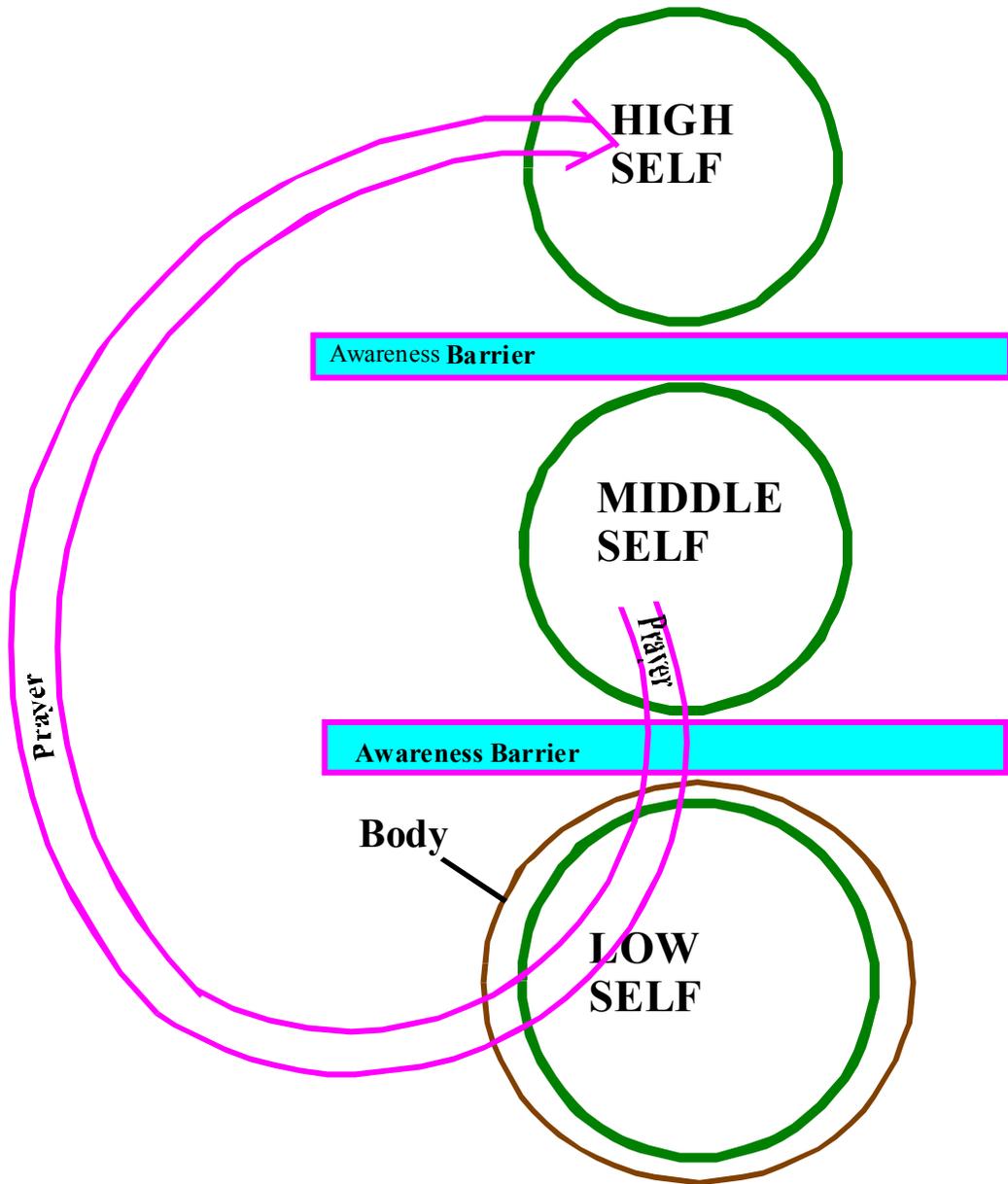


MODELS OF THE MIND

Adam Crabtree

THE HUNA THREE-SELF MODEL OF THE MIND



THE HUNA THREE-SELF MODEL

Huna is the name used to designate the magico/religious system developed in Hawaii. This system was studied by Max Freedom Long over many years and he published several books describing its theory and practice. Because he could not get a clear picture of the Huna approach from native Hawaiians, Long studied the language for the names used to represent their magic.

Long discovered that Huna believes there are three spirits or selves in each person. They are called the Low Self, the Middle Self and the High Self, and Long concluded that they correspond roughly to the subconscious, the conscious, and the superconscious.

The Low Self is seen as a kind of animal spirit in the human being. It is defective in reason. It is the seat of emotion and of memory. It is also subject to suggestion and tends to automatically accept the convictions of the Middle Self. The Low self has a sticky shadowy body that adheres to things. It connects to others by 'aka' threads that are sticky. Once a thread has been strung between a person and someone else, it cannot be shaken off, so that the two are from that time, for good or evil, connected. Over this thread can be transmitted thoughts, feelings, even chemical substances and jolts of magnetic energy. The Low Self is the source of psychic abilities, like mind reading, telepathy, clairvoyance, psychokinesis, and astral travel. The Low Self brings about healing that involves application of vital force and suggestion. It also makes contact with the spirits of the dead. Very importantly, it is the Low Self that contacts the High Self.

The Middle Self is the ordinary conscious mind. It is what we think ourselves to be most of the time. It possesses a strong reasoning faculty and powerful will. The Middle Self can hypnotize Low Selves, including its own, and convey effective suggestions, while being itself impervious to suggestion. The Middle Self lacks memory and emotion. It is also the only self that can sin.

The High Self is a male/female duality. It may be thought of as two: one that looks after the Low Self and one that looks after the Middle Self. The High Self is divine and can perform miracles. It can know the future and also change the future. The High Self can do instantaneous healing and can raise the dead. It can also do extraordinary things like protect the feet of lava walkers against the intense heat. In addition the High Self can control the weather, sharks, and turtles.

The High Self responds to prayer and does not intrude in the affairs of life without invitation. All prayer to the High Self must come from the Low Self. This means that if the Middle Self is to pray to the High Self, it must be through the Low Self. If the Low Self is blocked in regard to a particular request, it will not pass it on to the High Self. Such blockage consists in what Long calls 'complexes', meant in the psychological sense of some conception lodged in the Low Self based on fear or misunderstanding or strong implanted suggestions. Once a complex is fixed or lodged in the memory of the Low Self, it is difficult to find and more difficult to remove:

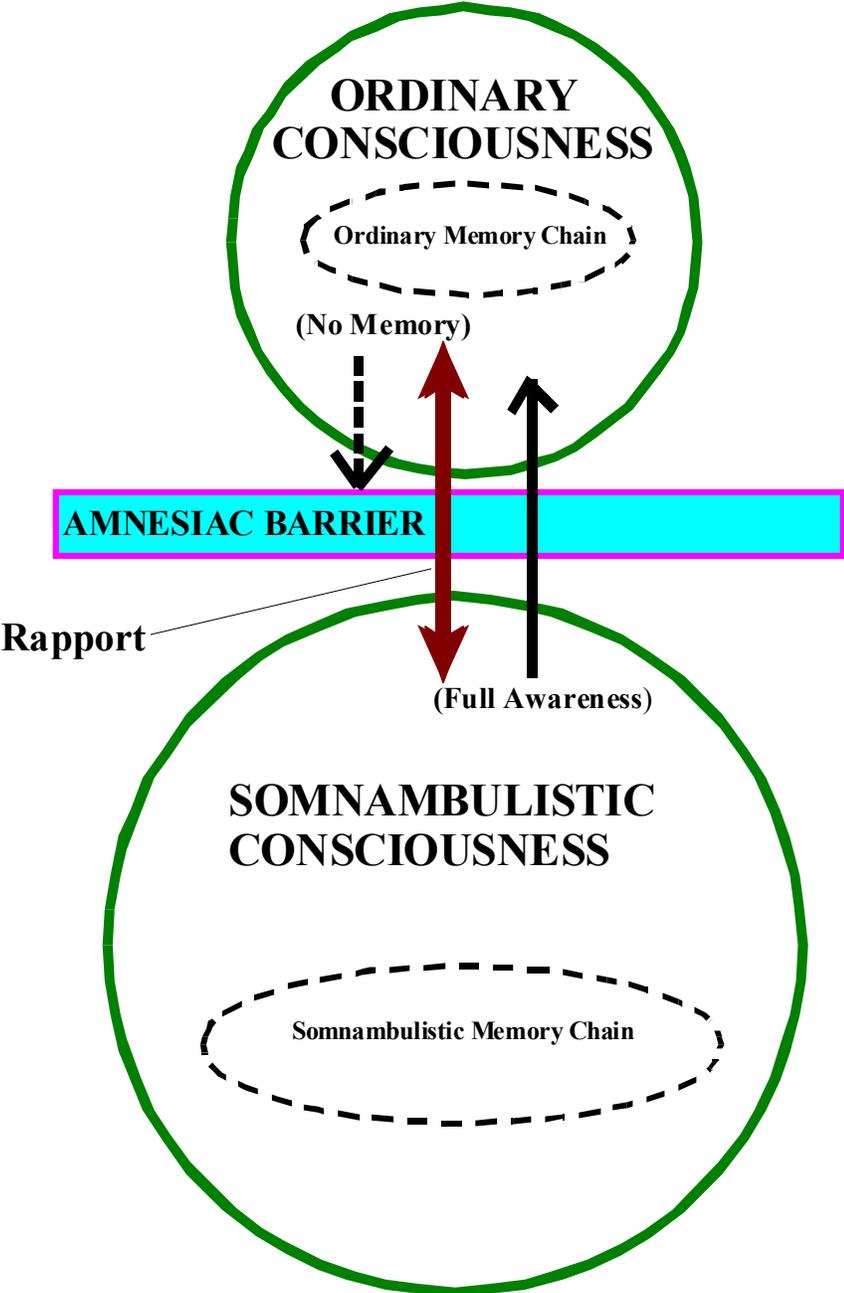
One thing, however,, which modern psychology has not year learned, but which the kahunas knew to their profit, is the fact that all efforts to remove a complex will be far more successful if those efforts include a combination of logical appeal to the patient' s conscious self, mild suggestion, and the use of a physical stimulus to accompany the administering of suggestion.@ (Secret Science Behind Miracles, p. 194)

How does one work with the complex? Remember you are dealing with fixed beliefs in the Low Self. If, for instance, the Middle and Low Self agree that the person has sinned, the Low Self insists there must be punishment for the sin. This then may become the source of an illness. When the Low Self believes that the person has sinned, it is ashamed and will refuse to pray to the High Self and can lose its guidance (which is normally given in sleep). Some means of giving up the need to punish must be found. These means must touch the Low Self. Often rituals of various kinds are most effective. One can use suggestion to implant a strong thought form in the Low Self of the person. Effectiveness depends on the acceptance by the Low Self. Often physical means, such as rituals or symbolic acts, are useful. The object is to get the Low Self to accept a suggestion contrary to its complex of beliefs. This is best done by using an overpowering charge of vital force to accompany the offering of the suggestion.

In the Huna view, after death the Low Self of an individual may wander around and fasten itself onto the living, draining them of their energy. Also a Low or Middle Self of a deceased person may take over the body of a living person, ousting the resident selves. In the view of the Huna, an injury or physical problem may cause the ousting of the individual' s Middle Self, leaving the Low Self in charge. This is one form of insanity. Another is when both Middle and Low Selves are pushed out by a wandering Low Self from another person. Here there is a change of memories. Or the Middle Self may be pushed out in favor of a wandering Middle Self. In this case, there is only a change in likes and dislikes, not memories.

In the Huna view of reincarnation, Low Selves may be reborn as Middle Selves. Selves may be reborn many times, but not endlessly. Karma refers to the fact that guilt complexes about harm done to others remain with the reborn spirit.

PUYSÉGUR'S MAGNETIC-SLEEP MODEL OF THE MIND



PUYSÉGUR' S MAGNETIC-SLEEP MODEL OF THE MIND

Armand Marie Jacques de Chastenet, Marquis de Puységur had been trained by Franz Anton Mesmer in using animal magnetism to cure illnesses. In 1784, after completing Mesmer' s course in Paris, Puységur return to his estate in Soissons looking for opportunities to apply his new skill. On a spring evening soon after returning Puységur entered the dwelling of Victor Race, one of the peasants of his estate, who was suffering from congestion in his lungs and a fever. He began to magnetize the young man and after seven or eight minutes, to his great surprise, Victor fell peacefully asleep in his arms. Puységur soon discovered, however, that Victor had not fallen into a normal sleep but had slipped into an unusual state of consciousness: he was awake while asleep. Puységur describes what happened:

He spoke, occupying himself out loud with his affairs. When I realized that his ideas might affect him disagreeably, I stopped them and tried to inspire more pleasant ones. He then become calm--imagining himself shooting a prize, dancing at a party, etc....I nourished these ideas in him and in this way I made him move around a lot in his chair, as if dancing to a tune; while mentally singing it, I made him repeat it out loud. In this way I caused the sick man from that day on to sweat profusely. After one hour of crisis I calmed him and left the room. He was given something to drink, and having had bread and bouillon brought to him, I made him eat some soup that very same evening-- something he had not been able to do for five days. He slept all that night through. The next day, no longer remembering my visit of the evening before, he told me how much better he felt. (Memoirs pour servir à l' histoire et à l' établissement du magnétisme animal (1784), pp. 28-29)

Puységur set forth the basic characteristics of the hitherto undefined condition he had observed in Victor, which he called 'magnetic somnambulism' or 'magnetic sleep': a sleep-waking kind of consciousness, a 'rapport' or special connection with the magnetizer, suggestibility, and amnesia in the waking state for events in the magnetized state. He also described a notable alteration in personality: "When [Victor] is in a magnetized state, he is no longer a naive peasant who can barely speak a sentence. He is someone whom I do not know how to name" (p. 35) He also noted that Victor had certain paranormal experiences: mental communication and clairvoyance.

Another thing that Puységur noticed was that although the individual, when returning to his ordinary state, could never remember what occurred during the state of magnetic sleep, the person' s somnambulist consciousness was aware of all that happened to the person when in his or her waking state--the amnesia barrier went only one way. The result is two distinct memory chains, one belonging to the waking person, another to the somnambulist consciousness. This gave the impression that one was dealing not with one person, but with two.

Although he did not spell it out, Puységur gave us six basic elements of what might anachronistically be called a "magnetic psychotherapy." They involve a recognition of: 1) a

second consciousness accessible in magnetic sleep, 2) the fact that this second consciousness often exhibits qualities uncharacteristic of the waking person, 3) the presence of two distinct streams of memory with the waking person being unable to recall events of the magnetic sleep, 4) the accessibility of painful secrets in the state of magnetic somnambulism, 5) a view of mental disturbance as "disordered somnambulism", and 6) the importance of establishing a therapeutic rapport between magnetizer and patient to correct that disordered somnambulism.

Puységur also described something he called a "sixth sense" available to those who were in the state of magnetic sleep. This sixth sense enabled the somnambulist to carry out four important activities: to diagnose the illness from which he or she suffered; to diagnose the illnesses of others; to prescribe treatment for one's own illness and those of others; and to predict the course of the illness and time of cure.

