

ESP INDUCTION THROUGH SELF-HYPNOSIS

*Any student of
paraphysics who is
determined,
disciplined and patient
can draw on this
theoretical model
and practical,
tried-and-tested
self-hypnosis
technique for inducing
extrasensory
perception.*

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Working with current definitions of self-hypnosis, I have developed several postulates toward relating hypnosis to extrasensory perception (ESP). These include a mathematical formula on how to induce ESP via forms of self-hypnosis. A technique or method of induction is proposed which was challenged in a national tournament of experts; the results overwhelmed the competition by two orders of magnitude.

Studies in Paranormal Fields

In the late Fall of 1971, I was contacted by Ted Krueger of Seal Corporation in Amherst, Massachusetts. Seal Corp. was very interested in the ESP work being done by our Organization for the Advancement of Knowledge, Inc. (OAK, Inc.). By 1970, OAK had already developed into a "think-tank" for Boeing (also to include Battelle Pacific Northwest and Douglas United Nuclear). By 1972, it had grown into a large research group as a result of the Paraphysics (Natural Sciences) course I'd taught within the Experimental College at the University of Washington. OAK, Inc. developed out of that set of classes, with more than 450 people taking the Paraphysics course over a 12-week period. Other schools then offered this very popular course, including Evergreen Experimental College and three regional community colleges. From there, a number of the students wanted to go further and do some actual study in the paranormal field. Most of the members were graduate students or part of other think-tanks prior to OAK's invitation. By 1973, more than 25 scientists and six graduate students were working on various projects, primarily involving ESP and biofeedback studies.

So, Seal Corp. wanted to develop supermen with skills verging on the paranormal. Its first ESP project was to create a subjective screening questionnaire geared toward those whose ability with guessing (ESP) was beyond normal inference. (Also known as standard deviation, normal inference is defined as 50 per cent for guessing the flip of a coin.) The questionnaire was designed to help identify those individuals in the top two per cent (over normal inference) and worthy of possible further training.

The amount of data needed to confirm a strongly subjective questionnaire meant testing a tremendous number of subjects. The Good Samaritan Church of Seattle in the Highline District came to the rescue. More than 50 members (mostly housewives) helped test more than 25,000 individuals (mostly college students) during a one-year study. That group later became known as Sam-Psych, and it still exists as a study group in Seattle. It eventually helped develop other programs.

One of these later programs was Project Parafile, an artificially intelligent computer database on an IBM 360, developed for Mankind Research Unlimited (MRU). MRU was a front organisation for naval intelligence agencies in producing controversial research through think-tanks, grant-

making and other efforts. OAK's next assignment for Seal Corp. (which later evolved into the US Navy SEALs program) was to develop a model which could be used to train the top two per cent of individuals, discovered through the subjective questionnaire, and then fine-tune their abilities in guessing.

Around the same time, in 1973, because of OAK's ongoing work with ESP, Dr Milan Rýzl was brought into my home in Seattle for interviews and debriefing on his ESP work. Dr Rýzl was a biochemist at the Institute of Biology of the Czechoslovak Academy of Science in Prague and a pioneer in Czech parapsychics before he defected in 1967 to the United States. During that period of the Cold War, the Soviet Union supported and developed parapsychical research, seeking a new direction in weaponry that would exploit anomalous human potential.

In the late 1960s, a series of papers (including for the *Journal of Paraphysics*, published by the Parapsychical Laboratory in Downton, England) was being prepared on the state of parapsychics in the Iron Curtain countries of Europe. This series was part of the Symposium of Psychotronics, whose editorial board in those early years included such luminaries as B. Herbert (1967–70), Zdenek Rejdak (1971) and Victor Adamenko (1972). These papers comprised hundreds of pages and discussed such topics as telepathy, telekinesis and precognition as well as other areas commonly referred to as extrasensory phenomena (ESP for "inside the body" and PK, or psychokinesis, for "outside the body"). These papers can be viewed at www.earthpulse.com under the "Mind/Brain Effects" section. Sheila Ostrander and Lynn Schroeder reviewed these studies in their classic 1971 book *Psychic Discoveries behind the Iron Curtain*.

