinguish between the two modes in the mind's reaction to a stimulus. In the active mode the stimulus leads the mind to the object. For instance, a bark brings the mind to the barking dog and the mind says "dog barking." But in the passive mode the sound is experienced as one's feelings. Thus an elegant way of inducing trance is simply to sit quietly listening to music as occurring inside oneself. The sounds are not perceived as emanating from violins or trumpets on woodwinds but are experienced as one's own inner feelings. Thus music can be a powerful method for the induction of trance and has been known to be such even in the Old Testament times of the Bible (cf. 2 Kings 3, 15).

This experience is sometimes called "dissociation" by psychologists since Freud. All hypnotic inductions involve some form of dissociation. Even the classic "hand levitation" method involves observing the hands as they "automatically" lift themselves in the air. In another induction, a hypnotic subject is instructed to look at his hand "like a sculptor looking at the hand of a model" until the hand feels like somebody else's hand, i.e. has become dissociated. Once the passive mode has been inducted it becomes easy to continue in the same mode. This is the state of hypnosis.

Interlude 2. Trance Deepening

A. Entering Trance Through Music

Play some classical music in a tape recorder and listen with eyes closed. But listen to the music *as if coming from inside you*. Let the feelings come as they wish, without judgment or evaluation, simply listening to them. i.e.

1. Feel the music while
2. listening to your feelings.
3. As music and feelings become one,

4. continue experiencing yourself.
5. When the music stops, you can awaken from trance.

B. Hand Levitation Leading to Regression

Here the hypnotist (H) uses a standard method of hypnotic induction, hand levitation, and once S is in trance, H brings him back to his childhood. S can experience hyperamnesia, very accurate memory, and may begin the quest for self-knowledge.

1. H puts his hands on his lap, palms down, fingers together, and tells S to do the same.

2. H then says something like the following while demonstrating at the same time. "You do nothing. But after a while your fingers will separate, like this (demonstrates) and slowly your hands will rise in the air. It is all automatic and you do not know if the hands will just stay hanging in the air or if they will clasp each other as in prayer. You just leave your hands alone and let them do what they like to do. You can close your eyes."

3. H keeps silent for about 3 minutes expectantly waiting for the fingers to spread out and the hands to rise. If they do, well and good, he can proceed to the regression part. But if not, he helps by saying something like the following:

Can your hands feel the breeze on top of the hand

and between the fingers of the hand?

(Pause)

Inside the hand you may feel the pulse beating in the palms and in the fingers.

(Pause)

(If fingers move) The little finger just jerked to one side

and the others are also moving (Pause)

With every beat of the pulse

the hands feel like moving up (Pause)

The fingers are now very lightly touching the cloth.

And the hands begin to float upwards.

Floating up.

Higher still.

And as the hands continue rising
 I do not know if you can feel like a child.
 You have known all along
 what it is like to be a child.
 Everybody has been a child at some point
 in his life
 And childhood contains a lot of personal
 history,
 Events very important to our growing up,
 And we can learn a great deal about
 ourselves
 from that personal history.
 As you relax deeply
 I don't know, will you find yourself at a
 time when you
 were five years old or perhaps 6 years
 old,
 Maybe a time before 5
 Maybe a time after 6
 or possibly a time right in between
 your conscious mind may be wondering
 just what happened to you when you
 were about 6
 and your unconscious mind can allow you
 to re-experience it.
 Or perhaps it is your unconscious
 that is having you live the time you were
 six
 and your conscious mind will be able to
 participate
 as you live it once more. (Long pause)

Chapter 3. Remembering and Forgetting

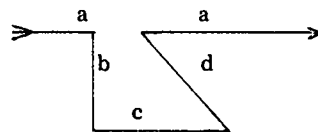
Objects are to be observed, subjects are to be identified with. My past is a part of me. To remember my past I have to pull it out of my subjective mind and make it an object of consciousness. To make an object out of a past self or a past experience is to remember.

I could leave it as an experience without making it an object. By so doing, I have forgotten it. I cannot deliberately forget anything because to deliberately forget something I have first to make it a conscious object and by so doing remember it. But still I can fill my objective mind with all sorts of other objects and in the sheer number of objects allow the disliked experience to remain unobjectified, forgotten, repressed.

In regression one activates a long-silent part of oneself, re-experiencing it. When one awakens one can remember the experience by objectifying it the way one does a dream upon awakening, or one can forget it again as if nothing happened. Experience by its nature is silent. The subjective mind is silent. It takes the objective mind to explicitate this and clarify that. To be able to remember long-silent experiences one has to quiet the objective mind for a while. This we do in trance.

On the other hand there are times when it is useful and desirable to forget as in the case of intractable pain. The mind can be taught to forget. It already has various mechanisms to do so. In trance it is a matter of tripping off these mechanisms. Direct command may work for a while, but long term effects can only be brought about by indirect means.

For instance, one way of creating amnesia for trance events is to create an event at the beginning of trance and then return to the same event towards the end of trance. All other events between these two event-markers tend to drop into amnesia. cf. Fig. 1. For instance, one can be reading a book at the beginning of trance, go into trance, then wake up and continue reading the book where one left off. The trance events will be forgotten.



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Figure 1. By re-creating Event a, Events b, b, c and d will be forgotten

Another way is simply to distract the subject for several minutes as he emerges from trance. The situation is

2. Erickson, M., Rossi, E. *Hypnotherapy: An Exploratory Casebook*, N.Y.: Irvington Publishers, 1979.

similar to a person who fails to recall a dream immediately upon awaking. The dream will tend to drop back into the subjective depths where it came from and thus be forgotten.

Interlude 3. Recovering Repressed Material

A. Opening Doors

This exercise is useful for uncovering material that has been thrust into the subconscious and which S now wishes to confront. To begin this exercise one can use the instructions given in Interlude 2 A, "Entering Trance through Music." After about five minutes, the hypnotist then proceeds with the following instructions:

Can you imagine a big house and you are standing in a long corridor inside the house.

On one side of the corridor are several closed doors.

On each door is a sign.

The sign on the first door says "fears"

The sign on the second door says "anger"

The sign on the third door says "jealousy."

Read for yourself the signs on the other doors.

Now, you may choose which door you want to open.

You may have a little difficulty in pushing the door open

but with a little effort you can get it open

so that you can see what has been going on

inside yourself

all this time.

Whatever you find there

observe it closely

follow it through.

(Three to five minutes pause)

When you are ready

you may close the door.

Then if you wish to understand what you saw,

You may sit quietly in the living room

or on a chair somewhere.

And as you sit quietly

you can understand the meaning in your life of what you saw.

(Pause)

You can be happy at this experience of understanding yourself better

And when you open your eyes

you can be happy at your new understanding

B. Affect Bridge

There are situations wherein our reactions become a puzzle to us. What was there that made me so unreasonably angry? Why does so and so fill me with loathing everytime we meet? One answer especially for the psycho-analytically inclined is that the present situation is stirring up unconscious, repressed memories of past happenings which, being repressed, I am unable to confront and resolve. Under these circumstances it becomes useful to have a technique to discover and revivify this memory to resolve this "unfinished business" of the past. Such a technique is the affect bridge, so called because the present affect acts as bridge to the unconscious affect of the past.