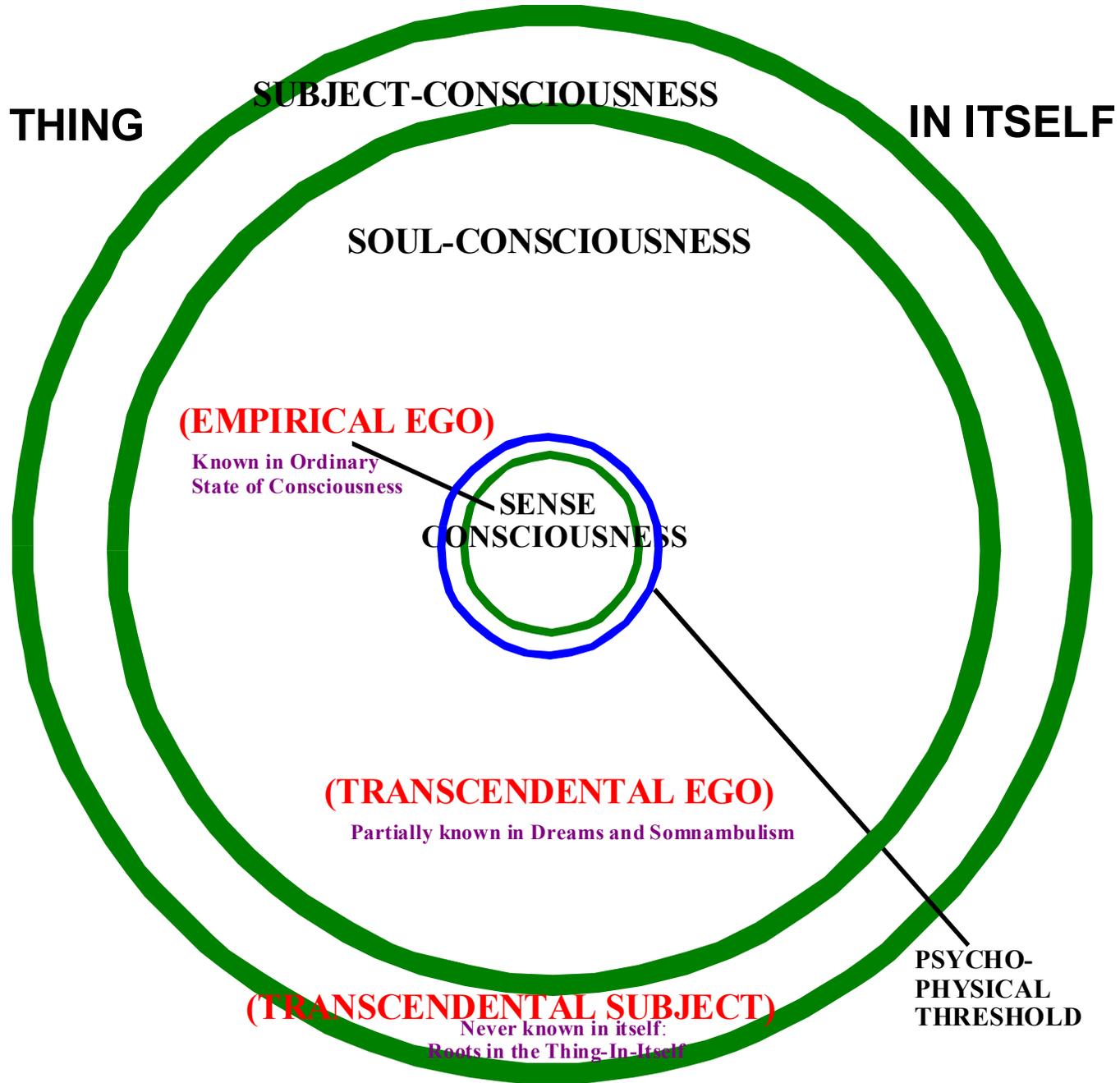
In the course of treating Victor, Puységur stumbled across a way to carry out what today we would call a rudimentary psychotherapy. Victor, depressed about a certain family situation which he could not bring himself to speak about in his normal state, in the state of magnetic sleep both described the problem and prescribed a course of action that would clear it up. The therapeutic work had three elements: 1) the intimate rapport between magnetizer and magnetic subject--a special connection that involved a childlike trust of the magnetizer; 2) the magnetic state enabled the revelation of information and emotional attitudes unavailable in the normal waking state; 3) this was accomplished by contacting a hidden part of the individual, a consciousness different from the person's ordinary consciousness, followed by amnesia upon waking.

Much later Puységur would further develop his psychotherapy approach in his work with Alexandre Hébert. Alexandre, a boy of 12, suffered from paroxysms of rage that were a danger both to himself and those around him. He was brought for magnetic treatment by Puységur, who worked with him for several months. Following his usual approach, Puységur placed the boy in a state of magnetic sleep and asked him what was wrong and what would cure him (from his first experiments with Victor, Puységur had come to believe that the magnetic subject was nearly infallible in diagnosing and choosing a remedy). Alexandre prescribed daily magnetization. This Puységur carried out and in the process developed a theory that he believed explained mental disorders.

To put it briefly, Puységur came to this conclusion about mental disorders: "Most insanity is nothing but disorder somnambulism" (Les fous, les insensés, les maniaques et les frénétiques ne seraient-ils que des somnambules désordonnés?, (1812), p. 54). Puységur believed that this theory of mental illness was supported by a number of phenomena observed in Alexandre and others. The first was sleepwalking, the state of natural somnambulism that often occurs spontaneously in children and more rarely in adults. Alexandre was subject to frequent episodes of sleepwalking (and the related phenomenon of sleep-talking) throughout his illness. At first Puységur worried about this, but Alexandre, in the state of magnetic somnambulism, assured him that these episodes were not only unavoidable but were actually beneficial to him. Puységur considered natural somnambulism and to be essentially the same as magnetic somnambulism, except that in magnetic somnambulism the sleeper is in rapport with the magnetizer, whereas in natural somnambulism the person is in rapport with no one. From this Puységur concluded that the treatment of the insane (those subject to disordered somnambulism) with magnetic somnambulism counteracts the "disorder" of being in rapport with no one (and therefore in a state of chaos) by making the magnetizer the center and focus of rapport. By repeatedly establishing this state of ordered somnambulism, the disorder of the insane is cured.

But, as Puységur came to see with Alexandre Hébert, disordered rapport might not really be with no one, but with an absent person. His observation of the boy indicated to him that Alexandre was somehow in magnetic rapport with his absent mother. When he saw that, he was reminded that many years earlier a soldier was being magnetically treated by a young woman who was assisting him, when she was forced to leave the country because of the revolution. The soldier was accidentally left in a partial state of magnetic sleep and in rapport with the absent woman. As a result he was walking around in a dazed and disoriented state. She had to be traced down so that the young man could be released from his confused, disordered state. From these experiences Puységur concluded that mental disorders are cases of disordered somnambulism in which there is a hidden rapport with an absent person. The cure was to use magnetic rapport with the magnetizer to draw the rapport into the present situation and away from the absent person.

DU PREL'S TRANSCENDENTAL-EGO MODEL OF THE MIND



DU PREL ' S TRANSCENDENTAL-SELF MODEL OF THE MIND

Du Prel regards personal consciousness with its Ego as a mere partial and temporary limitation of the larger self, a greater a transcendental subjectivity which provides the overall unity of the individual.

The explanation of the above diagram is found in this quotation (The Philosophy of Mysticism, I, p. 140-142):

We have to distinguish between our sense-consciousness, our soul-consciousness and the still problematical Subject-consciousness. Representing these as three unequal circles one within the other, the sense consciousness filling the smallest, the soul-consciousness the middle one, and the Subject-consciousness the largest, the periphery of the innermost circle would stand for the psycho-physical threshold. By its displacement in the rising series to the ecstatic conditions, sleep, somnambulism, trance, apparent death, etc., the centre of the inner circle is more and more obscured; that is, the sense-consciousness tends more and more to disappear, but the circle itself is widened; that is, the consciousness extends itself more over the region of the so-called Unconscious. Already in common sleep the Ego of sense sinks; in the magnetic sleep the line of the inner circle is so far thrown back towards the periphery of the outer one that the somnambulists speak of their sense-Ego--the inner circle--only in the third person. That happens also in delirium, and is conventionally expressed by saying "He is beside himself" or "He is wandering." The content of consciousness in these conditions naturally retains its full reality, even when it is dramatically transferred to another person. Now there is no condition of ecstasy in which the outermost circle can be completely reached...It thence happens that the progressive displacement of the threshold of sensibility with the deepening of sleep multiplies also the divisions of the Ego; that is, continually brings new dream-figures upon the boards without the retirement of those already present. Therefore in the crisis of somnambulists the number of their visionary forms increases...This is evidently an effect of the gradual deepening of the sleep, with which continually deeper layers of the Unconscious and its faculties are raised above the threshold, giving occasion to multiplied personifications.... But if consciousness in even our highest ecstasies does not exhaust our whole being, leaving beyond an unmeasurable fund of the Unconscious, which can furnish new divisions, then certainly man appears as a being of groundless depth, reaching with his roots into the metaphysical region, which will perhaps, however, remain always closed for his sense-consciousness, that being capable of no state in which the psycho-physical threshold could be carried back into this region.

The starting point for Du Prel ' s investigation of the psyche is the fact that our everyday Ego is not wholly and exhaustively known by self-consciousness. He points out that with our ordinary consciousness or empirical Ego, we know the world and we also know ourselves. It is clear that the Ego ' s knowledge of the world is not complete, does not exhaust its object. More

importantly for our purposes, it is clear that the Ego's knowledge of itself is also not exhaustive. The experience of the dream shows us that there are regions within that we can only glimpse in our ordinary state.

Du Prel writes that "the whole circuit of the human being shall be designated Subject" (p. 78). The transcendental Subject has its roots in the thing-in-itself, in Du Prel's (and Kant's) language, and as such is an ultimate but unknowable reality. Further, Du Prel said that as far as he was concerned, there could be no objection to thinking of the transcendental Subject as a transcendental Ego (p. 81), that is, an individual, and so he describes his system as "transcendental individualism."

Because human beings are dualized in this way, mysticism is possible, for in mysticism we attempt to push back the threshold and see more and more of the transcendental (p. xxv). It also follows that the "Unconscious" is not unconscious in itself, but only in relation to the empirical Ego (p. xxvii)

We should come to see that humans are truly marvelous beings:

Man is like those stars which with an obscure companion are united into a double star, and describe an ellipse about a common point of gravity. Now if one only holds the clear star for actual, and recognizes only those line of gravitation which bind it to the centre of attraction of the Milky Way, its motion becomes a mystery, which is first solved when one admits also the further lines of gravitation which are directed to the dark companion-star. So also he, who will be a monist, who will conceive man and Nature together, must take into consideration the dark companion of our conscious Ego, the Ego which lies beneath the threshold of sensibility. (p. 238)

Du Prel says that the transcendental Subject is experienced through Will. We experience our will as "blind", that is, although we may identify reasons for willing or deciding something, we can just as well operate without identifiable reasons. Although the reasons may not be identifiable in the sphere in which they operate, they may be identifiable on the realm of what is transcendent to that sphere. Thus to the empirical Ego, the reasons for its actions may be mysterious, but make sense from the point of view of the transcendental Ego. So what is blind (or operating for unconscious reasons as far as the empirical Ego is concerned) makes good sense from the perspective of what is going on in the transcendental Ego (pp. 73 ff., 123).

[One may speculate that the transcendental Ego, in its own sphere, may experience acts of will that seem to it to be "blind", that is, inexplicable in terms of known reasons. But in the sphere of the consciousness that is transcendent to it, the reasons are known and the act of will to that higher transcendental Ego are not "blind." To the lower transcendental Ego these reasons are "unconscious", but they are conscious to the higher one. Again this can be pushed further and further back until we reach the transcendental Subject which although unknowable to us, knows all, and whose will is thus not blind since no aspect or motive for decisions are hidden. These speculations are not explicit but implied in Du Prel's writings.]

For Du Prel, will is the source of the overall unity of the total individual. It is experienced at every level of our lives, but always has something of the "blind" or unpredictable. We can never experience will without this aspect, since that exists only on the level of the unknowable transcendental subject.

Du Prel believed that in dreams we have the ideal laboratory for studying the implication of these ideas:

The result up to the present may be comprehended in a few words; if a transcendental Ego exists, it will be manifested in the following determinations as facts of experience:

1. A duplication of human consciousness.
2. An alternation of the two states of consciousness in inverse proportion to their intensity.
3. Modifications of memory in connection with the alternation of the two states.
4. Functions of knowing and willing in both states, and that probably under
5. Modifications of the measure of time and space.

We see at once that it is the dream-world which present the facts of experience thus theoretically resulting from the conception of metaphysical individuality. The dream-world, therefore, must contain the solution of the human enigma--if that is possible at all. (p. 82-3)

In the waking state the line of division between the conscious and unconscious, or threshold of consciousness, is between our ordinary (empirical) Ego and what of ourselves is unknown to it. The Ego considers non-Ego all that steps over the threshold from the unconscious.

Du Prel says,

It is true that even the empirical Ego must encounter influences from the transcendental world, inasmuch as the two Egos are indeed identical; but for the empirical consciousness such influences remain below the psycho-physical threshold of sensibility, the susceptibility being first exalted in the degree that the influences from the empirical world cease; the threshold is depressed, that is to say, new material of sensibility is afforded and the deepest sleep brings with it even the greatest susceptibility for such influences, which otherwise remain unconscious. (pp. 83-4)

In dreams the threshold is moved back (while at the same time the waking Ego slips below the threshold [p. 67]) and our consciousness exists in the dream Ego, which is confronted with the characters and settings of the dream arising from what is unconscious to it (the dream Ego). Because they arise from what is unconscious, the dream Ego perceives them as other, non-self. The dream Ego observes them and interrelates with them, but has no sense that they are part of itself:

Still more distinctly than by the mere alternation of waking and dream this duplication of our nature is revealed in that remarkable class of dreams in which our Ego is dramatically sundered. If in dream I sit at an examination, and do not find the answer to the question

put by the examiner, which then my next neighbour, to my great vexation, excellently gives, this very clear example shows the psychological possibility of the identity of the Subject with the contemporaneous difference of persons. (p. 85)

Dreams show us that wit and memory can come from what is unconscious, for dreams figures may make jokes of their own and remember things we do not remember in our waking state. We can also find answers to problems and create art that come to the dreamer without the dream Ego producing them. The source of these things is not the dream Ego; for that reason there must be another Ego, one transcendent to and unconscious for the dream (and waking) Ego.