During the 1950s, Dr Rýzl tried to interest the Communist-ruled Czech government in supporting psychic research, and so, by the early 1960s, interest in parapsychology was at least tolerated. Dr Rýzl's studies involved hypnotic techniques for developing ESP subjects. To demonstrate these techniques, Rýzl used his psychic subjects to predict the winning numbers in the Czech public lottery; they were successful for three weeks in a row. The 1973 Seattle interviews with Dr Rýzl eventually led to the development of a series of protocols on how to fine-tune ESP ability to more than 400 times over natural inference.

In 1975, I received a challenge from Duke University's Foundation for Research on the Nature of Man in Durham, North Carolina, to demonstrate these protocols in a formal study.

The challenge was to be called the World's First Psychic Tournament. Llewellyn Publications, a noted publisher of occult books, sponsored this event, held on 21 September 1975 in Minneapolis, Minnesota, as part of its 5th Annual Gnosticon Festival. The Tournament was co-sponsored by the Foundation, which was originally set up to continue the pioneering ESP work of Dr J. B. Rhine at Duke University (it's now known as the Rhine Research Center Institute for Parapsychology). More than 20 well-known psychics participated in this event, including Jeane Dixon, Sybil Leek and John Pierrakos as well as James Hurtak (a recent contributor to NEXUS).

I was also invited to test the proposed models for inducing ESP ability using forms of self-hypnosis. I was/am relatively unknown for having any abilities in this ESP field, so it therefore seemed to hold some potential as a valid first study.

The clairvoyance test involved the use of 20 cards randomly pulled from 10 poker decks. Each participant had to guess the suit of each card. With one chance in four of guessing the correct suit, the average score for a run of 20 cards by someone with no ESP ability was five. Each participant was given five different runs. A final score determined the winner, with a total of 25 representing the norm (normal inference).

What happened is now history. More than 50 per cent of those participating showed normal scores ranging from 22 to 27 out of a possible 100, as would be expected in the general population. Most of the more well-known psychics showed some seemingly paranormal ability in clairvoyance, as expected, with total scores averaging between eight and 12 correct answers out of 20. One well-known psychic even had a score as high as 61 out of a possible total of 100.

Using my technique of ESP induction through forms of self-hypnosis, however, I did not have a single run less than 16 out of 20. My total score was 83 out of 100. This was more than two orders of magnitude greater probability than the scores of nationally recognised psychics. That first-place certificate still hangs on the wall in my home office.

So, just how did I wind up beating the best psychics in the nation at their own game? And, more importantly, how can you increase your own "Psi-Q"? I developed a set of self-consistent definitions and postulates relating self-hypnosis to ESP, both in theory and practice. They work so well that they were used for all Navy SEAL training, but they also work for anyone willing to put some effort into study and discipline.

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Definitions and Postulates

The standard definitions claim that hypnosis is a borderline state between sleeping and waking. But any state characterised by an intense concentration of attention in one area, accompanied by a profound lack of attention in other areas, may also be considered to be hypnosis. According to this definition, everyone can be considered to be continuously in a light state of hypnosis.

The depth of hypnosis, which is an implied issue in this definition, may be defined as the difference between the intensity of concentration in one sphere or area and the depth of inhibition in others. Attention focused in one area creates a corresponding lacuna, or lack of attention, in other areas of the brain. Deeper states of hypnosis are created by centring the attention for prolonged periods.

With these technical definitions of hypnosis, a useful scientific model for relating hypnosis to extrasensory perception is now possible.