There are six steps

1. Let S narrate the puzzling situation, dwelling on the particular affect or emotion that he felt.
2. H helps S enter trance (e.g. by the hand levitation method of Interlude 2 up to the point when the hands levitate.)
3. H tells S, "Feeling in you the affect you just felt, go back to the past, maybe to your childhood when you felt the same affect When you discover this past situation, you can signal by letting your hands go down to your lap."
4. When the hands go down, H says: "Don't be afraid. Go through this experience, feel it once more, and tell me what is happening."
5. When the story ends, usually with strong display of affect, H says:

"You have grown up since then. Now as an adult, how would you like that childhood event to have ended? . . . Go through the event once more but this time put a good ending to it, the ending your adult mind would have preferred."

6. "Slowly grow up once more to adulthood and wake up feeling good about your past."

**In this approach one uses the resources of the adult, his learnings and his experiences, to correct the child's responses. Note that this approach goes further than the psychoanalytic objective of making conscious a repressed traumatic event. By "changing the ending" one is able to modify a response which may have lasted all the years from childhood.*

Chapter 4. The Language of SM

Unlike the objective mind which calls attention to what it says and tries to be very clear so as to be understood, the subjective mind is more often overheard than heard. It merely expresses itself and does not try to convince anybody of what it has to say. Whenever there are ulterior motives in its seeming communications as in the case of mystics deliberately setting out to gain followers to a new religion, one usually sees the objective mind at work manipulating to its own purposes.

The subjective mind does not have a language of its own but borrows the objects of the objective mind in order to express itself. As in dreams, such objects are used symbolically in great part. For instance an unmarried young woman looking in a crystal ball saw a white pigeon moving away from a limping gray pigeon. The meaning she saw almost immediately: she had broken off relations with her boyfriend who was nevertheless still trying to pursue her and she felt pity for him.

Even when the expression is less symbolic and closer to experienced fact, there is always an aura about the communication marking it off from the perception

of hard reality by the objective mind. Thus scenes of childhood appear amid clouds of nostalgia. Or when reaching for lost objects, the places, rooms and furniture that one sees appear in a different light.

Because of this merging of factual and symbolic meanings, one should beware against over-literal interpretation of visions. "The world will end on such and such a date," even if correct, need not necessarily mean the end of the earth as we know it but could simply be a feeling of disaster of some kind. And the data are not necessarily accurate.

Communication from the subjective mind can appear in various forms. Head-nodding, hand signs, speech, visions in a crystal ball, dreams, automatic writing and drawing, feelings of warmth or cold — these are all various ways by which one can tune in on what the subconscious is saying. The visual component seems to be most common, with the auditory and psychomotor coming next.

Extra-sensory impressions once in a while do seem to affect the passive mind. These should be carefully checked since, especially in the beginning, one has no way of knowing where the impressions are coming from. Here is such an instance.

Two psychology graduate students, a guidance counselor and a nun, had agreed to experiment on telepathy. At 10:00 o'clock on a Sunday morning in places 3 kilometers apart both went into an altered state of consciousness. The nun received an image as of a blond with soft, smooth hair. The guidance counselor, who was sending the message happened to be sitting by a hotel swimming pool trying to send the message that she "was sitting by a swimming pool and enjoying herself." As a matter of fact she was holding a golden kitten on her lap and was caressing it. The message

received was of the kitten rather than her presence at the pool.

Thus, symbolisms, facts and feelings merge. Skill at sorting them out may come with practice but in the beginning what comes from ESP has almost the same feeling as what came from one's individual subconscious so that it is not always easy to tell them apart and mistakes can be made if one is not careful.

When, as in crystal ball gazing, one is experiencing someone else's subconscious objects, these objects may appear in the form they have in one's own individual subjective world. Thus many mystics, e.g. St. Bridget of Sweden, in a vision saw the apostles as local i.e. Swedish fisherman. Here is another example which occurred in hypnosis class, February 1976, namely of a crystal ball gazer (A) reading another person (B).

A says:

I see my mother and my mother-in-law. Now I see a sandwich in your (B's) stomach.

B answers:

I know what you mean. I was recently married and at the moment I feel myself sandwiched between my mother and my mother-in-law. And my stomach is being affected.

It is interesting that A's unconscious had to borrow her own mother and mother-in-law, objects from her own object world, to express B's objects and "B's" inner dynamics.

Interlude 4. Projecting the Subconscious

A. Crystal Ball Gazing

A useful tool in the study of one's consciousness is the crystal ball, which serves as a locus for projecting what is really in one's subconscious mind. A fisherman's glass float serves beautifully as a "crystal ball," or also a glass marble,

or even a full glass of water. This "crystal ball" is placed in front of S, on a table or on his lap. H then facilitates his entry into trance by reading to him the following script:

Can you look at the middle of the crystal ball,

with a soft focus,

just gently looking at the empty space in the middle

like at an empty movie screen

before the show starts? (Pause)

You may notice the lights reflected on the

surface of the crystal ball

but they are not the images you are after.

You may even notice other reflections on the crystal ball

but they are not the drama that you want.

You are merely looking at the empty stage in the middle

waiting for the show to begin.

You may be wondering how the show can get started

since your conscious mind has no idea where the images

will come from.

Like the play of distant lightning in a summer night,

like the point of light in the middle of a television screen

as it spreads to fill the whole screen you do not know how these images

are formed.

You may notice the crystal ball expanding and contracting

as if it were breathing and alive.

Or the interior of the ball may become dark,

as though filled with clouds

covering everything with a grayness waiting to be blown away.

Or it may become very bright with the colors of a bright day.

and everybody knows

that one has only to keep one's eyes open

to see what is going on in front of him.

Can you relax, as your conscious mind while your unconscious mind

feels what is going on inside you?

Or can your conscious mind experience

the feeling going on inside you,
while your unconscious watches the
colors
forming into shapes
and gently moving?
And even as you watch
You can speak
And tell us what you see

B. Thumb Twiddling

An interesting alternative to the crystal ball.

H tells S:

Can you interlace the fingers of both hands then watch thumbs as they twirl round about each other?

(Pause)

As the twirling continues,
Can you feel the passage of time
the feeling of doing nothing
which is meant by
merely twiddling your thumbs?

And as your eyes keep lazily watching the thumbs going round and round, they may begin to feel lazy and tired and feel like wanting to close
It will be so much more comfortable to let those eyes close and go deeply relaxed, even as the thumbs continue playing their own game by themselves.

(Pause)

And the mind rolls back to a recent event that may have slipped your mind for a while,
or it may have been there at the back of your mind all the while,
an image of something that happened to you recently that you cannot help thinking about, something that you would want so much to understand or solve in some way something that seeks expression calling on your attention to confront it more directly at hand.
And it is really in the palms of your hands wanting to be seen by you.

And in a moment
when the thumbs stop twirling by themselves
your palm will open
and you can watch with open eyes this drama
taking place on the movie-screen of your palms.

Chapter 5. Psychic Communication

A person in the passive mode of mind becomes very sensitive to communication from other minds ("telepathy") or simply to related objects ("clairvoyance"). The "spirit of the glass" is a widely known technique where a group is led without awareness to follow a leader in pushing a glass to spell out answers to questions. The answers can at times be particularly insightful giving rise to a belief that a spirit was moving the glass.