In the dreams that we ordinarily remember, there are a mixture of influences from the world of senses and those from a world of consciousness beyond sense. However, in deep sleep, the sensuous aspect is removed and we are in touch with the dream organ itself. This state is comparable to that achieved in artificial somnambulism or deep trance where all contact with the senses is lost:

From the self-consciousness of the somnambulist the "I" of daily life has disappeared. It embraces, indeed, the material of this daily life, and that wholly, and thus coherently, not only in fragments, as in ordinary dreaming. But this total material is not referred to the "I" of inner waking, but to another and foreign "I". The identical subject splits itself, therefore, into two persons. Somnambulism thus shows us that our daily consciousness does not exhaust its object because to it that remarkable and radical prolongation of the Ego, which emerges in somnambulism, remains hidden, and belongs to the so-called "unconscious." Thus somnambulism proves that the dramatic sundering of the Ego, which in ordinary dream only occurs phantasmically, has its truth in the real nature of man; that the daily consciousness includes one person only of our Subject, while to the other person emerging in somnambulism, the first appears as non-Ego. (p. 45).

In Du Prel's view, experience of these various levels of consciousness shows us something very important. When I, as empirical Ego (which knows through the senses) become aware that there are things that occur in my consciousness that I cannot account for, I have to admit that something transcends what I know empirically. These things are "transcendent" in relation to my empirical Ego, and by the same token, they are "unconscious" as far as my empirical Ego is concerned: I have no direct knowledge of how they come about.

This "sundering" (splitting) of the Ego in dreams is, for Du Prel, an indication that we have (at least) two consciousness, one (the metaphysical) comprehending and containing the other (the empirical). These are represented in the diagram by the two inner circles. The one consciousness operates in the sphere of the senses, the other in the sphere of what is beyond the senses. He says that our "earthly consciousness" can be an object to our "metaphysical eye", but not vice versa. Moreover, the "metaphysical eye" cannot see itself fully. This relationship can be pushed back a step if we imagine that there may be an "superior" consciousness that is transcendental and impenetrable to our "metaphysical consciousness". This consciousness would contain both our empirical Ego and our metaphysical Ego but be unknowable to them (see

p. 133). This is the subject consciousness of the outer circle of the diagram. This consciousness would be transcendental to the other two, and its doings would be mysterious to them and come from an "unconscious" sphere, as far as they are concerned. (Thus, for Du Prel the notion of something being "unconscious" is a relative thing; one would always have to ask "unconscious in relation to what?") This consciousness, rooted in the thing-in-itself, in contrast to the two other consciousnesses, would know itself completely. There would therefore be no further consciousness beyond that subject-consciousness. This final consciousness would be impenetrable to us and would always remain so.

Du Prel tells us that "in the alternation of sleeping and waking we have identity of Subject and difference of persons. We are at the same time citizens of two worlds" (p. 84). In dreams, he says, we encounter the fact that "transcendental influences, if they are to be perceived by us, must always clothe themselves in the cognitional forms of the empirical consciousness, and thus have only the value of allegories, symbols, perhaps only of emblems" (p. 84). Du Prel points out that the sundering of the Subject into two persons does not occur only in dreams or somnambulism, it is happening all the time in our lives:

Without such a psycho-physical threshold, dividing the voluntary and conscious from the involuntary, unconscious, a dramatic sundering would not be possible; on the other hand, whenever a sundering occurs, there must be a conscious and an unconscious, and then there always happens a falling apart of the Subject into a plurality of persons at the point where the threshold is disturbed. Dramatic sundering often occurs, even in waking, that is, when hallucinations from the Unconscious introduce themselves among the perceptions of sense. In dream, somnambulism, and all ecstatic conditions, an interior waking takes the place of the external sense-consciousness, but, being itself limited, likewise borders on the Unconscious. (p. 115)

It is important, says Du Prel, not to draw false conclusions: "The sundering of the Subject into a plurality of person is often mistaken for an actual plurality of Subjects" (pp. 115-116). Du Prel warns against believing that because we have dream figures or hallucinations of individuals who have knowledge beyond that available to our ordinary consciousness, these figures are therefore separate subjects, individuals existing on their own. Rather they are persons formed through the sundering of the Subject and are presented as separate because they arise from beyond the psycho-physical threshold (p. 126, 127). He did not absolutely rule out the possibility of the presence of other subjects, but he thought that should only be accepted if the notion of duality was not sufficient to explain what is going on (p. 137). His understanding of this seems to allow for an active multiplicity in the psyche:

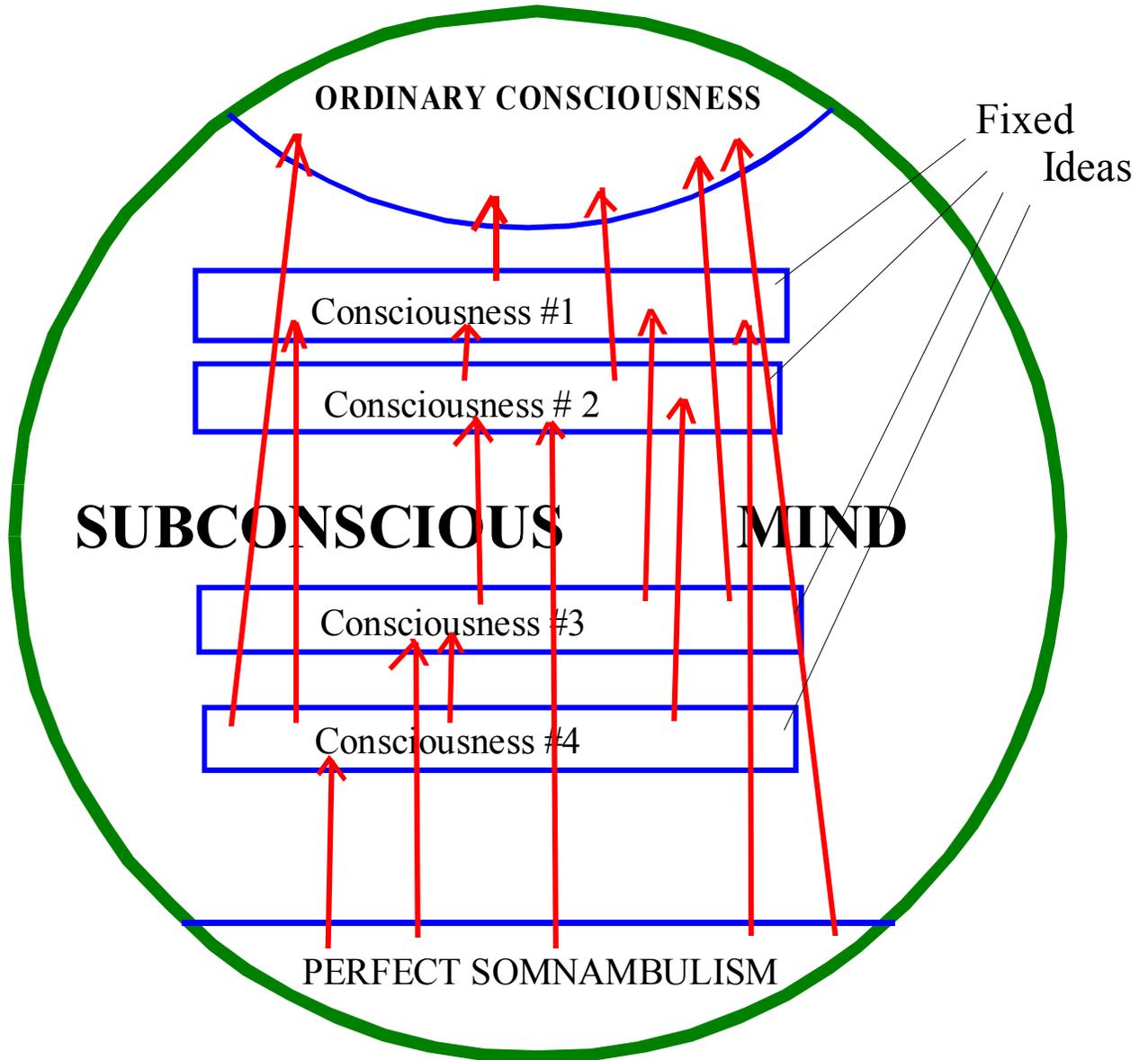
The progressive displacement of the threshold of sensibility with the deepening of sleep multiplies also the divisions of the Ego; that is, continually brings new dream-figures upon the boards without the retirement of those already present. Therefore in the crises of somnambulists the number of their visionary forms increases. (p. 141)

It is Du Prel's (rather optimistic) contention that in magnetic somnambulism we are actually

directly in touch with the transcendental Ego, which exists only “phantasmically” in dreams (p. 45). He says, “Somambulism thus shows us that our daily consciousness does not exhaust its object, because to it that remarkable and radical prolongation of the Ego, which emerges in somnambulism, remains hidden, and belongs to the so-called ‘unconscious’” (p. 45).

Finally, Du Prel also talks about the possibility of “an all-embracing World-Subject, dramatically sundering itself in millions of suns and milliards of beings in space and time” (p. 86).

JANET'S MULTIPLE-CONSCIOUSNESS MODEL OF THE MIND



JANET'S MULTIPLE-CONSCIOUSNESS MODEL OF THE MIND

Janet built on a hundred years of experimentation with magnetic sleep and formulated the idea of an "alternate consciousness" which had certain characteristics. It was seen as: 1) intelligent, capable of understanding facts and events and making judgments based on reasoning; 2) reactive, aware of what is happening in the environment and capable of responding to those events; 3) purposeful, able to pursue its own goals and take action based on its own criteria; 4) co-conscious, existing simultaneously with the consciousness of daily life (even though unrecognized by that consciousness) and carrying out its own operations concurrently with those of normal consciousness.

This alternate consciousness operates in an arena Janet called the subconscious mind (a term invented by him). Here there can be any number of centres of consciousness or personalities or selves, analogous to the ordinary personality or consciousness of the individual. When multiple, these centres exist in a kind of layering, in such a way that those "below" have a knowledge of all that is above (indicated by the arrows in the diagram). I have shown four such subconscious centres of consciousness in the diagram, labeling them Consciousness #1, 2, 3, and 4. Consciousness #1 knows what is going on in the individual's ordinary or everyday consciousness, but that ordinary consciousness does not know what is going on in Consciousness #1, or any of the other three subconscious centres. The ordinary consciousness does not even know that they exist. Next, Consciousness #2 knows about Consciousness #1 and the ordinary consciousness, but knows nothing of Consciousness #3 and 4, and so on. Janet also speaks about something he calls "perfect somnambulism" which is a subconscious part at the greatest depth which has total knowledge of all the centres and of ordinary consciousness.

For Janet, subconscious centres of consciousness come into being because of some emotional experience that cannot be handled by the individual's ordinary consciousness. These subconscious personalities are formed as a result of experiences that the person is incapable of integrating. These experiences are what Janet calls "fixed ideas" and are typically traumatic. Other experiences and ideas gradually accumulate around the fixed idea, which serves as the core for the formation of the subconscious personality. Over time these personalities can become quite developed and can affect the person's conscious life without him or her realizing what is going on. In their most extreme form, these personalities can periodically take over from the ordinary consciousness, as in multiple personality.

Janet developed the notion of "dissociation" (used by him in a psychological sense for the first time) to describe the separation that exists between the ordinary consciousness and these subconscious centres. He described the breakdown of the integration of the individual as "disaggregation" and said it took place as a result of having insufficient "synthesizing force" to hold the parts in ordinary consciousness.

It was Janet's view that we only have an active subconscious as a result of some pathology. If there were no dissociated consciousnesses with their core fixed ideas, we would not have a

subconscious life at all:

The state of perfect psychological health: the power to synthesize being very great, all psychological phenomena, whatever their origin, are united in the same personal perception, and consequently the second personality does not exist. In such a state there would be no distraction, no anesthesia (systematic or general), no suggestibility and no possibility of producing a somnambulism, since one could not develop subconscious phenomena, which would not exist. (L' automatisme psychologique (1889), p. 336)

However, we do all have temporary states of "psychological misery" in which our psychological force is insufficient to hold our psychological structure in healthy equilibrium. Then we too become disaggregated:

If during this unhappy period the ill persona has not been impressed by any abnormal sensation, if he has not been struck by any specific, dangerous idea, he will be healed with little difficulty. He will preserve little or no memory of this accidental state, and remain, during the rest of his life, perfectly free and reasonable...But if, unhappily, a new distinctive and dangerous impetus is brought to bear on the mind at the moment when it is incapable of resisting, it takes root in a group of abnormal phenomena, it develops there and stays there. When the troublesome circumstances disappear, the mind will try in vain to regain its usual strength. The fixed idea, like a morbid virus, had been sown in it and developed in a place within his person that he cannot reach. It acts subconsciously, troubles the conscious mind, and provokes all the symptoms of hysteria or insanity. (L' automatisme psychologique, p. 457)

Janet got all of his data from the study of hysterics, who, having abnormally low levels of "synthesizing force", were excellent examples of the dissociative life. In the simplest example,

the hysteric was in a perpetual but unrecognized dream state, in which a second personality was able to manifest undetected in daily life. This second personality was intelligent and purposeful, with palpable good sense, capable of carrying on a line of thought simultaneous with but completely independent of the thinking taking place in the normal personality. This meant that the second personality had a continuous existence that did not disappear when the normal personality was functioning. Also, the second personality was able to initiate a line of action in accordance with its own thinking, even if it contradicted the desires of the normal personality....The second, hidden consciousness was also capable of producing actions, feelings, hallucinations, and impulses in the normal consciousness which it could not account for. Janet called a phenomenon of this kind an 'unconscious act', which he defined as "an action having all the characteristics of a psychological act, save one: that it is always unknown by the person himself who executes it at the moment of its execution." (From Mesmer to Freud, p. 314, 317)

To deal therapeutically with these subconscious centres of consciousness formed from fixed ideas, Janet proposed to bring the original experience that formed the fixed idea to consciousness

and change the content of the memory, removing the traumatic feature that could not be integrated. This could be done through hypnotic suggestion which would substitute a new "memory" for the original painful one.