• **Postulate I:** *Focused attention/intensity. The conscious experience is associated with the nervous processes which take place outside of a certain critical level of awareness/alertness. This function, defined as I(c), or intensity of concentration, varies considerably in a state of hypnosis where attention is focused.*

• **Postulate II:** *Energy. Psi energy, arbitrarily defined as E(ψ), is an equivalent in the field of extrasensory phenomena of what, in our three-dimensional world, is called energy.*

Correlate A: *E(ψ) is not limited by time.*

Correlate B: *E(ψ) cannot be transformed into other known physical energies (for example, heat into light).*

Correlate C: *E(ψ) operates by manipulating the transformation of physical energies.*

• **Postulate III:** *Psi energy is responsible for extrasensory perception and psychokinetic (PK) phenomena.*

• **Postulate IV:** *Psi energy is the product of some aspect of the metabolic processes.*

(Physical data regarding the relationship between metabolic processes and extrasensory perception can be found in the book *Beyond Telepathy* by Andrija Puharich.)

• **Postulate V:** *The generation of psi energy rapidly decreases the level of alertness. This immediately explains:*

- 1) *why each conscious act has a limited duration;*
 - 2) *why we experience a permanent train of changing thoughts;*
- and

3) *why our attention permanently shifts from one object to the next.*

When we think, psi energy is created. The psi energy automatically decreases the level of alertness so that our attention shifts to something else.

• **Postulate VI:** *The intensity of conscious experience, I(c), depends on the time rate of the generation of psi energy. Mathematically, this is described as:*

$$dE(\psi) / dt = A(e) \times I(c)$$

What this means is that the rate of change of E(ψ) as a function of time [dE(ψ) / dt] is equal to some geographical constant, A(e), times the intensity of concentration, I(c).

More simply stated, psi energy, E(ψ), is equal to a geographical constant, A(e), times the intensity of concentration, I(c), times the amount of time, t, that the thought is held:

$$E(\psi) = A(e) \times I(c) \times t$$

If we cannot make any particular thought last long enough, it should be sufficient to repeat it again and again until the values of the individual brief periods add up to a sufficient value. The equation now becomes:

$$E(\psi) = A(e) \times I(c) \times [t(1) + t(2) + t(3) + \dots]$$

Extrasensory perception is often observed in hypnosis, a state characterised by a single intensive thought. Recurrent cases of psychokinetic phenomena, such as the haunted-house variety, are often reported to be connected with previous tragic events associated with intensity of concentration, I(c). The frequently reported cases of crisis telepathy—ESP contact between two persons, one of whom is dying or in grave danger—are necessarily associated with intense thought or concentration. The length of time experienced

depends entirely upon the circumstances.

The discovery of mental impregnation, known in the literature as psychometry, gave evidence that repeated identical thoughts increase the expected psychic effect. Wearing a ring for a long time will "imprint" memory of the wearer onto the ring, but just slipping a ring on and then off and handing it to a psychometrist will not generally reveal any memory of the wearer.

Religious tradition asserts that repeated prayers are more effective than a single one. In other words, the more you repeat the same prayer or the more you do a single ritual, the greater the effect. Along these lines, "tithing" might be seen as giving your time or attention, rather than the traditional meaning of giving money to

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the Church. Many eastern religions, for example, require more than 10 per cent of your life (2.5 hours each day) spent in meditation.

• **Postulate VII:** *The formation of psi energy, which is created by a mental act, preserves the semantic content of the thought which created it.*

In essence, your thought is uniquely distinct. If you deviate from your thought slightly, it is a different thought-form.

The stimulating action of psi formation on the brain may account for memory and, more particularly, active recollection. The influence of psi formation increases the level of awareness of the neurological patterns corresponding to the thought to be remembered. This corresponding semantic content is then consciously re-experienced.

Method of ESP Induction

When questioning or desirous thoughts are intense enough, last long enough or are repeated frequently enough, a unit of psi energy or thought-form [$dE(\psi) / dt$] is produced in sufficient intensity and structure to be able to produce a detectable effect in the physical world. This may occur in hypnotic states, in states of elated or fearful emotions, or when interest, motivation or desire is strongly increased.