The ancient technique of the crystal ball is another psychic technique. The crystal ball reader goes into trance and sees images float through the inside of the crystal ball. Actually such images are projections from the reader's subjective mind. The crystal ball is merely a locus for fixing the reader's gaze so that the images seem to come from inside the ball. Most crystal ball readers can work just as well even without a crystal ball, merely reading what appears in their own minds.

Automatic writing is another technique wherein the SM takes over one's hand and writes without the conscious mind objectifying what is being written or for that matter sometimes without objectifying that the hand is writing at all. Often the writer upon awakening is surprised to see what was written without consciousness. Here too the SM that does the writing usually draws from its own experience what it writes, but sometimes para-normal ESP influences creep in and the SM may write something that comes from outside of its own personal experience.

Dowsing rods can be used by practically anybody and can become an unconscious feedback device (UFD) to question the subconscious mind and to receive fairly accurate answers reflecting what the SM really thinks. The paranormal aspect enters, say, in looking for underground water. Certain clairvoyants have SM's sufficiently sensitive to locate water. This sensitivity to water is translated into very tiny, imperceptible movements (myokinesis) of the hands which are magnified by the dowsing rod. Dowsing rods, pendulums, glasses and the like are thus merely magnifiers of myokinetic movements even though local beliefs attribute these to supernatural powers.

These instruments can be used as part of psychoanalytic therapy to make the subconscious conscious. A man may ask to be hypnotized in order to stop smoking, but when given the dowsing rods and asked "Do you really want to stop smoking?" the rods may answer, "No" It may turn out that it was the wife who wanted him to stop smoking. Under these circumstances it is usually best to tell him to go home and return later only when he really wants to stop smoking.

The dowsing rods and the other feedback devices are also useful to check if the subconscious, after a therapeutic intervention, is now ready to carry out even outside of trance a decision made in trance. It is usually best to leave such decisions in the subconscious. At the proper time the subconscious will execute the decision, and the resulting behavior can come as a surprise.

Interlude 5. Unconscious Feedback Devices (UFD)

A. Dowsing Rods

Dowsing rods, originally meant to search for water, can be used as unconscious feedback device (UFD) in order to question the unconscious and get an answer. To make a pair of dowsing rods,

practically any pair of metal rods will do, even a straightened out pair of metal coat-hangers. A most efficient pair can be made by going to a hardware and construction shop and buying two welding rods, 30 inches in length and 3/16 inch in diameter (these are standard dimensions for welding rods). Bend each rod to form a right-angled L, the long section 24 inches and the short section 6 inches.

Grasp the rods by their short sections in each hand, allowing the long sections to hang perpendicularly on both your sides. (Grasp them as you would grasp luggage at the airport, firmly.) Then slowly raise the tips of the long sections till the long sections are horizontal and parallel. (You are in the position of a two-gun Western hero.) You are now ready to question the unconscious.

First set up a code, saying to yourself, "If the rods cross, the answer is "yes", if they separate, the answer is "no."

Then ask your question aloud. You may ask any question that is answerable by 'yes' or 'no' e.g. "Do I really want to stop smoking?" "Should I change my job?" etc. etc.

As long as no attempt is made to control the swinging of the rods, the answers can be said to arise from the unconscious. Automatic movements of the arms and gravity take care of the rest.

B. Pendulum

A similar gadget, based also on psychic automatisms, is the pendulum. Like the dowsing rod it can also be used for questioning the unconscious.

A simple way of making a pendulum is to get the largest size of needle available in the market. Thread it so that it hangs about five inches from your fingers. Then set up a code, "swing left-right for 'no' and forward-backward for 'yes'." With elbow supported on a table top, hold the needle steady over the table, then ask your question answerable "yes" or "no."

An interesting variation for the ESP minded is to use the magic needle to guess the suit of playing card. First set up a code:

← sideways for hearts
↓ up and down for diamonds
⦿ clockwise for spades
⦿ counter-clockwise for clubs

Then pick a card, separate it from the pack, lay it face down on the table. Hold the needle by its thread steadily over the card and wait for the card to move.

Chance expectation will give one hit out of four. Some may do statistically better than chance, especially in hypnotic trance. Try it both ways, in trance and out.

C. Automatic Writing

S is seated on a table with a pad of paper in front of him, his hand holding a ball-pen ready to write. H then talks to him:

Your eyes can close now.
Later they may open if necessary.
You can be thinking various thoughts perhaps wondering how your hand will start moving by itself without having to be told or how the pen will write words without the mind knowing what it will write or what message your unconscious has for you.

You may remember when you were first learning to write how your hand learned to write the letters of your name. Maybe your mother or someone else moved your hand for you writing your name, letter by letter, and then your family name until later you could write your full name all by yourself. And later you could write your name or anything else without even thinking. We do things all the time without thinking. People breath all day without being

aware of breathing. We have all had the experience of walking without thinking that we were putting one foot in front of the other. The feet simply went one step after another until we suddenly realized that we had reached our destination. Our thoughts were far away thinking of some pleasant things, but the unconscious mind knew where to direct us as if it had a message that it wanted to say. (Pause) And even as you sit very quietly trying not to move, the hand moves the ball pen across the paper writing a message to you automatically. Write!

Chapter 6. Getting Through to SM

Once one has learned the language of SM especially the fact that SM prefers to use analogical language, symbols and metaphors, it becomes possible to enter into a dialogue with it and lead it to make changes in itself and the object world. For instance it can be helped to remove pain, reduce weight, stop smoking, eliminate fears, etc. But before one can do so one has to understand the relationship between the subjective mind and the objective mind.

Where OM already wants the change to occur e.g. to reduce weight, the problem is relatively easy to solve. In this case OM knows what should be done, i.e. reduce food intake, but does not know how to do it. The reason why OM does not know is because there is a part of SM that insists that its need for eating pleasure be fulfilled. Being a part of the subjective mind, it cannot be manipulated the way objects are. But one way of changing that subjective part is not by reasoning but the way friends, i.e. subjects, persuade each other to do something, namely *hikayat*, personal attraction. One could, for instance, put

the subject in trance, call out the part that insists on, the eating pleasure, then say something like this, "Oh, you need eating pleasure. Actually you really meant it for X's health. But, you know, you can get as much pleasure from less food, simply eating more slowly and relishing the food etc." Then one could call for an answering signal from SM, "Are you willing to do this?" When the head nods or some other signal is given, one can be fairly secure that SM will carry through its promise.

The principle here is that SM does not understand reasoning or logic. Rather it learns by identification or empathy with the speaker. Abstract concepts do not count for much. One can learn from the crowd's reactions at Plaza Miranda when such identification generally takes place between the crowd and the speaker. In a similar vein one can learn from the well-loved political figure, Amang Rodriguez, who used to say, "Politics is addition." It is the relationship that is important rather than the abstract idea-system.

The reason for going into trance is in order to circumvent the reasonings of OM which says "I have tried to reduce in the past but it hasn't worked. Neither will it work now." To treat a non-objective problem one has to shift to a non-objective mode which is the subjective mode of identification with past experiences activated by the hypnotist's words. The altered state of consciousness permits the experience of "getting as much pleasure by eating less food slowly" to be identified as one's own, as real, true and good.