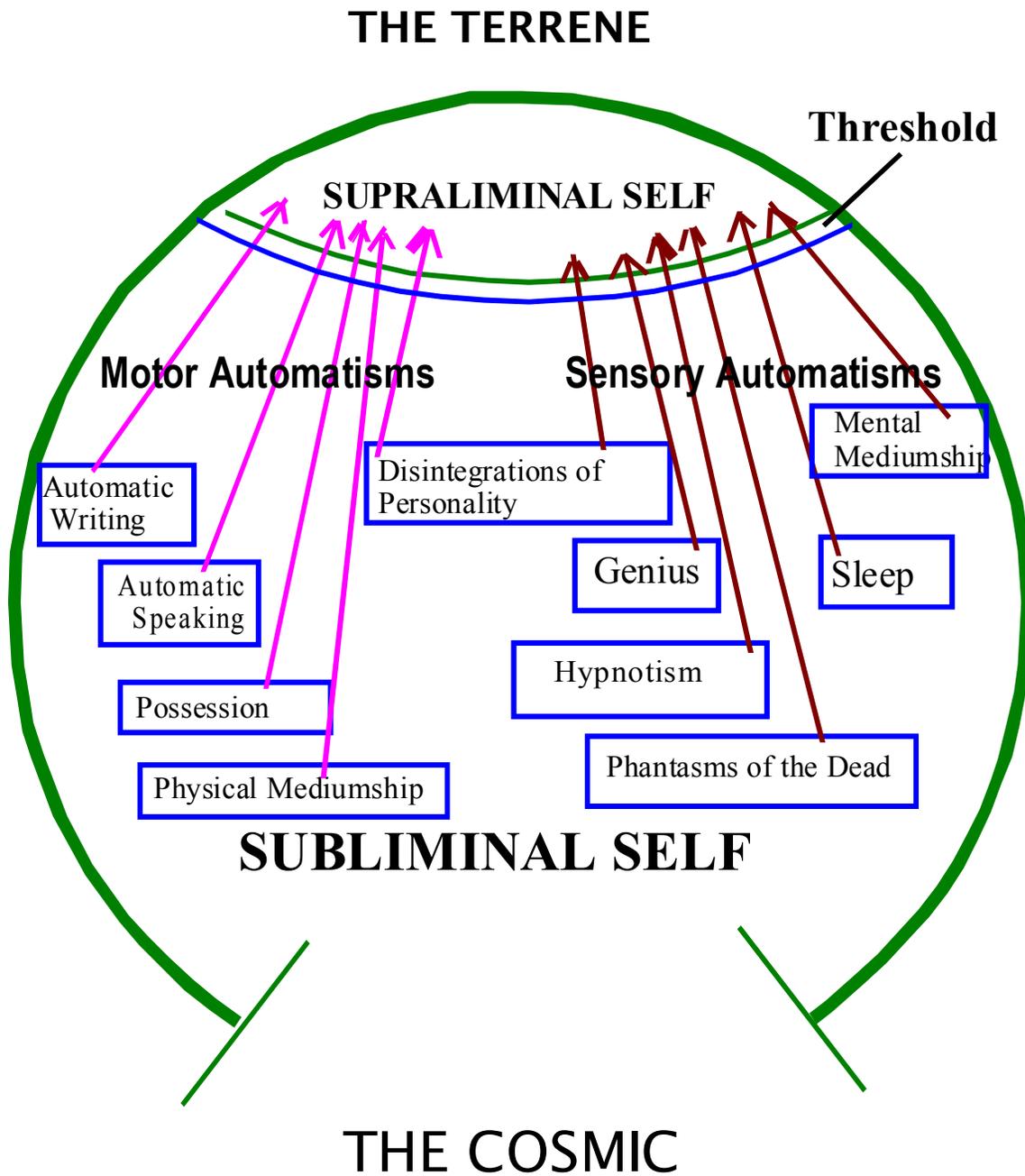
To sum up:

Janet could not accept the view of those who claimed that psychological disturbances were adequately explained by physiology. He did not accept that defective function of the nervous system could account for hysteria, and he did not agree that automatic actions were merely mechanical reflexes of the brain. Further, duality of the brain function did not, in his opinion, provide an adequate explanation for doubling or multiplying personalities. In a word, Janet rejected the organic paradigm for explaining disturbances of consciousness.

Neither could Janet accept a spiritistic explanation for mental disturbances. He believed that mediumship, thought reading, divination, table turning, and all the other phenomena sometimes attributed to the interventions of spiritual beings could be adequately explained as manifestations of subconscious activity. Janet was also convinced that cases of apparent possession by spiritual beings could best be accounted for in terms of psychological dysfunction, not demonic invasion. Thus Janet discarded the intrusion paradigm for mental disturbances.

Janet's work was the culmination of a new kind of psychological healing begun by Puységur one hundred years earlier. He viewed mental dysfunction in terms of a stream of thought and of will not accessible to the ordinary awareness, a consciousness that operated independently of the ideas and intentions of normal consciousness. This second level of consciousness can produce actions, emotions, hallucinations, and physical symptoms that are inexplicable in terms of the perceived desires of the individual. Treatment involves bring the content of this hidden level to light and destroying its power to affect the person. Janet conceived of these subterranean or subconscious influences in terms of groupings of thought and emotion that carry with them a consciousness of their own. These secondary consciousnesses are identifiable as personalities, with a self-awareness, a unity, and an ability to act in a coordinated way that is analogous to that of the normal waking personality. Through his work, Janet showed himself to be the foremost proponent and spokesman of the alternate-consciousness paradigm for explaining disturbances of consciousness. With Janet, the alternate-consciousness paradigm had come of age, acquiring a framework that would from that time lie at the heart of every psychodynamic psychotherapy. (From Mesmer to Freud, p. 326)

MYERS'S SUBLIMINAL-SELF MODEL OF THE MIND



MYERS' S SUBLIMINAL-SELF MODEL OF THE MIND

F. W. H. Myers was one of the founders of the British Society for Psychical Research and the friend or acquaintance of most of the well known figures in psychology in the 1880s and 1890s. Between 1885 and 1901 he developed his notion of the "subliminal self" which became the basis for a model of the mind admired by psychologists from Theodore Flournoy to William James.

Myers did his psychological research in a number of areas, including hypnosis, but he took the bulk of his data from his work with automatic writing. The automatists he used were from every walk of life and level of education. Unlike Janet who was involved almost exclusively with "hysterics", Myers explored the psyches of the well, and, partly for that reason, came to quite different conclusions from those of his colleague. Most notably, he insisted that the notion of a hidden world of mental activity should not be seen as the result of pathological deficits, but must be considered the endowment of all human beings.

James wrote:

One cannot help admiring the great originality with which Myers wove such an extraordinarily detached and discontinuous series of phenomena together, unconscious cerebration, dreams, hypnotism, hysteria, inspirations of genius, the willing game, planchette, crystal gazing, hallucinatory voices, apparitions of the dying, medium trances, demoniacal possession, clairvoyance, thought transference--even ghosts and other facts more doubtful--these things form a chaos at first sight most discouraging. No wonder that scientists can think of no other principle of unity among them than their common appeal to men's perverse propensity to superstition. Yet Myers has actually made a system of them, stringing them continuously upon a perfectly legitimate objective hypothesis, verified in some cases and extended to others by analogy. (Proceedings of the Society for Psychical Research 17: 18)

In Myers' s scheme we have two selves. There is the "supraliminal self", which corresponds to Janet' s ordinary consciousness, and the "subliminal self" which is a treasure trove of mentation and creation outside of normal awareness. Between the two is a "threshold" ("limen") that acts as a semi-permeable membrane which allow things to emerge from the subliminal into the supraliminal and allows full knowledge of the supraliminal by the subliminal, but not vice versa.

Myers describes the intrusions of the subliminal into supraliminal consciousness as "uprushes"--represented by the arrows in the diagram. These may come in the form of mental/sensory content (thoughts, images, visions, hallucinations, etc.) or in the form of intelligence-based physical movements (as opposed to random or reflex physical movements). He called these two types of uprushes "sensory automatisms" and "motor automatisms". Myers assigned these

uprushes to various categories, as presented in the diagram.

Myers noted that the uprushes, such as that which happens in automatic writing, for example, show evidence of subliminal intelligence. The writings, produced without the participation of the supraliminal self show cleverness and originality. He said that when these intelligent intrusions occur from the subliminal, we may mistakenly think that we are being taken over by some external spirit or entity. The fact is that the intelligence is our own, and we are forced to realize that there is much more to us than what at first meets the eye.

From an analysis of the data of hypnotism and other altered states of consciousness, Myers posed a question that struck at the foundations of how people ordinarily think of themselves. He wondered on what basis we could assume that our ordinary waking consciousness is superior to other types of consciousness, such as sleep states, states of naturally occurring somnambulism, double consciousness, or hypnotic states. To him there seemed good evidence that, on the contrary, states of consciousness other than the ordinary waking state were superior in very important ways. These states sometimes manifested more acute memory, higher moral values, greater control over the physical organism, and closer contact with paranormal abilities. Moreover, in direct contradiction to Janet, he strongly objected to viewing these heightened powers as manifestations of mental degeneration:

So long as we try to explain all the phenomena of hypnotism, double consciousness, etc., as mere morbid disaggregations of the empirical personality--repartitions among several selves of powers habitually appertaining to one alone--so long, I think, shall we be condemning ourselves to a failure which will become more evident with each new batch of experiments, each fresh manifestation of the profundity and strangeness of the subliminal forces at work@ (Proceedings of the Society for Psychical Research 7: 301).

He wrote of this profundity:

Each of us is in reality an abiding psychical entity far more extensive than he knows--an individuality which can never express itself completely through any corporeal manifestation. The Self manifests through the organism, but there is always some part of the Self unmanifested. (Ibid., p. 305)

The part of the self that exists below the threshold of our habitual consciousness Myers called the "subliminal self". He preferred this term to "unconscious", "subconscious", or "secondary" self because subliminal strata involve consciousness. The ordinary consciousness of daily life has no superiority over the subliminal, and the subliminal self harbors a multitude of consciousnesses, not just a second consciousness. What one ordinarily identifies as oneself, the self of common experience, the empirical self, the part of the individuality that is above the threshold, Myers called the "supraliminal self".

The supraliminal self is shielded from the subliminal. Myers posited a kind of barrier or psychic membrane between them. That membrane easily allows information to flow from the

supraliminal to the subliminal, but the reverse movement is much more inhibited. The way Myers saw it, the screening of messages from the subliminal was necessary for the proper functioning of the supraliminal self. If it were flooded by awareness of the diverse activities of the subliminal consciousness, it would be incapable of dealing with the problems and challenges of everyday existence.

The phenomena of hypnotism, presented in such profusion and detail in the literature of animal magnetism and hypnotism, manifested the capacities and powers of the subliminal self. Alterations in personal characteristics, memory, mental ability, physical functioning--these and other phenomena show how the subliminal self functions and provide a glimpse of the inner nature of the subliminal world. Even those thousands of instances of well-attested physical cures--mesmeric and hypnotic--could now be understood as resulting from the successful mobilization of subliminal powers that control physiological functioning. Myers held that whether or not one accepts the notion of a mesmeric agent that passes between operator and subject, in the last analysis all cure is accomplished through the "vitalizing" power of the subliminal self.

Myers pointed out that since fixed ideas can be cured through hypnotic suggestion--that is, through the action of the subliminal self--the disorder probably first occurred in the subliminal stratum. If a person is subject, for instance, to a fixed idea of agoraphobia, it is probably because the thoughts involved in the formation of the idea have sunk below the threshold and can no longer be summoned into ordinary consciousness. Then the faulty functioning has to be laid at the doorstep of the subliminal self, which is supposed to keep available any thoughts needed for the proper functioning of daily life. Put another way, disintegrations of the personality may be seen as resulting from the excessive permeability of the psychic barrier separating the supraliminal from the subliminal. Because of that permeability, the supraliminal self is subject to powerful chaotic uprushes from the subliminal that it cannot handle.

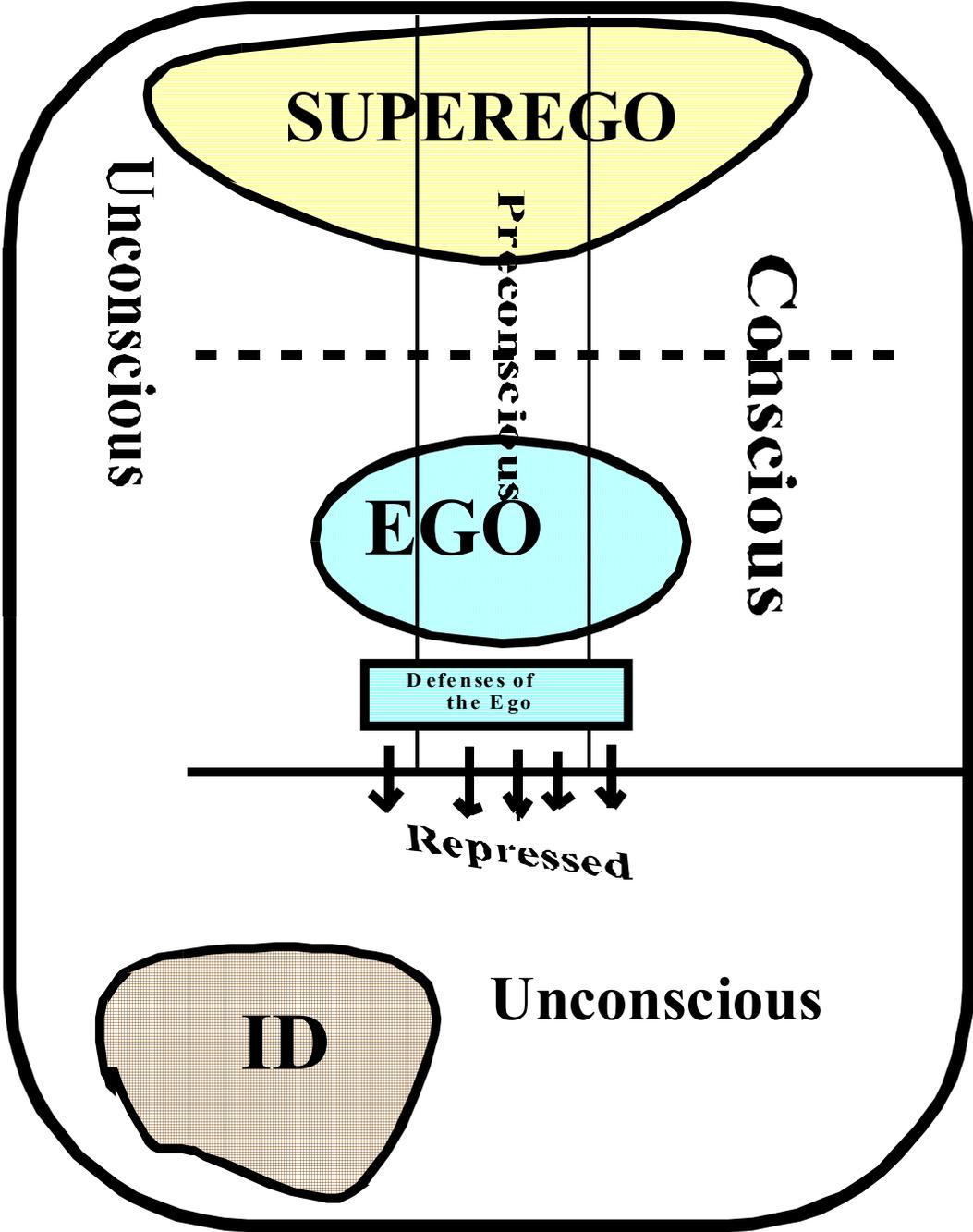
But subliminal uprushes are by no means all problematic. Myers understanding of genius are a tremendous contribution to the psychology of creativity. Speaking of musical genius, Myers writes:

It is like something discovered, not like something manufactures....and the subjective sensations of the musician himself accord with the view of the essentially subliminal character of the gift with which he deals. In no direction is "genius" or "inspiration" more essential to true success. It is not from careful poring over the mutual relations of musical notes that the masterpieces of melody have been born. They have come as they came to Mozart,...in an uprush of unsummoned audition, of unpremeditated and self-revealing joy....We may say that we have reached a point where the subliminal uprush is felt by the supraliminal personality to be deeper, truer, more permanent than the product of voluntary thought. (Proceedings of the Society for Psychical Research 8: 344)

William James believed that no one had opened the subliminal consciousness to investigation as effectively as Myers. He regarded Myers as the founder of a new science....What is the precise

constitution of the Subliminal--such is the problem which deserves to figure in our Science hereafter as the problem of Myers; and willy-nilly, inquiry must follow the path which he has opened up@ (Proceedings of the Society for Psychical Research 17: 22)

FREUD'S DYNAMIC-UNCONSCIOUS MODEL OF THE MIND



FREUD'S DYNAMIC-UNCONSCIOUS MODEL OF THE MIND

In contrast to the view of psychopathology that holds that an idea becomes pathogenic because it has been attached to a hypnoid state and remains outside the ego--a notion of dissociated memories and consciousnesses, as put forward by Janet--Sigmund Freud said that an idea or memory that is incompatible with consciousness is repressed from consciousness from a motive of defense. The repressed idea persists as a weak memory trace, while the affect, which has been separated from the idea, manifests as a somatic symptom. He called this condition a "defense hysteria".