Therefore, the ideal process of extrasensory perception works in this manner. We begin with a simple chart, with Level of Awareness plotted against Level of Alertness (figure 1). Anything below this line is not realised as a conscious thought, while everything above the line is consciously experienced.

We then form an intense desire or question in our conscious mind which we wish to occur, happen or know (that is, be given an answer to). This must first come into being as a normal, but intense, thought-form or

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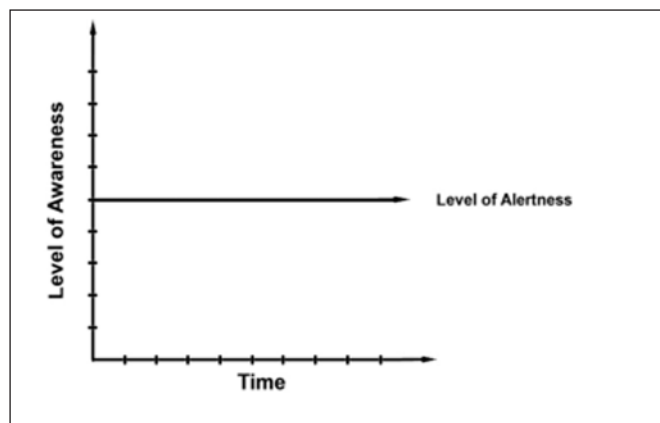


Figure 1

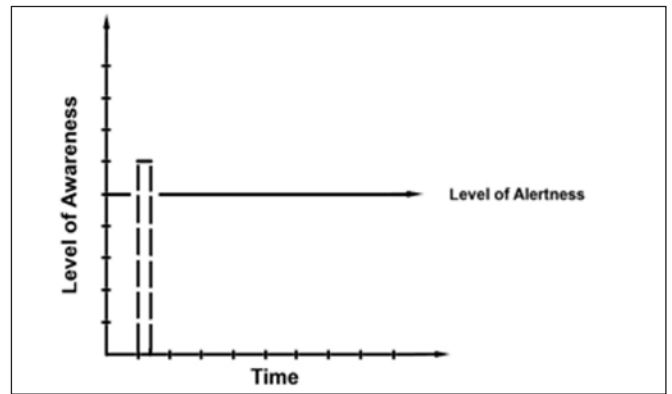


Figure 2

question. This is the individual confronting the continuum. It is this question or thought that creates a unit of psi energy (figure 2).

This can be described as a "lump" of information. Figure 2 shows that "lump" to be about a third of a unit of time. If the thought can be held for a more prolonged period, this will increase the intensity of concentration,

l(c), making the "lump" broader (more area under the curve) and, most importantly, above a critical level of awareness.

The sharpness of this thought is depicted by a square-edged "lump". This is where one thought-form varies from another. It also defines the precision of your request, or the difference between one set of psi energy production and another.

Consciousness is then dropped into a "blank mind" state (figure 3). Note that there is no conscious awareness in this state of mind. It is unique and quite different from the one used to create a unit of psi energy.

The actual visualisation aspect is to see this event as a "switch", going from the idea or the question itself to a specific void state. What eventually occurs is that this