Where the OM does not want the change to occur, there may be need to give it time to change. For instance, an angry wife who wants her philandering husband to reconcile with her but refuses to stop being angry since she is in the right, must be given time to realize that her anger prevents reconciliation and she must first at least *want* to get rid of her

anger. It then becomes possible to remove the anger and make a start towards reconciliation.

Some disorders can be seen as intrapersonal and some as interpersonal. In the intrapersonal variety one has to get in touch merely with the disturbed person's subjective mind. To do so is relatively easy. But in the interpersonal variety the disorder in one has created a corresponding disorder in the other. The one disorder maintains the other and if ever it were possible to heal the first, when this person goes back to the relationship the other's disorder will tend to re-create the first. This is why chronic quarrels between married couples are so notoriously difficult to heal. Either the healer must get through to both at the same time or one of the pair must have extraordinary patience, faith and love so as to maintain a healing attitude in the face of attacks from the other.

Interlude 6. Interpreting to the Mind and Healing the Heart

A. *Interpreting Dreams. The Wise Old Man*

Dreams and the symbols that occur in many of these exercises take their origin from the unconscious. The best way to learn their meaning is to ask the unconscious. This is easily done by approaching the archetype of the Wise Old Man and asking him to make the interpretation. (In Philippine mythology Mount Banahaw being the sacred mountain, it is there that one should go. Mt. Banahaw is a flat-topped mountain lying on the border of Laguna and Quezon Province, overlooking the Pacific Ocean.)

H takes S on fantasy trip thus:

Imagine yourself in a flower garden. See the flowers in the ground and in pots. Red, yellow, violet.
Enjoy the breeze that wafts their perfume towards you

As you walk slowly through the flower garden (pause)
 Over there is that tall tree
 And from its branch there hangs a swing.
 Get on the swing,
 Enjoy swinging in this garden.
 And as you swing forward breathe in,
 And as you swing backward breathe out.
 You can feel the rush of the air
 as you swing forward and backward
 breathing in and breathing out. (Pause)
 As you swing more strongly
 a cloud comes down before you.
 Swing forward, then step into the cloud.
 The cloud carries you floating up higher
 and higher.
 You can see the garden you are leaving
 behind.
 You can now see the fields and the roads
 as the cloud picks up speed
 going in the direction of that mountain
 that flat-topped mountain called Mount
 Banahaw. (Pause)
 Now you are approaching the mountain
 top.
 Climb down from the cloud.
 This is *Durungawan*, the top of Mount
 Banahaw.
 You can enjoy the view of the Pacific
 Ocean, all the way
 to the horizon, that line of blue. (Pause)
 Now we go to the Wise Old Man.
 Follow the trail. That Nipa Hut is his
 house.
 It is called *Luklukan ng Habag*, and he
 welcomes people in need of counsel.
Tao, po!
 Here he comes. Ask him the meaning of
 your dream.
 I leave you here. When you finish you
 can return by yourself.

B. Listening with the Ears of the Heart

Sometimes a person may be very angry
 at another and may carry this resent-
 ment like a stone in his heart. He wishes
 to be rid of this resentment but cannot
 quite bring himself to forgive. He sincere-
 ly desires reconciliation. H can help him
 bring this about through a process that
 uses an altered state of consciousness but
 at the same time allows the conscious
 mind to play an important part in the
 actual reconciliation.

The process is as follows. H places a
 round stone, about an inch in diameter,
 in the S's right palm and another in his
 left. He closes the palms around the
 stone and then says:

Can you comfortably hold these two
 stones in the air in front of you, with
 your eyes closed? The stone in your
 right is yourself while the stone in your
 left is X, the person you wish to be re-
 conciled with. The two of them will have
 a dialogue.

They will express very sincerely and
 openly what they really know and feel.
 And you can listen with the ears of your
 heart to what they are saying
 so that you will understand them both.
 They will take turns talking
 First one stone will rise in the air and
 will speak
 Then it will stop and go down a bit
 And the other will rise and speak and
 answer what the other said.
 And as they speak they may come
 nearer and nearer to each other.
 When the two stones touch, that is the
 sign that the two of you are reconciled.
 The stone in your right is yourself.
 The stone in your left is X.
 Can you comfortably hold these two
 stones in the air with your eyes closed?
 (Pause)
 You can feel the two stones in your
 hands their solidity and their weight
 You may feel them getting warm as you
 hold them. (Pause)
 You may even feel your pulse beating in
 them
 As though they were alive . . .
 In a moment, one of them —
 you don't know which one —
 will rise in the air,
 and begin the dialogue.
 As they take turns to speak,
 listen completely to the one speaking
 that you may understand deeply.
 Who will speak first, yourself or X?
 already _____ is rising.
 Listen.

As the hands alternately rise and fall, H can help the process with remarks, "Now listen to S," "Now listen to yourself," "As they talk they approach closer and closer to each other." After the stones touch, H can add:

And you can forgive
and throw away the stone from your heart
feeling so much lighter.
And when you meet X
you can expect X to look
much more human.
And the two of you will get to understand
each other
because you have started the understanding
by your forgiveness.
Come back.

Chapter 7. Learning by Identification

Learning for most people means schoolwork or studying from a book or listening to a lecture. Such learning is the work of the mind in the active mode as it consciously conceptualizes and objectifies what it is studying. But the mind in the passive mode has another way of learning, which may be called learning by identification.

The little child learns his mother's language by being his mother and talking like her. So accurate is this way of learning that the little child can pick up every nuance of pronunciation and tone, every turn of syntax and grammar without having ever studied rules or usage, without even being conscious that he is learning a language. Also later, as Freud says speaking of the superego, the child acquires a set of values, a feeling of what is right and wrong, feelings of obligation and guilt in wrong-doing, by identifying with the parents after, as it were, taking them inside himself.

With the rising dominance of the objective mind and the growth of objective learning, the process of subjective learning by identification may acquire a seeming-

ly minor role but does not quite disappear. By empathy, for instance, one "learns" a neighbor's feelings. Very common in the Philippines is the *kutob* by which we feel what is happening to a dear one though far away. We can also identify with a situation, a school, a nation. Those we have somehow identified with we term *kilala* while those things which we know objectively we term *alam*.

We carry inside us all of these past identifications. We can even conceive of them as subselves, each one as a cluster of experienced images and feelings within us. All of these subselves are then subordinated to our self, who like an orchestra conductor directs to some extent the interaction of these subselves.

Sometimes one of these subselves takes over the role of the director self. Such a person is then supposed to be possessed. For instance, it is quite common in the Philippines to be possessed by the Santo Niño. It is the Santo Niño subself, that bundle of religious identifications, feelings of one's own childhood, images of Niño Muhlach etc. which combine into a "spirit" which then takes over the person's mind. The "possessed" person then acts according to the dominating image and even speaks with a little child's voice. The consciousness change can occur spontaneously or can be triggered deliberately. It can also be reproduced in the psychological laboratory.

Extra-sensory perception can also play a part in "possessions," because once the mind shifts to the passive mode it seems to open itself to new influences from the world at a different level of perception. Thus "possessed" persons convince others of their genuineness because they seem to be reading minds. The simpler explanation is that in an altered state of consciousness the mind is extraordinarily sensitive to ESP and thus can read minds. But there is no need to call the performance supernatural.

Interlude 7. Becoming Another

A. Entering Another

This exercise has three parts: 1) the induction of trance, 2) the identification with another, and 3) an ESP experience of seeing the other person's home.