Freud held very different views from Janet about the nature of unconscious ideas. Freud and Janet agreed in dividing human mental activity into two spheres on the basis of its availability to normal consciousness. They agreed in pinpointing the source of emotional disturbance in mental processes that operate outside of normal consciousness. They also concurred that the remedy for such disturbances involved bringing those hidden elements into ordinary awareness.

Freud and Janet differed, however, in the extent to which they believed that the concept of hidden mental processes can be applied to healthy people and in their view on the precise nature of consciousness. Janet was reluctant to attribute subconscious processes to normal, healthy individuals, since he saw the dissociated elements that constitute the subconscious as basically pathological. Freud, on the other hand, like Myers, believed that everyone was subject to the hidden mental processes of the unconscious. For him unconscious mentation was a fundamental part of human psychological life.

With regard to the nature of consciousness, Janet believed that a person can have a number of centers of consciousness operating subconsciously. He had no problem in accepting the notion of multiple streams of conscious mental activity operating simultaneously. He described these separately functioning streams as one might describe independent minds of different people.

Freud viewed it quite differently. He saw consciousness as unique--each person can have but one. He described consciousness as a "sense-organ for the perception of psychical qualities" (The Interpretation of Dreams (1900), S. E. Vol. 5, p. 615) Freud believed that not all that is psychical or mental takes place within a consciousness, asserting that mental processes are in themselves unconscious and that only portions of mental life are conscious. Because he could not accept the identity of the conscious and the mental, he rejected the definition of psychology as the study of the contents of consciousness and insisted that there thinking and willing that occurs without any conscious acts being associated with it:

Psycho-analysis regarded everything mental as being in the first instance unconscious; the further quality of "consciousness" might also be present, or again it might be absent. This of course provoked a denial from the philosophers for whom "conscious" and "mental" were identical and who protested that they could not conceive of such an

absurdity as the "unconscious mental"...It could be pointed out, incidentally that this was only treating one's own mental life as one had always treated other people's. One did not hesitate to ascribe mental processes to other people, although one had not immediate consciousness of them and could only infer them from their words and actions. But what held good to other people must be applicable to oneself. Anyone who tried to push the argument further and to conclude from it that one's own hidden processes belonged actually a second consciousness would be faced with the concept of a consciousness of which one knew nothing, of an "unconscious consciousness"--and this would scarcely be preferable to the assumption of an "unconscious mental". (An Autobiographical Study (1925), S.E. Vol. 20, pp. 31-32)

Freud thought of the human psyche as having a structure with many functions. There is the basic distinction between the Conscious and the Unconscious. From another point of view, the mind is divided between Id, Ego, and Superego. The Id (the "It") is a storehouse of basic, primitive, undifferentiated impulses. It is unconscious and always will remain so. The Ego (the AI@) is the mediating centre of the psyche, the rational clearing house of action between conscious and unconscious. The Ego itself is partly conscious and partly unconscious, something that is necessary if it is to carry out its job. It negotiates between internal urges and needs and the requirement of the outer environment. The Superego (the "Above-the-I") is the inner embodiment of moral standards. The criteria it uses for making judgments are borrowed from the individual's parents and others who have had influence during his or her formative phases.

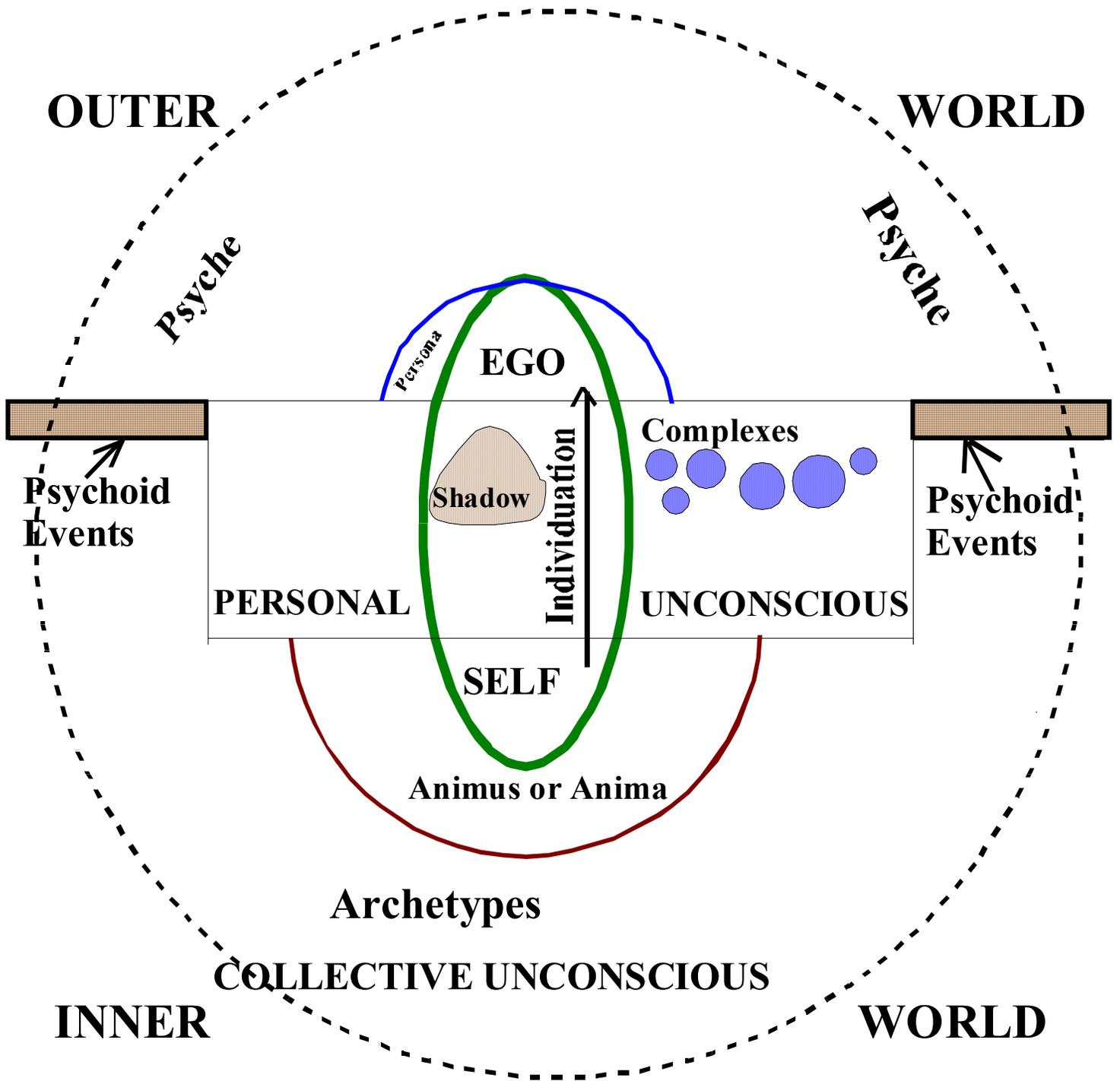
The Id embodies instincts and serves the Pleasure Principle. Sexual appetite, hunger, aggressive urges all have their origins in the Id. It has no sense of realism but seeks fulfillment of its desires and needs without delay.

The Ego's defenses are applied automatically in the face of overly demanding urges arise from the Id, and it will shut out any impulses that are inconsistent with what the Ego wants to accomplish in the world or with the prescripts of the Superego.

The Ego defends not just against unacceptable impulses; it also pushes into unconsciousness memories that are painful and suffused with anxiety. This is the process of pushing down into the unconscious both unacceptable urges and indigestible memories is called "repression".

Between the Conscious and the Unconscious lies an area called the Preconscious. This contains mental events that can be recalled into consciousness of the person wills to do so.

JUNG'S COLLECTIVE-UNCONSCIOUS MODEL OF THE MIND



JUNG'S COLLECTIVE-UNCONSCIOUS MODEL OF THE MIND

Jung once wrote: "I have not the faintest idea of what 'psyche' is in itself." (Letters, 1973, p. 57) Following Kant, Jung held that we have no direct access to the real world, to the thing-in-itself, but only to psychic images, which may or may not be accurate representations of the thing-in-itself:

We are in truth so wrapped about by psychic images that we cannot penetrate at all the essence of things external to ourselves. All our knowledge consists of the stuff of the psyche which, because it alone is immediate, is superlatively real. (Jung, C.W 8, p. 353)

Jung was saying that when we know, it is the psyche that knows. And what does it know? The images of the psyche. The non-psyche world is completely inaccessible. We only have access to images. Far from being a material world, this is a psychic world (Jung C.W. 8, p. 384). "Only psychic existence is immediately verifiable", he wrote. "To the extent that the world does not form a psychic image, it is virtually non-existent." (Jung C.W. 9i, 480-1) So it is impossible to step outside the psyche at look at it objectively:

It is my mind, with its store of images, that gives the world colour and sound and that supremely real and rational certainty which I call 'experience' is, in its most simple form, an exceedingly complicated structure of mental images. Thus there is in a certain sense, nothing that is directly experienced except the mind itself. (Jung C.W.8, 327).

He also said of scientists that, even if they adopt a reductionist materialism, they are relating not to matter as such but to a psychic image, which is what gives materialism its meaning and power (Jung C.W. 8, p. 341). He also stated that "psyche and body are not separate entities but one and the same life." (Jung C.W. 7, p. 115) and that "Body and Mind are the two aspects of the living being". And he uses the term synchronicity to illustrate that "being together" (Jung C.W.18, p. 34).

Since all we know is what the psyche produces, the psyche for Jung in a way seems to embrace everything. In a way that is true. But there are some things that Jung says more particularly about what the psyche is like. In one place he calls the psyche the totality of all psychic process, conscious and unconscious (C.W. 6, p. 463). And in some places Jung describes the psyche as an autonomous realm of human functioning within the person.

But he also talks about an important distinction between the objective psyche and the subjective psyche. The objective psyche is for Jung more or less the same thing as the collective unconscious. Calling it the objective psyche stresses that the psyche is not subject to the control of the individual, but it lives its own destiny and affects individuals, whether they like it or not.(Jung C.W. 12, p. 44) In this sense the psyche surrounds the human being and is antecedent to him or her. It is not inside us any more than the sea is inside the fish (Jung C.W. 13, p. 51; see

also Jung C.W. 11, p. 84; 10, p. 271). With the term "objective psyche" Jung wants to make sure that the psyche is not thought to be contained within the boundaries of a single person.

The subjective psyche for Jung seems to be the equivalent to consciousness (Letters 1973, p. 497) but probably the personal unconscious can be included here. So it more or less refers to one's personal identity, and can be seen as equivalent of the ego-complex.

For Jung the psyche is the realm in which the biological, psychological, and spiritual aspects of human existence all operate. And although we can talk about these aspects as separate and distinguish their effects, at bottom they are all one.

Jung called events "psychoid" that occur on the borderline between mind and body, spirit and matter, the inner and outer worlds. Jung indicated that in the last analysis there is no distinction between these dichotomies. He also indicated that synchronicity (meaningful coincidence) works on the level of the psychoid, since it involves meaningful or "spiritual" events that coordinate with physical happenings.

The Self

The self is an archetype. As such it is dynamically active in each person. Insofar as we can form an image of this archetype, it represents the fullest potential and unity of the person as a whole. The self is both the unifying push to realization of the person, and also the indicator of the person's destiny.

Jung saw the self as the centre of the individual's totality, embracing both conscious and unconscious. In life the self demands to be realized, but in any particular person, only limited potentials can actually be brought into being. The realization of the self involves the growth of the ego, the coming into consciousness of what is unconscious in the person. This interaction between conscious and unconscious, ego and self, is what constitutes the person's individuality.

The Ego

Jung said that out of the self, develops the Ego. "The self ... is an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself, rather I happen to myself." (C.W. 11, p. 259)

"Ego" is the German "Ich" (as it was for Freud), our "I". Jung used the word loosely to describe the AI@ that one identifies as oneself. It is "the centre of my field of consciousness and appears to possess a high degree of continuity and identity" (C.W 6, p. 425).

Jung identifies the ego with consciousness. "The ego is concerned with such matters as personal identity, maintenance of the personality, continuity over time, mediation between conscious and unconscious realms, cognition and reality testing. It also has to be seen as responsive to something superior. This is the self, the ordering principle of the entire personality" (A Critical

Dictionary of Jungian Analysis by Samuels, Shorter, and Plaut, p. 50).

Jung also says that the ego arises out of the clash between a child's bodily limitations and environmental reality. Frustration promotes the further development of consciousness. He believed that the ego came into full existence in the third or fourth year.

For Jung, Ego=subjectivity=consciousness=freedom, willpower, and responsibility. He did not accept the notion of the ego being partly unconscious, as Freud believed. Rather ego is a tiny island in the wider and deeper reality of the self or the 'objective psyche' as a whole. "The domain of the gods begins where consciousness leaves off" (C.W. 11, p.156).

"The ego, ostensibly the thing we know most about, is in fact a highly complex affair full of unfathomable obscurities. Indeed, one could even define it as a relatively constant personification of the unconscious itself." (C.W. 14, p. 107)

Individuation

Individuation refers a process of becoming oneself, whole, indivisible, and distinct from other people (although in relation to other people). There are three aspects: 1) the goal of the process is the development of the personality, 2) it presupposes and includes interaction with others, 3) it involves some degree of opposition to social norms which have no absolute validity.

Individuation is a process of differentiation and transformation. It is a personalized incarnation within a particular cultural space and time of the archetype of the self. It involves a balance: "The aim of individuation is nothing less than to divest the self of the false wrappings of the Persona on the one hand, and the suggestive power of primordial images on the other." (C.W. 7, par. 269)

Complexes

In his doctoral dissertation in 1902, Jung wrote that complexes are unconscious personalities that have the quality of consciousness and sought integration. He also called them fragmentary personalities and splinter psyches. The Ego is fundamentally one complex among many.

"A complex is a collection of images and ideas, clustered round a core derived from one or more archetypes, and characterised by a common emotional tone. When they come into play (become 'constellated', complexes contribute to behaviour and are marked by affect whether a person is conscious of them or not. They are particularly useful in the analysis of neurotic symptoms." Jung considered the complex to be very important and saw it as his "royal road to the unconscious" and the "architect of dreams."

Complexes have an archetypal core along with elements of personal experience. The father complex, for instance, holds within it not only the archetypal image of the father, but also all the interactions of the individual with his or her father over time.