In the beginning S is instructed to choose X, someone in the group whose home S has never before seen and whom he will enter. The trance induction may be done by catalepsy of the right arm, thus: (H speaks to S)

Can you look at your right palm like a sculptor looking at the hand of a model.

Notice the lines and the color, the shape of the fingers, the design on the palm.

(Pause)

As you look at the hand, it feels comfortable, at ease or it may lose all feeling or it may take on a wooden feeling as if it is not your hand.

I want you to be very interested in the feelings of that hand and how the mind changes the feeling, so that it feels as if it is not your hand.

It will remain immobile. (Pause)

Meanwhile your other hand is quiet and it will remain there.

I count from twenty to zero in any way I wish.

At zero you will awaken but your right hand will not

20 - 15 - 10 - 5 - 4 - 3 - 2 - 1 - 0.
Awake!

Notice the strange feeling in the hand. It may begin to feel that it is the hand of X.

In fact, as you close your eyes, This feeling of being X spreads to the shoulders

to the whole body

to the face.

You are inside X

Take a little time getting used to being X the looks, the eyes, the hands the feelings

your whole self. (Pause)

And now you can see for yourself the house of X.

I will count to 3. At 3 you will be standing

in front of the house. 1 - 2 - 3

See the house, see its paint color, how many floors.

You can walk into the house.

See the sala, the furniture, the decor, anything unusual.

Go to the bedroom. See the bed, the bed cover,

its color and design.

You can explore the house.

Meet the people in it.

And remember everything so that you can check later

how accurate was your view of this house.

(Pause)

As you say goodbye to the house remember that you are still in X

and as a result of this experience

X will be your friend

whom you have known from the inside.

Say goodbye to X.

As your hand goes down you can awaken, with full memory.

B. Toning Leading to Taking on an Ideal Personality

A temporary personality change while in trance is fairly easy to accomplish provided one can bring the hypnotic subject into a deep trance. An easy way to do this is to work with a group using sound as a medium. The group chants together the mantra *Aum* proceeding through the following steps:

1. Sing together the sound Aah - Aah - Aah. (10 seconds)
2. Close the lips while trying to make the same sound. The sound will become Mmm - Mmm - Mmm. (10 seconds)
3. Put the two sound together so that the sound becomes that of the mantra *Aum*. Thus: Aaummm - aaummm - aaummm. (10 seconds)
4. Stop up the right ear and notice the magnification of the sound *Aum* (10 seconds)

5. Stop up the left ear and notice the change in the locus of the vibration. (10 seconds)
6. Stop up both ears and notice how the whole head fills with sound. (10 seconds)
7. Put both hands on your lap raise the pitch of your *Aum* sound and aim it at the top of your head. (10 seconds)
8. Lower the pitch and aim the sound at the base of your brain at the back of your head. (10 seconds)
9. Send the sound to the right side of your head, to the eye and the right temple. (10 seconds)
10. Pause a short while and notice how different the right side of the head feels from the left side. (5 seconds)
11. Send the sound to the left side of your head, to the left eye and the left temple. (10 seconds)
12. Send the sound to the forehead and to the space between the eyes. (10 seconds)
13. Now fill the whole head with sound and make it really vibrate.
14. Pause a few moments and notice the change quietly going on inside of you. (10 seconds)

H goes on to say:

As you quietly look within yourself you may feel that you are looking at a large mirror that reflects someone whom you deeply admire.

In each one of us there hides a great man or a great woman.

And we may not even know who he or she is.

But as we look in the mirror,
out of the depths comes this great person
And faces us in the mirror

And even as we recognize this great person

We can feel that person is me, is entering me,
is becoming me.

I am this person

This is my new face

And these are my hands (Pause)

Around you are other great persons
who now want to meet each other

In a moment when you open your eyes you will speak to each other you will introduce your new self to them and get to know them.

(Allow the "possessed" to converse for a while before returning to ordinary consciousness.)

Chapter 8. Timelessness

Since the subjective mind, unlike the objective mind, is not tied down to sense objects, it always seems to function as if there were no past and no future but only the present. Furthermore, as everyone has experienced, subjective time can be lengthened or shortened. Time passes quickly when we are absorbed in conversation with a friend and can drag on endlessly during a dull and pointless lecture. So too in trance, clock time becomes like rubber stretching and contracting, leading one to think that time, as St. Augustine said, is merely a figment of the mind.

Thus it is possible to replay mentally a full length movie in all its detail within ten minutes of clock time. It is also possible to experience several hours of pain in just three seconds. Time is thus said to speed up or to contract.

The useful applications of this ability to contract and expand time are many. In cases where chronic pain cannot be completely removed, it is desirable to shorten the time of suffering as much as possible. Also when one has only a short time to rehearse a dramatic piece or to create poetry, expanded time then becomes useful.

At the Ateneo Psychology Laboratory a college student with no previous knowledge of Chinese could learn the meaning of 36 Chinese characters in six minutes, could repeat them perfectly at the end of six minutes and could repeat them perfectly again after three weeks. His method, he said, was to "experience" each character as it came in a 10 second beat, each character in its own personality. It was the passive mind at work.

Another young man, a cellist in the Manila Symphony Orchestra, finding himself strapped for time practiced his piece mentally in a trance, using expanded time, and at the concert "played as he never played before."

Interlude 8. Time Expansion

A. Creating a Short Story in One Minute

First, S is put into a deep trance by letting his hands come together. Then he is asked to slow down his subjective time so that in ordinary clock time of one minute he has all the leisure to create a complete short-story, ready to be published. This is thus an exercise in time expansion.

Hold your hands palms facing each other about a foot apart.

You may leave your eyes open to watch the hands come together, but they may close anytime they feel like. You will notice how one hand faces the other hand how each hand knows that the other is there.

In fact one hand may feel the warmth of the other hand,

So that there is an attraction between the hands.

And each pulse beat seems to make each hand

want to jump a bit and move towards the other.

You can just feel this attraction between the hands

but do not let them come together yet.

If they come together it will be in answer to a question I shall ask your unconscious mind.

And if the answer is "yes," your hands will come together,

And if the answer is "no" your hands will separate

and move further apart.

Your conscious mind could answer

but it is the unconscious mind I want to answer using your hands.

And the question is this:

"Does your unconscious mind know if it can enter trance rapidly and deeply? "

If the answer is "yes," your hands will come together

If the answer is "no," your hands will separate

(Pause, wait for the answer. Usually the answer is "yes.")

As your hands touch, you may notice time slowing down

It is as if the pendulum of the clock was very big and very slow and in the one second between the swings

you have plenty of time to accomplish what you want.

Enjoy the feeling of accomplishing much

within the ticks of the ordinary clock.

(Pause)

I will give you one minute of clock-time.

But that one minute will be like hours

You will be able to write in your mind

a complete short story

an original short story

all written out by yourself

a story with a plot

beautifully written.

And now you can begin writing the story.

NOW.

(After 1 minute)

You can now end the story.

Put a title to it.

And remembering every word of the story

you can awaken.

Chapter 9. Normal Healing

There seem to be two kinds of healing, which we can call normal and paranormal. **Paranormal healing is when the organism heals another, as in those well-documented experiments where healers healed wounded laboratory animals by imposing hands on them.**

Most healing is of the normal variety. Medicines, surgery and other medical interventions are meant merely to stimulate or set up the physical conditions that enable the subject organism to heal itself. The assumption, a good one, is that nature heals itself.