For Jung, the ego sits at the heart of the ego complex, which has a personalized history of the individual's development of consciousness and self-awareness. The ego complex is in relationship with the other complexes and can be in conflict with them. So complexes can, on the one hand, split off from the ego (as in dissociation), overwhelm the ego (as in psychosis), or the ego may identify with the complex (as in possession or inflation, which is identification with the collective unconscious or an archetype).

Archetypes

The philosopher Immanuel Kant had a notable influence on Jung's development of the concept of the Archetype, which he thought of as an unknowable thing-in-itself, what Kant called the noumenon. Jung believed that we can know something about the archetypes--we can know images that represent them--but we can never know them in themselves. Yet as images, the archetypes do have some content that we can get our hands on.

As images archetypes are categories, structures given by the mind (and therefore have a phenomenal aspect). As things-in-themselves or noumenata (unknowable things in themselves) they escape our grasp, for as such they are the denizens of the objective psyche and cannot be comprehended and confined to an individual subjective psyche.

Jung's notion of the archetype went through three states. 1) primordial images (1912), motifs repeated everywhere, in all cultures and in the unconscious life of all individuals; they were unconscious and had an autonomy and what Jung called "numinosity" (being a dynamic agency that is beyond our control, but which nevertheless affects our lives). 2) non-personal dominants (1917) or nodal points in the psyche which attract energy and influence a person's functioning 3) archetypes (1919), structuring agents, unknowable in themselves, that reveal themselves in basic and universal experiences of life, such as birth, marriage, motherhood, death, and separation; they also adhere to the structure of the human psyche itself and are observable in relation to inner or psychic life, revealing themselves by the way of such inner figures as anima, shadow, persona, and so forth. For Jung, all psychic imagery to some extent partakes of the archetypal. That is why dreams and many other psychic phenomena have numinosity.

Some of the archetypes are archetypes of the psyche, pertaining to the very structure of the psyche itself. They include:

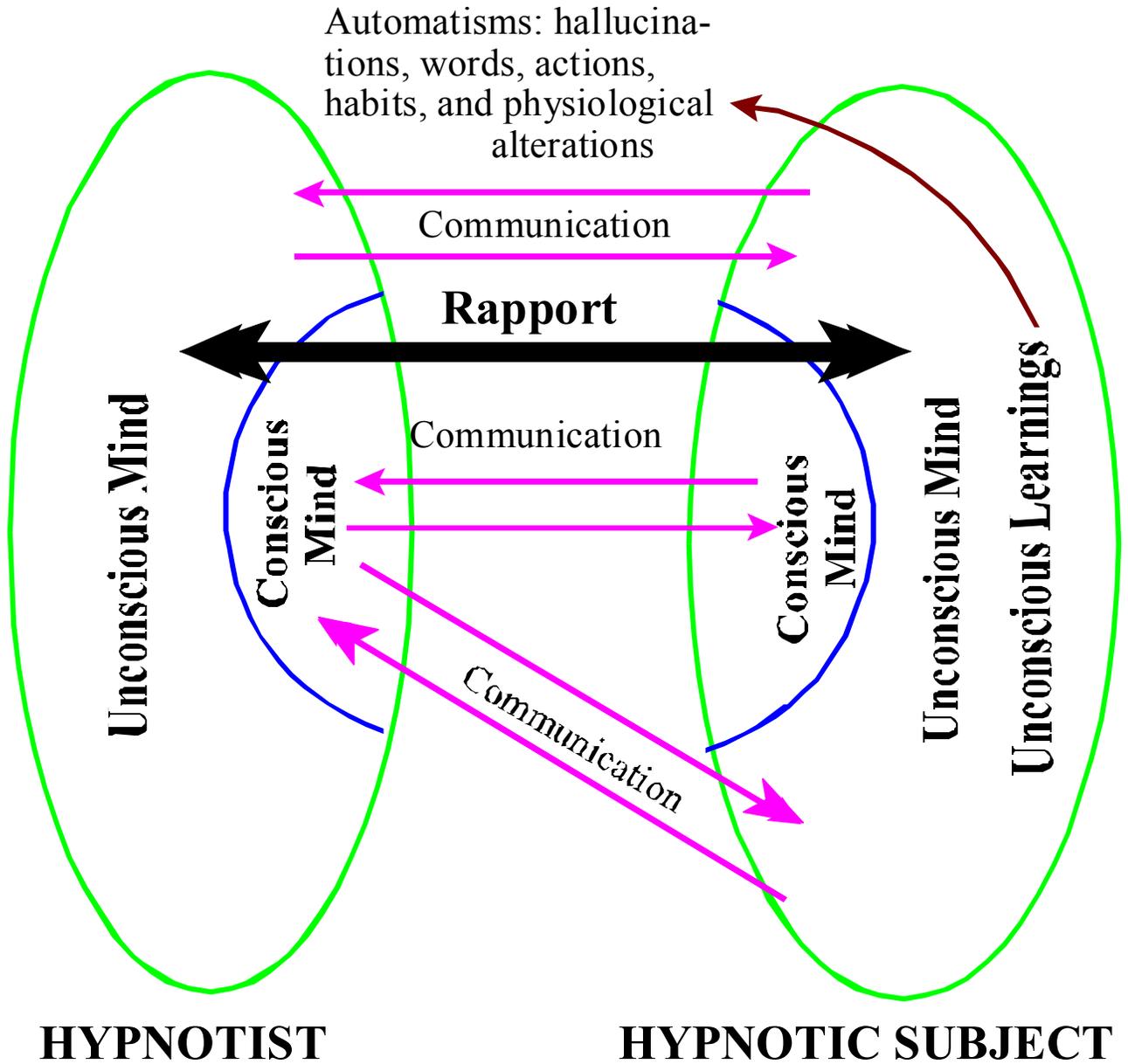
Shadow-- the thing a person has no wish to be (C.W. 16, par 470); the negative side of the personality, the sum of all the unpleasant qualities one wants to hide, the inferior, worthless and primitive side of man's nature, the 'other person' in one, one's own dark side. The Ego stands to shadow as light to shade. Everything substantial casts a shadow; it is the shadow that makes us human. "Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected, and is liable to burst forth suddenly in a moment of unawareness. At all counts, it forms an unconscious snag, thwarting our most well-meant intentions." (C.W. 11, par. 131) The diagram shows not the archetype itself, but the "personal shadow," the form the archetype takes in the individual.

Persona--mask; it is the face a person puts on to confront the world and can refer to gender identity, stage of development (such as adolescence), a social status, a job or a profession. Again the representation in the diagram is the Persona in its personal, not archetypal, form.

Anima and Animus--the inner figure of a woman held by a man and the inner figure of a man held by a woman. The contrasexual in each person that is turned away from consciousness and operates on an unconscious level. They are the fundamental forms that underlie the feminine in man and the masculine in women.

There are also what might be called archetypes of life, pertaining to basic human situations and relationships that we experience. Examples are the archetypes of Father, Mother, Child, Hero, Birth, Marriage, Spirit, or Wise Old Man.

ERICKSON'S HYPNOTIC-TRANCE MODEL OF THE MIND



ERICKSON'S HYPNOTIC-TRANCE MODEL OF THE MIND

Milton Erickson's model of the mind is best expressed in the form of the hypnotist/hypnotic subject relationship. He was primarily a clinician and only secondarily a theoretician, and for that reason one has to glean his model of the mind from his many writing about trance states revealed in hypnotherapeutic practice.

Erickson's notion of the Unconscious Mind is very different from that of Freud. For him the Unconscious Mind is a friend and ally, not a place full of negative and unacceptable forces. He believed it was an error to treat the unconscious with distrust. On the contrary, he believed that we can trust our Unconscious Mind, knowing that it will operate for the greatest good of the individual. He also did not believe that it was necessarily helpful for a patient to know past causes for present problems. He thought that healing often takes place without our ever understanding how and why. He did not believe that we need to make unconscious material conscious to get well. He believed, in fact (as mentioned below) that seeking conscious understanding often stands in the way of change.

For Erickson, hypnosis or trance is a state of focus, one that allows the utilization of "unconscious learnings". He believed that every individual has a vast storehouse of learnings, some of which were at one time conscious but then became unconscious (such as the ability to walk), and some of which seem to be a part of our natural endowment (such as the ability to control blood flow in the body). He had tremendous faith in the inner resources of the people he worked with. (In this his attitude resembled that of Puysegur.)

In Erickson's view, each person is a unique individual with inner resources sufficient to heal him or herself and create a happy and satisfying life. Hypnosis (or trance) is essentially an experiential process of communicating ideas; trance states are not separate from a person's normal ways of behaving. The communication of ideas in trance can stimulate the individual's unconscious learnings to free a person from rigid, self-defeating mind-sets and help him restructure his inner resources in a positive way. This work is focused on the here-and-now rather than the past, emphasizing self-development rather than correcting past mistakes. The uniqueness of the individual applies not only to conscious processes but also to unconscious ones, which can support and complement the conscious ones. The Unconscious Mind can operate independently of the Conscious Mind and bring about major changes in thinking and feeling. For Erickson, the Unconscious Mind is smarter than the Conscious Mind.

All that occurs between hypnotherapist and subject happens within a relationship called "rapport". This special connection involves both conscious and unconscious aspects of both. Rapport differs from "transference" in that it does not have to do with the transposition of past relationships into the present context, but rather is an archetypal state that may be established instantaneously. Rapport is mutual but not equal, and allows the hypnotherapist to become a kind of benevolent guide for the hypnotic subject in whatever is to take place in the trance work.

In inducing hypnosis and in doing hypnotherapy Erickson employed what came to be called the "utilization approach". This simply accepting the attitudes, expectations, and habits of thought of the individual and making use of them to further the purposes of the therapy. He considered it a mistake and waste of energy to try to go against what the person thought differently, to try to induce them to act against their normal mode. Rather the hypnotherapist accept the patient's way while simultaneously diverting the patient in a new direction. He believed that the hypnotherapist should study his patient well and make use of what is learned so that the patient will move in the therapeutically desired direction without resistance. Erickson believed indirect suggestion for change was more effective than direct suggestion, for in that way the opposition of the conscious, thinking mind was avoided. For that same reason, Erickson considered posthypnotic amnesia after therapeutic work was a boon.

CRABTREE'S MODEL OF THE MIND

What follows is an attempt to construct a working model of the mind. The model is not, of course, a true picture of the mind in any sense, and it carries with it all of those unfortunate qualities (misplaced concreteness, emotional flatness, false spaciality, oversimplification, etc.) that characterize all models of the mind. But I guess that is all right, because my intention is modest. With this model I hope to present a structure in diagrammatical form within which I can organize and speak meaningfully about our complex experiences.

Over the years in which this model has been taking form I have been influenced by many sources. They include the writings of: Sigmund Freud, Josef Breuer, Pierre Janet, F. W. H. Myers, Carl Jung, Milton Erickson, Carl Du Prel, Max Freedom Long (on the Huna teaching of Hawaii), the Marquis de Puységur, William James, Morton Prince, Theodore Flournoy, and Ralph Allison. It is impossible to clearly spell out how each has contributed, but they have all had some hand in it. In the last analysis, of course, the model is mine, for better or for worse.

This model is a work in progress. I have discovered that every time I speak with someone about it, I make changes or clarifications. For that reason I would like to thank those who have given me their valuable feedback.

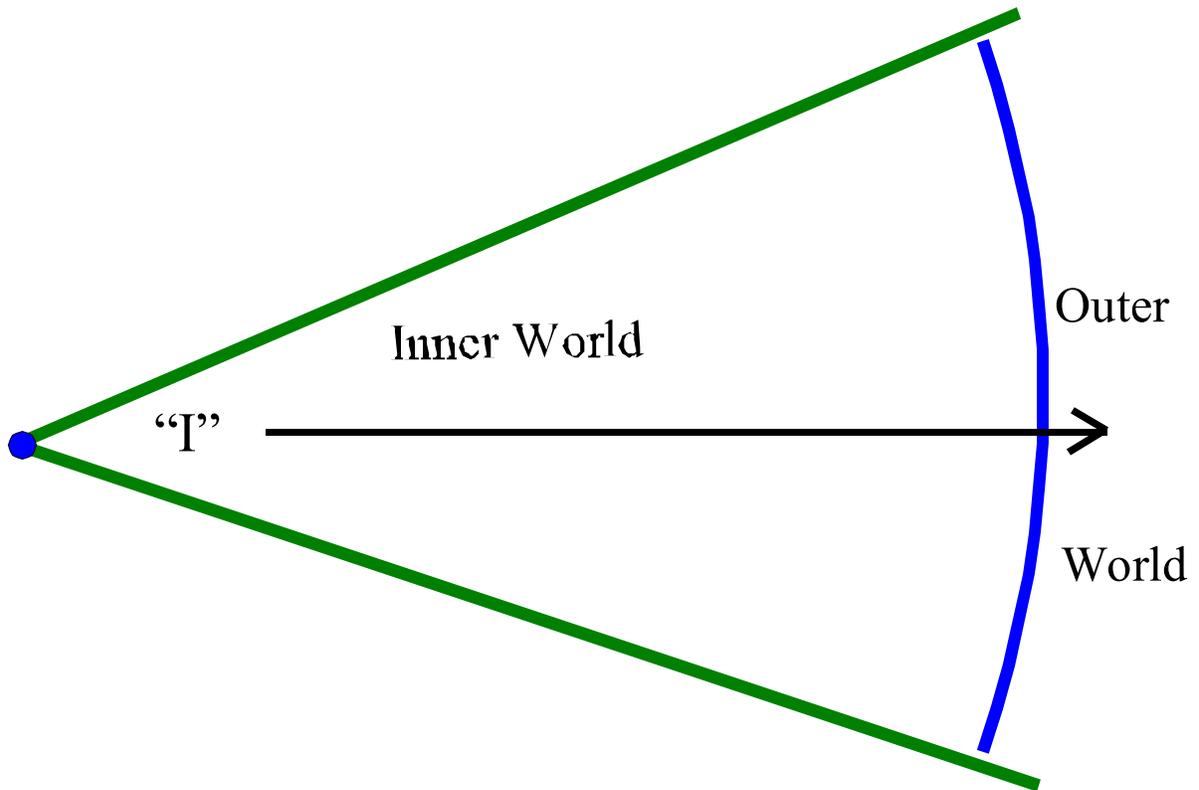


Diagram 1

When I examine my experience of being and knowing, I discover that I am an “I” that knows and interacts with the world. I can distinguish between those things that seem to be absolutely mine, such as my thoughts, feelings, emotions, memories, and sense of being an embodied entity, and those things that do not seem part of me, but rather have some kind of independence from me. When I experience those things that are “mine”, I discover that I have some kind of sense of interiority, I feel that I have an inside. One of the ways I experience this as having an inside is that no others can share my experience as such. They can observe from the “outside” but can never get inside me. This “inside” is a kind of world that I always have with me and cannot shake. Recognizing this irreducible interiority, and acknowledging the limitations of any such special designation, I am going to call this my “Inner World.”

At the same time I have the experience of knowing things that do not fall within my inner world. They have an independence of me that is undeniable. I do not experience them as “mine” in the sense that I have described it above. Rather they present a kind of “otherness.” I realize that I can know those things and in various ways interact with them. But since they do not partake in my innerness, I am going to call them the “Outer World.”

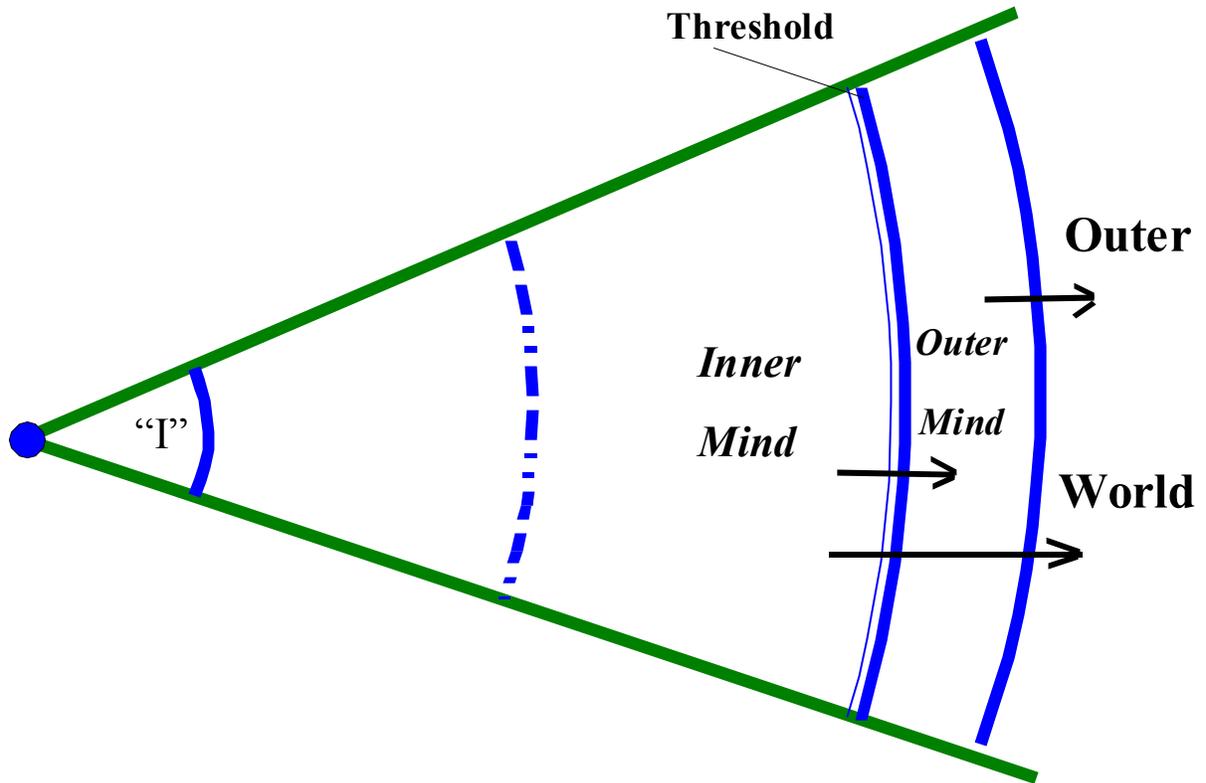


Diagram 2

I can perceive and know the Outer World, and at the same time I have a sense of knowing myself. This knowledge of myself is not complete, however. I am aware of myself as a perceiving, thinking being with plans and intension, with likes and dislikes, etc., yet there are things about myself that are mysterious. When I fall asleep and dream I discover a whole world of images and ideas that I do not understand and about which "I" do not have a feeling of authorship. I can speculate about their significance, but I do not directly know what they mean, nor am I directly aware of where they come from.

Other things in my life show that I cannot fully comprehend myself. I may find myself subject to compulsive actions that I do not like; I may be overtaken by emotions that I do not choose to have; I may find ideas or images coming to me fully formed "out of the blue," without knowing what has shaped them. We may experience these ideas or images as problematic (as when, for instance, a person has frightening hallucinations), or we might experience them as gifts (as when a musical composer or a writer suddenly has fully formed compositions coming unbidden into their

awareness). Since all of these mysterious phenomena seem, at least some of the time, to evince intelligence and purpose, I must admit that I, as an experiencing being, am not fully comprehended by my awareness. Some intelligently and emotionally shaped processes are occurring outside my awareness, in a place that is not directly accessible to me. To distinguish between that aspect of myself which directly knows the world and to some extent itself, and that aspect of myself which is beyond my direct knowledge, I will designate two functionally separate kinds of knowing and two functionally separate minds. I will call them the former my Outer Mind (which is constantly interacting with the outer world and which I unreflectively call “myself”) and my Inner Mind (which is part of my interiority but ordinarily not directly known by my Outer Mind).

The Outer Mind and Inner Mind are separated by a barrier that normally prevents the Outer Mind from being directly aware of the contents of the Inner Mind, but which does not prevent the Inner Mind from knowing the Outer Mind and the Outer World. This shielding seems to be necessary to allow the Outer Mind to do its job of living in the world without undue distraction. The threshold or barrier may be considered a kind of semipermeable membrane which allows free movement only one way. This barrier may also be thought of as a threshold of consciousness, in the sense that impressions or influences break through from the Inner Mind into Outer Mind awareness.

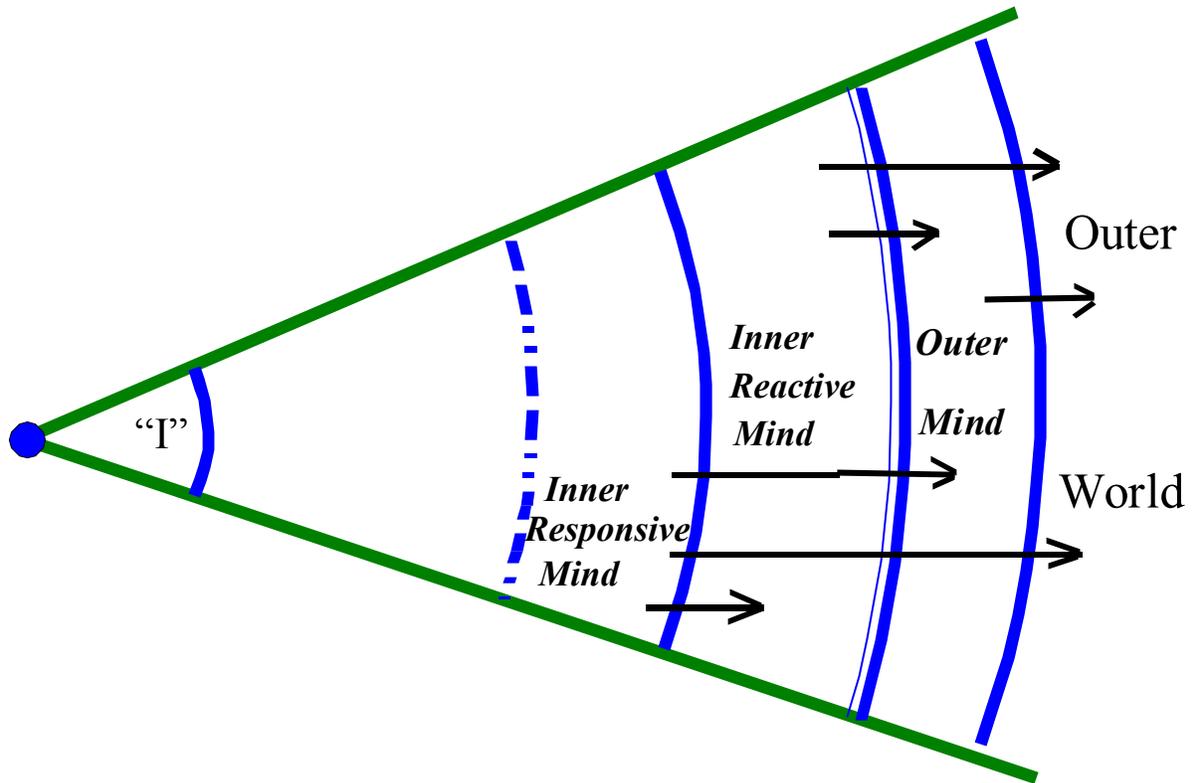


Diagram 3

For the most part I experience my Outer Mind as *myself*, and I tend to think of my knowledge of it as direct and exhaustive. In contrast, my Inner Mind can only be known by employing altered states of consciousness or through the psychological analysis of feelings, emotions, images and actions that are a puzzle to the Outer Mind. For that reason, the Inner Mind is a central subject of interest in psychotherapy, on the one hand, and investigators of the creative process, on the other.

In the course of exploring the Inner Mind, it seems necessary to distinguish between two aspects. On the one hand there is an aspect that is constantly and spontaneously reacting to our outer and inner experience. I call this aspect the Inner Reactive Mind. The other aspect has knowledge of our inner life not ordinarily available to us, a perspective on our lives beyond our normal ken, and a powerful guiding wisdom. This aspect does not intrude itself into our awareness, but responds to requests for help and direction. For that reason I call this aspect the Responsive Inner Mind.

At this point it is possible to say something about characteristics of the three aspects of the inner

world that have been touched on so far.

The Outer Mind might be called our Consciousness-in-the-world. It is a single, unitary consciousness. It is the aspect that deals with everyday issues, practical matters, social encounters, and survival and security in the world. As such, it exercises a deserved priority in our daily lives. Since it knows its own thoughts and intentions, the Outer Mind is not suggestible. The Outer Mind directly knows the Outer World and itself, but does not directly know the Inner Mind.

The Reactive Inner Mind is the seat of emotion, memory, and psychosomatic effects. It is suggestible and reactively affected by ideas and images presented to it. The Reactive Inner Mind is the repository of repressed or dissociated ideas and the locale of those defenses that are used to prevent them from interfering with ordinary living. It is also the place where habits and skills take root and it possesses the faculties involved in ordinary ESP. The Reactive Inner Mind is not a unitary consciousness, but is (at least potentially) the seat of multiple consciousnesses. As such it is the realm of the “complexes” of Jung, the “ego states” of Watkins, and the “personalities” of Janet. The Reactive Inner Mind has its own values, likes and dislikes, and intentions, and it is capable of influencing the Outer Mind. The Reactive Inner Mind knows directly the Outer World, the Outer Mind, and itself.

The Responsive Inner Mind is the seat of inner wisdom about oneself and the world. It knows where you have been, where you are now, and where you are going. It is a single unitary consciousness that has access to knowledge of the Reactive Inner Mind and also to knowledge that transcends the individual. It is not suggestible. Neither is it pro-active, in that it responds to requests made to it but does not intrude without being invited.

The wisdom of the Responsive Inner Mind can be tapped by the Outer Mind by asking it questions. The simplest way to ask those questions is by employing what has come to be called psychomotor finger signaling, developed by medical hypnotists Leslie LaCron and David Cheek. Through this technique, questions can be asked of the Responsive Inner Mind and responses obtained by the raising of fingers representing the answers “Yes,” “No,” and “Not yet ready to know.” Although the Outer Mind (or some outside agent such as a psychotherapist) asks the questions, they must go through the Reactive Inner Mind to reach the Responsive Inner Mind. Psychological blocks in the Reactive Inner Mind can prevent these requests for information from getting through. But questions posed to the Responsive Inner Mind while the person is in a trance state tend to leave the Reactive Inner Mind undisturbed and therefore less likely to interfere with the communication.

Responses from the Responsive Inner Mind must likewise come through the Reactive Inner Mind. This leaves open the possibility of distortion arising from there. When responses to questions are automatic movements of the fingers, distortions are not likely. The likelihood of distortions is greater when responses come in the form of imagery or verbal communications. This is the case because those images or words can be interpreted by the Inner Reactive Mind on the way to consciousness. Also, the Outer Mind itself can spontaneously interact with those images or words and insert its own slant on the matter being dealt with. This intervention and alteration of the Outer Mind can be very difficult to control, even though it takes place on the level of

consciousness. The distortions of the Inner Reactive Mind are even more problematic, since they take place outside conscious awareness and the individual may not be able to even be aware that they are happening, much less control those distortions.

In psychotherapy, trance states may be used to deal with images or verbal communications arising from the Responsive Inner Mind. When these are worked with, the therapist must be aware of the possible interventions of both the Reactive Inner Mind and the Outer Mind. When the trance state is used to enhance the use of finger signals, the therapist can be more confident that the information is accurate.

When, in finger signal work, the client's Inner Mind signals that there is some particular factor (e.g., a memory that is causing the problem being investigated and it responds positively to the request as to whether that factor can now be revealed to the client, the next step will be the emergence into consciousness of an image or other communication which reveals that factor. At this point it is important that the client be encouraged to speak about whatever comes into consciousness, whether it makes sense or not. That way the chance of distortive action on the part of the Inner Reactive Mind or the Outer Mind is lessened.

The diagram above shows the inner boundary of the Responsive Inner Mind as a dotted line. This is meant to signify the fact that it is impossible to know where it stops and the realm of the Higher Centers (to be discussed next) begins. The Responsive Inner Mind directly knows the Outer World, the Outer Mind, the Reactive Inner Mind, and itself.

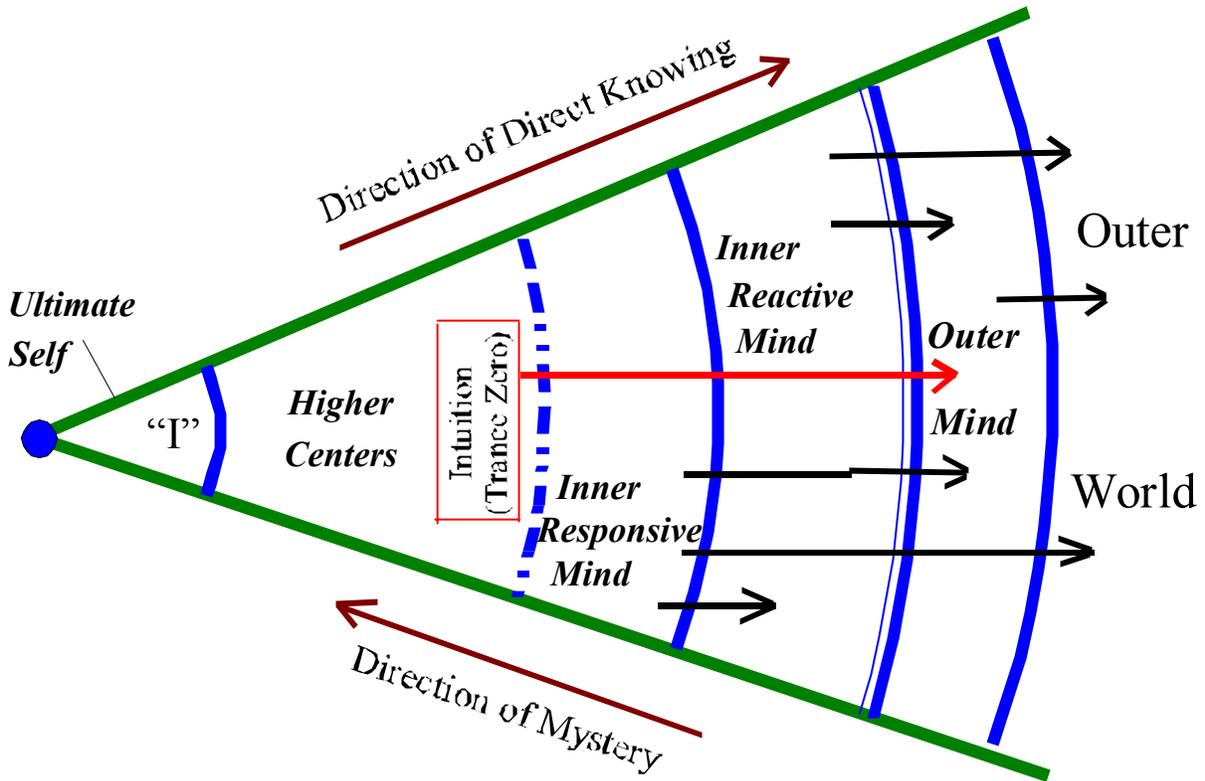


Diagram 4

Even further removed from our ordinary awareness (the awareness of the Outer Mind) are the Higher Centers. I have placed a dotted line between them and the Inner Responsive Mind because I do not have any way to fundamentally distinguish one from the other. Perhaps the Inner Responsive mind is simply the Higher Centers making themselves more directly available.