In hypnotherapy in the psychosomatic matters the assumption is twofold, namely that

1. SM knows where the disorder is, and
2. SM can straighten out the disorder on condition that OM does not interfere.

Accordingly, often a healer can do healing without even knowing what precisely the subject is suffering from. Furthermore, it is often best to keep the instructions to the SM on the subconscious level in order to prevent OM from disturbing the healing effect by doubts and prejudices. For instance:

A volunteer, who had been reassured that she did not need to disclose what was wrong with her, came for a demonstration healing in front of a class. She was placed in trance and told first to imagine herself healthy and free from the disorder. At that moment the healer pressed her right hand. Then she was told to imagine herself suffering from her disorder. As she grimaced, her left hand was pressed. Then after a while both hands were simultaneously pressed. After giving her a few minutes to work out her internal problem, amnesia was imposed on what had happened during the session.

The following week she returned to class with a glowing account of how her problem used to be a phobia for water. But over the weekend she went to a swimming pool and celebrated her cure by jumping in and out of the water.

It is interesting to note that there was no need for the healer to know that the problem was a phobia nor for the subject to know the reason for the phobia. SM did the healing without help from OM.

What physiological or neurological pathways must be blocked or what gates opened when an analgesia is brought about, we do not at the moment know. But we assume that SM "knows" and it is then a matter of getting through to the SM to get it to push whatever button

or disconnect whatever nerve junctions in order to bring about the desired analgesia. An illustration may help:

A 20-year old girl student of mine wrote her term-paper about a local healer who did his healing by rubbing his patients' thumbs to have them possessed by *dwendes*, who would then bring them to a *dwende* hospital. She herself submitted to the experience. A month later, the girl met an accident breaking her hips. While she was in great pain that could no longer be controlled by drugs, I remembered her term paper and determined to utilize this past experience. I took her by the thumbs, rubbed them, saw her enter trance and told her to go to the *dwende* hospital to remove the pain. She followed instructions and on awaking felt no pain at all and was successfully operated on.

While the above account may seem like paranormal healing, it can be explained as the organism healing itself, the subjective mind knowing what connections to make or break. This can be termed "normal" healing. The time may come when even so-called paranormal healing may turn out to be "normal".

Interlude 9. Healing

A. Aborting Asthma Attacks

Many physiological problems are themselves brought about by the anxious expectation that they are about to happen. For instance, a tightening about the chest can bring anxiety that an asthmatic attack is about to occur. This anxiety in turn further tightens the air sacs and tubes of the lungs and the tightening in turn results in higher anxiety, and so on until a fullblown asthma attacks occurs. By a form of self-hypnosis, called autogenic training, one can control the autonomic nervous system that controls the air passages of the lungs, leaving them open and thus breaking the vicious cycle

of tightening-anxiety-tightening. The attack is aborted.

Choosing a time when S is free from asthma, S is seated in a straight-backed chair, his eyes closed, his hands on his lap with palms upward. H then talks to him:

You first turn your attention to your right arm.

Relax the fingers of the right hand.

Relax the muscles of the right forearm.

Relax the big muscles of the upper right arm.

Feel those muscles relax like rubber bands that were tight and then are allowed to relax.

As the muscles relax the right arm becomes limp and heavy like a log.

Silently you say to yourself:

"My right arm is heavy." (Pause)

Then you turn to your left arm

Relax the fingers of the left hand, etc.

(Repeat the above, using "left" for "right" until)

"My left arm is heavy." (Pause)

Both arms are heavy (Pause)

Now you will notice that both hands are beginning to feel warm.

Turn your attention to your right hand and let your right hand become warmer still

Everyone knows the feeling of the sun shining on the bare skin.

As the hand gets warmer, you say:

"My right hand is warm." (Pause)

Then you turn to your left hand

And let your left hand become warmer still

And you say:

"My left hand is warm." (Pause)

"Both hands are heavy and warm."

(Pause)

You will notice how you have begun to relax deeply

Your heartbeat is strong and regular

Your breathing has changed.

Your blood pressure has gone down
And you can enjoy going still more deeply relaxed (Pause)

Now place your right hand over your chest

about an inch away from it.

Imagine that your hand is an infra-red lamp

that is flooding your whole chest with its warm, red rays.

And your lungs are soaking in this pleasant warmth.

Silently you say to yourself:

"My lungs are warm and relaxed"
(Pause)

Then you say:

"I am breathing easily" (Pause)

To get back to your ordinary state of consciousness, you say, "Jump"

And you are awake, at ease and full of energy.

"Jump."

B. Pain Relief

Pain relief can fairly easily be brought about in simple everyday pains, like simple headaches, a stubbed toe, etc. It becomes more difficult though still not impossible in chronic pain such as in extreme arthritis, terminal cancer etc. In these latter cases it may be best to take the patient through several hours in various exercises in altered states of consciousness, allowing him to discover his own individual way of removing or at least lessening the pain. For less intransigent cases the following process may be tried:

Since it is so hard to concentrate on anything else,

first concentrate for a while on the pain

Think wholly of nothing else but the pain,

the intensity of it,

the size and shape that it takes in your body,

the color of it,

the intensity of the pain mirrored in

the depth of its color
and the color itself throbbing and
wrenching with the pain.

(Pause)

Now notice that every time you exhale
the sign and shape of the pain gets a
little smaller
the color gets a little lighter.

(Pause)

Notice also that as you inhale deeply
the pain comes back.

See it once more as a colored shape,
then slowly watch it get smaller,
watch it get lighter.

Now breathe away your pain.

(Pause)

As your unconscious learns to control
the pain

you can let yourself go to sleep
and wake up feeling fine.

C. Relieving the Pressure of Sinusitis

A simple way of relieving the pressure
of sinusitis and sometimes of banishing
sinusitis completely is to use the induction
"Falling Backward" found in Inter-
lude 1. After S's rocking has continued
for about two minutes, H allows the
rockings to diminish gradually and then
goes on with these words:

But then you grew up. (pause)
And now there is this pain in your sinus.
And you would want very much to regain
that feeling
of ease in your mother's arms.
Well, for now, feel the pain in the sinus.
Don't be afraid to feel all the pain
in all its intensity and all the pressure
inside your face.
Don't be afraid to feel it, because you
want to get rid of it.
The pain is like water pressure building
up inside a faucet
pushing strongly, very strongly until the
pipe is ready to burst
from the pressure but cannot.
Then a workman turns the handle,
opens the faucet.
Out through the opening bursts the
water.
The faucet has opened and lets the water
flow out.

The pressure is gone,
and what a relief!
Enjoy for a moment
what your own mind can do,
and can do again in the future.

Chapter 10. Psychokinesis and Paranormal Healing

The subjective mind in its own way is
capable of knowing without relying on
the external senses. This function we
know as extra sensory perception, ESP.
But does it also have, like the objective
mind, an action component to go with
this cognitive ability? The objective
mind can move things by using its psy-
chomotor components of nerves and
muscles. That SM can also move the
same muscles we know is possible and it
happens in sleep-walking and in deep
hypnosis. But the question is, can it
move objects without passing through
nerves and muscles: Can it do psychoki-
nesis?

The answer, as especially the Russians
have shown, seems to be yes. But for
now it seems to be the ability of a privi-
leged few. We know it is possible but we
still have to learn to produce it easily.

The Philippine Psychic Surgeons claim
to do something similar to psychokine-
sis when they cause objects to "mate-
rialize." The mechanism remains a mys-
tery. But a hint at explanation may be
given by the fact that many who have
learned to do psychic surgery went
through an apprenticeship period during
which they regularly went into very
deep trance. These were the times when
they claimed to be "possessed" by spirits
and on awakening remembered nothing
of what occurred. Apparently then SM
acquires a deep belief in his ability to
"materialize" objects, and the ability
goes with belief. SM does seem to have
these abilities since they can be activated
by training under trance. The whole
question of materializations done by
psychic surgeons still remains a matter of
controversy. It is a question of fact
whether all psychic surgeons use sleight

of hand or if at least some (the genuine ones) do produce materializations.

Apart from the "materialization," the cures themselves may be brought about by a paranormal transfer of "energy" from the healer to the patient. That such a process of stimulation is possible we know from our own experience of ESP which is a transfer of some sort of stimulus from one person to another. In paranormal healing such a stimulus could act in such a manner as to move the patient's organism to heal itself. Even animal healing may be explained by such transfer of ESP "energy" into the animal's system which is thus stimulated to heal itself. But we still don't really know.

Apart from laboratory testings of gifted psychics, the best demonstrations of psychokinesis are the fairly common displays of poltergeist phenomena (witnessed a number of times at first hand by the author.) Stones are thrown, dishes fly, soft-drinks bottle come in through the kitchen door and break on the floor, *chinelas* are thrown at a policeman — and all of these things occur around and in close relationship to some person, in Manila usually a maid from the province.

By a process of elimination, it can be pointed out that it is the maid herself who is causing the objects to move. How or why she does it she herself is unable to say. Her SM does it unconsciously, and it is probably motivated by some anxiety such as being far from home or disagreement with her environment. The fact that with such a hypothesis one can deal with the poltergeists, for instance, by symbolically offering them a home and taking care of them, this fact of being able to deal with them confirms the hypothesis that poltergeists are the extra-psychomotor activity of the SM. Poltergeists are to "possession by spirits" as activity turned outwards to activity turned inwards, or (in the psychiatric language of the West) as dissociative motor reactions to conversion hysteria, which of course they are not but which they resemble.

Interlude 10. Stereo Tubes and the Jumping Cigarette

Unlike the previous exercises where the hypnotic effect can be produced with practically any subject, psychokinesis presents certain difficulties which apparently can be overcome only by specially gifted or trained subjects. Nevertheless it may be fun to discover that one can produce psychokinesis.

The equipment needed are a cigarette, a cup, and two aluminum tubes, each about a meter long. (The "astral rods" of Interlude 1 will do). The cigarette is placed standing in the cup just out of reach of S and S will try to make it jump out of the cup. The tubes are speaking tubes aimed at the left and right ears of S by H1 and H2. The following script, which is drawn from the inner experience of persons who have succeeded in doing psychokinesis, is made up of two parts: the induction and the psychokinetic instructions.

The induction part lasts 10 minutes. H1 and H2 speaking simultaneously each following his own induction script bring about such a confusion in S that he spontaneously goes into a very deep trance. Thereupon, H1 speaking louder than H2 proceeds as follows:

In trance one can do many things he could not otherwise do.
He can read minds with open eyes.
He can see places far away.
He can move things.
He can reach out an astral hand letting the hand stretch longer and longer stretching out to the cup away out in front, taking the cigarette between his astral fingers and the fingers pulling the cigarette and making the cigarette fly out of the cup.
Now! Pulling the cigarette up, up, and throwing the cigarette on the table top.
Now rest, knowing you have done a good job

and you can do it again when you want.

(If at first you don't succeed, give up.)

The Uri Geller Phenomenon: Spoon Bending

The controversial Uri Geller claims the ability to bend spoons by mind power alone. Persons watching him demonstrate this ability on television seem capable of repeating the same feat. If a person wants to try his own ability of "mind over matter," the following technique may be followed.

1. Get a cheap spoon which you are willing enough to dispose of. Tie a string at its balancing point and hold it up in the air by the string so that it swings slowly before your face.
2. As it swings, feel yourself into the spoon as though you were the spoon swinging gently in the air. Do this for about five minutes or until you feel that the spoon is willing to bend.
3. Then with one hand grasp the spoon by its handle and in your mind order it to "Bend! "
4. Keep repeating the order. If it still does not bend, rub the back of the spoon *gently* with the forefinger of your other hand while persuading the spoon to bend.
5. Watch the spoon bend precisely as if the base of the handle was melting into softness.

Chapter 11. Meditation and the Mystical Experience

There are many, many ways of entering into a state of meditation. St. Ignatius of Loyola taught a structured way of first putting oneself in the presence of God, then concentrating on an appropriate internal image, praying for a specific grace and then identifying with various gospel figures. Others advocate concentration on the breath. Still others,

like TM, concentrate on the sound of a word, the mantra, allowing this sound to lead one deeper and deeper into trance.

One thing these methods have in common is the quieting of the objective mind in order to enter deeper and deeper into the subjective mind. As one goes deeper there is a giving up of object images and an approach to a stage of imageless cognition. This experience is ineffable, i.e. it cannot be objectified into words. After the experience when the objective mind is functioning once more and reflects backwards, the experience itself is interpreted according to one's theological backgrounds. The Christian experiences the mystic state as a state of union with a loved one. The Buddhist sees it as a state of fusion, the self identified with and lost in the cosmic whole. The animist experiences it as being possessed by the Spirit.

The joy of this experience is so great and the consequent "wisdom" so all encompassing that the typical mystic is ready to give up earthly goods and possessions, "the world, the flesh, and the devil", in order more firmly to obtain this Reality, *Ex umbris in veritatem*, from shadows into truth. The quest itself may last a lifetime and may involve austerity, asceticism, poverty, purity and fasting. "Blessed are the clean of heart, for they shall see God" is a saying well worth applying to those involved in the quest.

The giving up of objects is called by many names. It can be an "emptying of the self," a "death to oneself", the "dark night", a "desert experience". In all of these there is implied a turning away from the object world into the world of subject. Over-attachment to objects can mean a distortion of one's "vision", false prophetic visions, self-description and blindness of heart. "Vanity of vanities and all is vanity". Consequently there is a need of certain indifference to this objective world.

For the Christians, besides this negative

giving up, there is the positive way of identifying (there is that word again) with Jesus Christ. By becoming one with Him through symbol and sacrament one can "come to share in His divinity who designed to partake of our humanity."

Interlude 11. The Transpersonal Dimension

A. A Trip to the Holy land

In the following contemplation borrowed in a way from the Spiritual Exercises of St. Ignatius, S is brought to the Holy Land and made to become a biblical character (e.g. St. Peter, Magdalene, Pilate, Zachaeus etc.) face-to-face with Jesus Christ. The following script gives a sample script read by H:

First you place yourself in God's presence.

God is inside you, all around you.

God is in the breeze that touches you.

God is in the sounds that creep into your ears. (Pause)

Now imagine yourself standing in front of a cathedral, any cathedral will do.