In any case, the Higher Centers are posited from the fact that we have certain types of experiences. For instance, we experience that our lives are coordinated in some way not accounted for in an examination of the Outer Mind and the Reactive Inner Mind. We also experience a sense of direction or meaning in our lives that arises from a source beyond these faculties. In addition, it seems that at times we experience healing that is difficult to understand in terms or conventional thinking about health and the body. Then too, at times we experience creative inspiration that is baffling to our ordinary consciousness. Finally, we are frequently aware of intuitive flashes that

indicate a knowledge and perspective beyond the ordinary. (Trance Zero is a state of habitual rapport with this kind of intuition.) Calling this aspect of the psyche the “Higher Centers” is a convenient way to acknowledge that these experiences are real and must derive from some source. It may well be questioned as to whether it is proper to think of these aspects of the individual as plural. There may very well simply be one centre with several aspects.

In my work as a psychotherapist that I take it for granted that such centers exist. When I work with someone I rely on the fact that he or she possesses an inner knowledge of where problems lie and how to deal with those problems. I often access that knowledge through trance states and especially finger signals. If I had to rely solely on my own personal knowledge or that of my client to bring about psychological healing, I would not be adequate to the task. As far as I am concerned, tapping the inner wisdom is crucial for good psychotherapy.

I also rely on the clients “inner healer.” What I call the inner healer has certain characteristics. These are: 1) possessing a sure and reliable knowledge of what is needed for this person’s healing at any particular moment, 2) having the ability to bring about that healing, and 3) being available for the therapeutic process. The inner healer can respond to requests made by the Outer Mind. As mentioned above, these requests can be blocked by obstacles present in the Inner Reactive Mind.

Beyond all of these experiences is what I call the “Ultimate Self.” In the first diagram I spoke of my experiencing myself as an “I,” a unitary subject who has all of the experiences of my life. Although we often speak of ourselves as “I” in other ways, referring to oneself as a particular center of consciousness that is characterized by certain personal traits, there is a more fundamental way to speak of the “I.” That fundamental meaning is embodied in the Ultimate Self. I look on the Ultimate self as a transcendent center, present in all people, which is the intelligent source of unity and life function and which is never objectively known by the individual. It is known only subjectively, being the “I” behind or beyond all of the partial “I’s” that we experience, the indescribable core that is the ultimate thinker of all our thoughts and doer of all our deeds, the ultimate coordinator of all psychic events, and the ultimate agent of all healing that occurs from within.

Many years ago I discovered that when I experience myself as an “I” certain things followed. I realized that this “I” is an irreducibly given fact that cannot be explained in terms of anything else. It became clear that what I sometimes believe defines my “I” does not do so at all. I might say that “I” am a man or a husband or a teacher of a philosopher or a writer or a vacation taker or a movie watcher or an angry individual or a neurotic or a psychotic or anything else I might want. But none of these things describe the essence of that “I”. All of these qualities are in fact quite irrelevant to the experience of being a center of thought, will and action. It would make absolutely no difference whatsoever to my being an “I” if I were not a man or a husband or a teacher...or a psychotic. I would still be the same center of thought, will and action.

Let me come at this from another point of view. I have gone through tremendous changes in the course of my life. In the process I evolved and grew, yet my “I” that remained constant. That “I” was there no matter what events occurred and what my responses were to those events. The experiences I had could be anything. Regardless of what I went through, something stood

constant and unchanging throughout. That was the irreducible experiencer itself--the "I". Throughout all those changes there was an "I" who persevered. It makes no difference what my life has been, it has been mine and mine alone. I, who was born into the world, am still here. That "I" is not the product of this life, but a center of subjective experience that makes the notion of "a life" possible.

From this it is clear to me that this "I" of mine cannot be assigned qualities, such as strong or weak or fearful or brave or adventurous or anything else. These qualities may belong to me as a personality, it is true, but whether they are present or absent, I still remain an "I". What all of this adds up to is that my ultimate "I" is indescribable. It is a pure subject and can never be directly observed and objectively described. Even I cannot observe my "I". I can only know it subjectively--as a subject. If I think I know it as an object, I am mistaken, for when I examine any quality that I attribute to it as a object, I realize that I am not describing anything of its essence. I am merely describing some aspect of my personality, not my "I". This final subject, this unobservable "I", is what I call the Ultimate Self.

One final point. The Direction of Direct Knowing arrow indicates that as one proceeds from the center or "I" out to the Outer World, each aspect closer to the center knows everything further along the outward direction. For example the Responsive Inner Mind knows itself, the Reactive Inner Mind, the Outer Mind, and the Outer world. By contrast, the arrow for the Direction of Mystery points in the opposite direction. Starting on the outside of the arc and working in, for each aspect further in towards the center there is a sense of mystery. For example, for the Outer Mind the Inner Reactive Mind, the Inner Responsive Mind, etc. are mysteries; for the Inner Reactive Mind the Inner Responsive Mind etc. are mysteries.

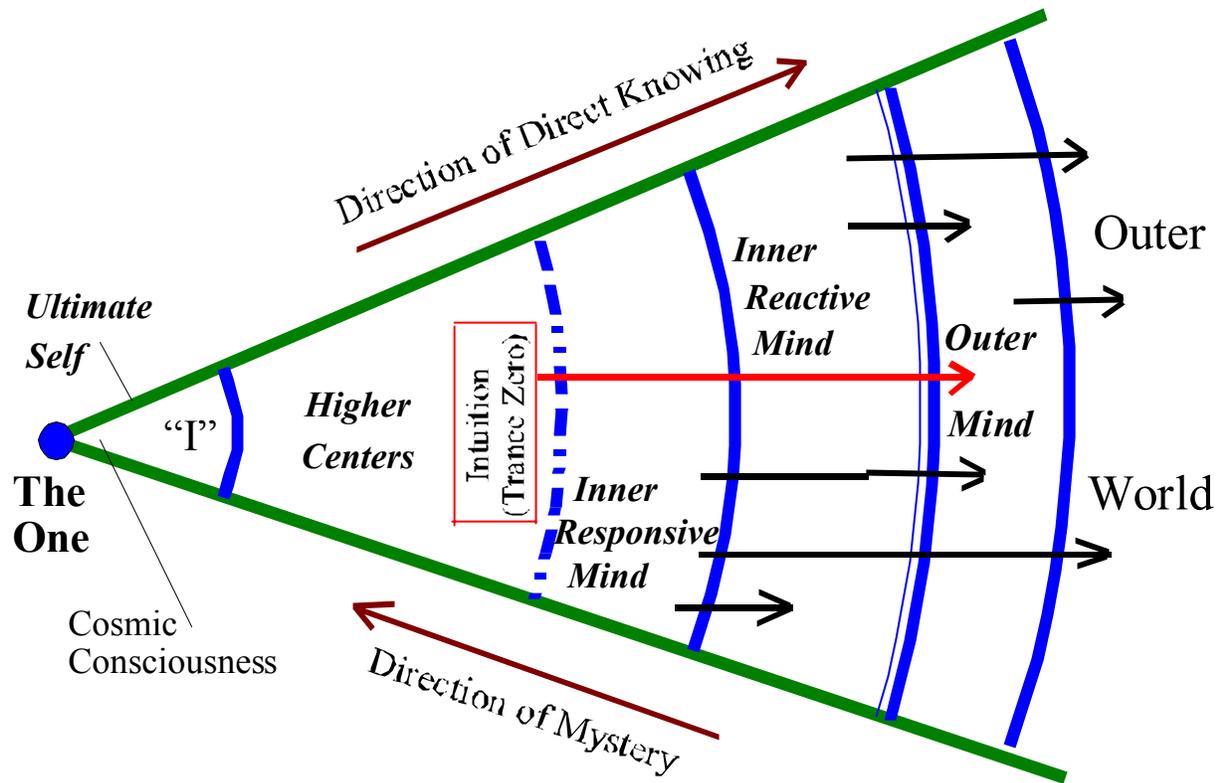


Diagram 5

At this point, I move on to a more transpersonal take on the nature of the human psyche.

I believe that each of us needs to have faith in our Ultimate self. Although I cannot see it or offer a proof of its existence, I can nevertheless know that it is there, behind the scenes, the final source of all that I am. I can also trust in my Ultimate Self, because it is at bottom my own essence and must desire my ultimate good. I am, in my varying states and multitude of experiences, the expression of my Ultimate Self. Even though I do not, in my narrowed outer consciousness, understand where those states and experiences are leading me, I know that they have a purpose and that there is a plan. I do not have to worry that some higher power on which I depend has forgotten me or misunderstood me or is using me for some purpose other than my own good. That is impossible, since I am the living and constantly connected expression of my own deepest essence--my

Ultimate Self. As an individual, I am the manifestation of the Ultimate Self in the world at this point in space and time.

A question naturally follows from this understanding of the Ultimate Self: Is the Ultimate Self in the last analysis identical with the divine? Here is how I see the answer. When I speak of individual human beings as the points in space and time at which their Ultimate Self manifests, I might just as well have said that each of us is a unique eruption of the divine into individual consciousness at a particular point in space and time. That is my belief. However, it is unprovable one, for it arises from my personal experience and cannot be shown objectively creditable.

As I have indicated in the diagram above, I see the divine as The One that is at the ground of all existence. In this way, I profess a belief in the notion of an immanent rather than a transcendent God. If it is true that we are all eruptions of the divine into the world, then there is no way to distinguish between myself and others at this ultimate place. If I could somehow move to the center point of my being, I would be aware of myself as divine, and I would know my "I" as one and the same "I" that speaks through all people, through all centers of consciousness. This leads to recognizing that God says "I" in each one of us, so that when we respond to the needs of others we respond to God manifesting, and our love of our fellow human beings is a striving to join (or rejoin) God-in-us with God-in-others.

Outer World

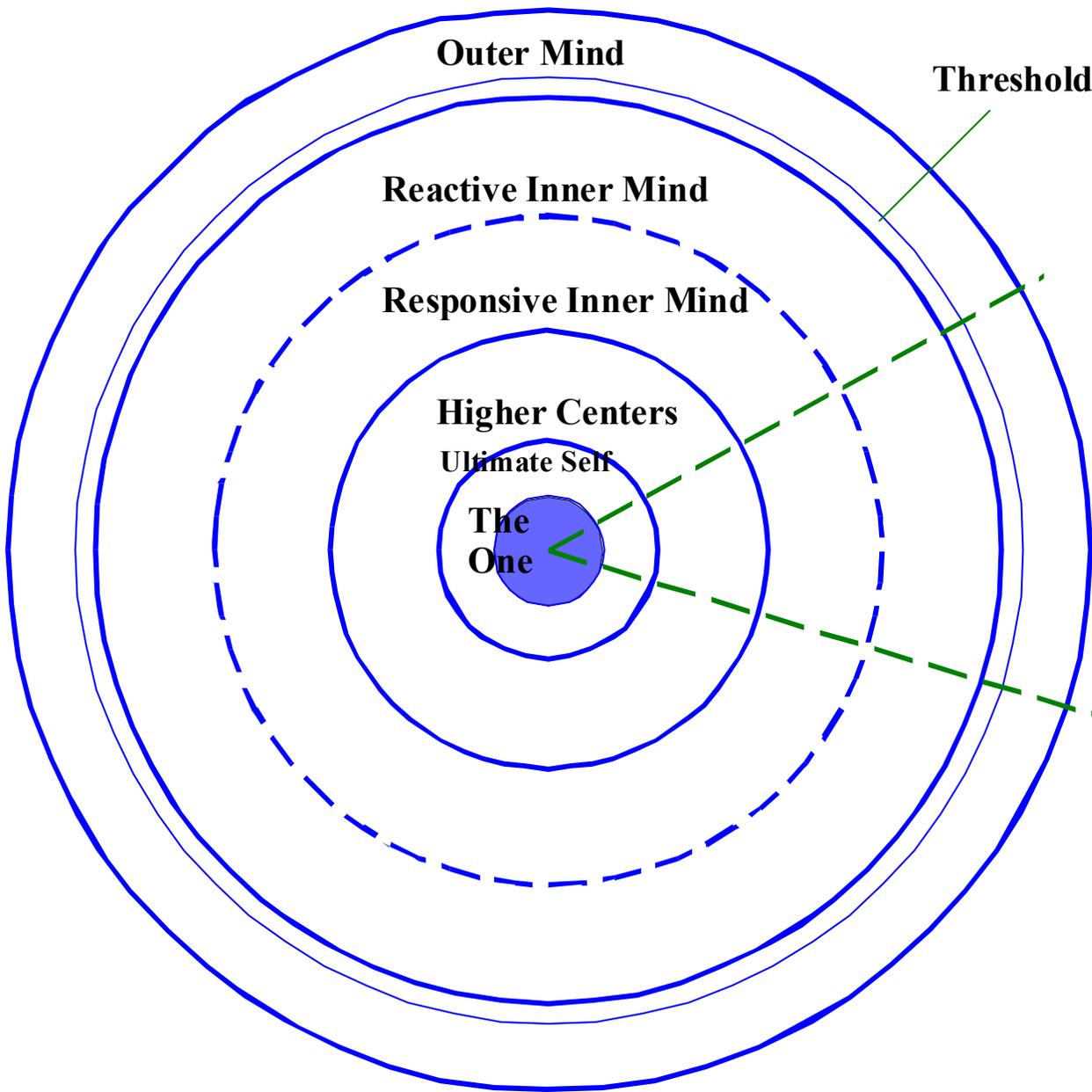


Diagram 6

The diagrams that precede this one are really a slice of this pie. Using a circular diagram has the advantage of making pictorial sense of the notions of “inner” and “outer”. It also presents The One as without dimension and situated at the center of everything. Seeing each individual human being as represented by such a disk, one could depict our interconnection with all others as an infinite number of disks that intersect at a common radius.