See the height and the breadth, the architecture.

Hear the sound of the big bell, calling the people.

The door is still closed, but you can step to the closed door.

Are there carvings on it?

Someone is behind the door trying to open the lock.

The door opens with a squeak.

You step in through the door.

Dip your finger in the holy water.

You can feel the coolness on your fingertip

as you make the sign of the cross.

You walk around the screen and are faced with the huge

semi-dark interior of the church.

You can smell the incense left over from a previous ceremony.

Someone is playing the organ up in the choir,

And as the music floats over the semi-darkness,

so does your spirit.

Far out in front is the altar and the candles are like

tiny pinpoints of light.

You seem drawn towards the altar

And you start walking down the middle of the church

On both sides the windows are bright.

Above you can hear the squeaking — is it of birds or of bats —

as you slowly approach the altar.

Now you can see the candle flames that were tiny pinpoints of light before

and you can smell the candle smoke.

Over there is the tabernacle

and over it is the tabernacle veil

with a dove embroidered on it.

Come sit down in front of the tabernacle —

and as you relax deeply you can feel prayer

coming from deep inside you.

because prayer comes from the deepest part of a person.

And you say: "Come O Holy Spirit,

Fill the heart of this your faithful one,

And enkindle in me the fire of your love.

Come O Holy Spirit! "

And look! the Holy Spirit seems to be coming towards you.

Is He in the form of a dove? or a tongue of fire? or a light?

He comes towards you, He enters into you.

And now He is saying "Will you come with me to the Holy Land? "

You will see your Lord Jesus Christ face to face. Come.

And you say "yes, yes! "

And you go up, up

You go back in time

far over the continent of Asia

back, far back.

And you come down to a land

that is hot and dusty.

This is the Holy Land in the time of our Lord.

In a moment the Holy Spirit will put you inside a person of His own choice.

You will meet our Lord Jesus Christ and talk to Him.

Go ahead, go through this great experience

(Pause about 10 minutes)

When you finish this experience
Pass by the cathedral once more
and listen to the personal message
that the Lord has for you

(Pause about 2 minutes)

Now you can return:

Glory be to the Father and to the Son
and to the Holy Spirit

As it was in the beginning, is now, and
ever

shall be, world without end.

AMEN!

Chapter 12. A Science of Experience?

Can the experience that one undergoes in altered states of consciousness become an area of science, like physics? Can there be a science of subjective mind?

The question is asked because all sciences as we know them today are based on observation. In fact most sciences insist on measurement as a guarantee of accurate, objective observation. Even in Psychology there has been a school of thought, Behaviorism, which has denied reality to anything in man outside of behavior and has even redefined Psychology to be the science of human behavior.

On the other hand the subjective mind can be investigated not by observation but by experience. Experience cannot be measured. Even Kant said as much when he stated that psychology could not be a science because its object, mind, lacked the category of space and hence could not be measured. Furthermore the very subjectivity of the experience goes against everything that science has been trying to do in its research, namely to remove the subjective bias in order that all its results will be truly

objective, i.e. that the laws of science be in conformity with external reality.

However, during the twentieth century other voices have been heard challenging the objectivity of science itself. The quantum physicists for instance question the adequacy of the measuring instruments, themselves limited by the light in which they work so much so that consciousness becomes a variable affecting laboratory experiments. Then come the philosophers of science such as Thomas Kuhn who insists on the distinction between the map and the territory; our scientific concepts give a configuration of reality, but we do not know reality itself. In other words the objective mind is not as objective as we might think. It objectifies external reality rather than conforms to it. In a way, it creates its own object. It too is subjective.

As for what we have called the subjective mind, is what it experiences real? When a person in trance claims to be possessed by Santo Niño and makes statements about the secret lives of his visitors, is Santo Niño true? Is what he says true?

To answer the question, one must distinguish two kinds of truth, which we find even in the common language of people. The first is truth after the objective, physics model: conformity with the physical reality. For instance, that seventeen people can fit into a regular jeepney is true. It is also verifiable. The second kind of truth is on the subjective, human level. It cannot be verified but only empathized with, for instance: Christmas carols make me nostalgic. The "truth" of such a statement will probably depend on the ability of other human beings to "understand" it, because it activates a part of their own experience.

3. Kuhn, T.S. *The Structure of Scientific Revolution*, Chicago: University of Chicago Press, 1962.

One can probably speak of different levels of truth. When Descartes said "I think, therefore I am," he was not proving but assuming the existence of a self, "I think," which could not be observed but only experienced. Experience does put one in contact with a reality that is not necessarily objective, physical reality. There is a subjective reality attainable by the subjective mind and which is true.

But even experience itself can be wrong. As children we would be asked the following question at table: "Suppose you rotate your plate around its own center, is the very center of the plate also rotating?" As children we would say yes, because we seemed to experience the central point of the plate rotating. But the correct answer was "No, The central point of the plate does not rotate, because being a point it has no dimension of length or width and therefore cannot rotate." The error lay in substituting "experience" for objective analysis.

So too in the history of science, errors have come from substituting and confusing subjective truth with objective. The sun revolving around the earth was illegitimate projection of a subjective truth upon the objective world. So long as we keep them apart we are in the truth. Are rainbows real? I know that I can experience the violet-indigo-blue-green-yellow-orange-red in the shape of a bow. And I know that rainbows are real. But if one were to take away humans and animals from this earth would there still be rainbows? The refracted rays of the sun would still be there but there would be no experience of VIBGYOR in the shape of a bow, which is the essence of a rainbow, a subjective reality.

Thus, the medium in trance "pos-

sessed" by Santo Niño has her own truth. It is the truth of the child in her experience expressing itself as a subjective reality. And what the child says is to be heeded because "out of the mouth of children and suckling Thou hast perfected praise." But to say that it is an objectively different, divine-human individual present inside the medium is to confuse the two worlds of reality and thus to be wrong.

Certain all-important realities belong to this subjective world. The "mustness" of a community ethical system, values, duty, responsibility, *utang na loob*, the compelling power of loyalty to a friend — these are realities that do not come from objective analysis of a world of objects. Objective analysis results in an abstract cognition of what is. It cannot have the subjective push of what *should* be, neither can it bring the punishment of guilt feelings and shame when violated. Rather the "mustness" of individual thought and social behavior come from some identification with significant others, parents or communities which then give the push, the "must", that the abstract ethical thought system cannot have. Thus values are subjective realities that cannot be taught like mathematics in class, precisely because their reality, being subjective, is of a different order from objective reality.

Is it possible then to construct a science out of experience? If one takes the word science in the fairly recent sense of observation and model-making (cf. Tart, Charles: States of Consciousness) the answer will have to be "no," But if one takes science in its original sense of valid knowledge, *ἐπιστήμη*, *scientia*, it may lead the world to a big new step in its progress towards learning. It still has to develop its own norms and research technologies to sift the genuine

from the false but this will be a matter of time.

Today since Physics still remains the model of "science" and since the subjective reality that we are investigating has a different level from physical reality, it will be best to qualify this new knowledge with the name "human science." It will be as different from physical science as man is different from stones. It will follow different rules of research, make experience as important as observation, discernment side by side with experimentation. But it will be a breakthrough in knowledge and may lead mankind beyond the stars.

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