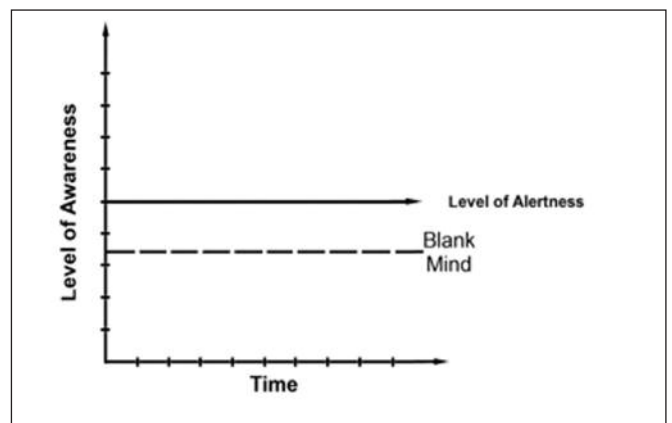


Figure 3

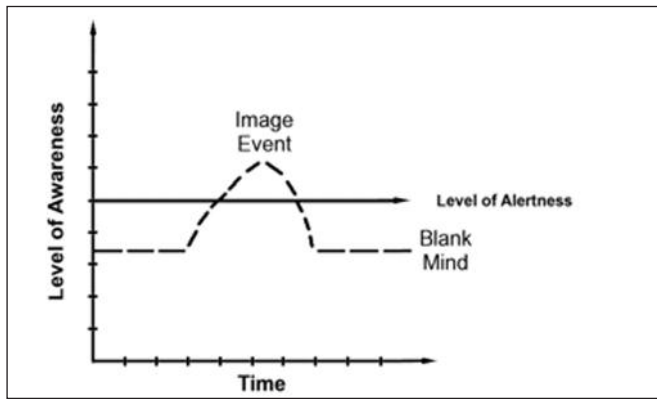


Figure 4

information is impressed onto consciousness as a vision or an event occurrence (figure 4).

This event, to the thinker, is independent of both space and time. The usual length of time for this to become clear and brought to awareness can be upward of two minutes or more, depending mostly on how clean the "blank mind" state is held.

In actuality, however, what occurs is that the question being asked is not intense enough to impress itself onto the unconscious mind (figure 5).

Lacking in intensity, the block of energy or, more precisely, the block of information that is created is small. Thus the psi energy output is minimal, if there's any at all (figure 6).

When you drop yourself into a trance state, you are generally not in a "blank mind" state. There are many subconscious thoughts going on, even as you are going down into the trance state.

All of these subconscious thoughts are on a subliminal level, not experienced in a conscious form. You may not even be aware of them, since most of us have no training or discipline to be able to hold onto

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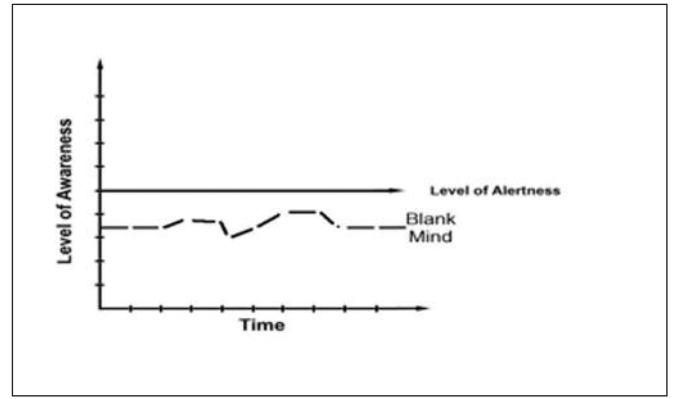


Figure 6

the "blank mind" state for any length of time. This is the Zen form of the "no mind" state. This is a place where most meditation, as a discipline, attempts to go.

The best way to begin to do this is by visualising a "white light" at the third eye (centre of the forehead). What happens next is that thoughts begin to disappear and a calming feeling sweeps over the body, not unlike

day-dreaming. One is not conscious of thoughts or forms. This state is often associated with light alpha brainwaves. Consequently, the information path becomes distorted and a weird pattern emerges.

This vision of information or event experience is distorted (figure 7).

Prototaxic or trance modes of consciousness are characterised by loss of ego. This egoless state is considered to be the

lowest state of awareness, as most who go into this place usually do not remember their experiences. It is often associated with shamanistic forms of consciousness. Deeper discussion of this subject can be found in my book *ESP Induction through Forms of Self-Hypnosis* and its sequel, *Power Tools for the 21st Century* (to be published in mid-2010).

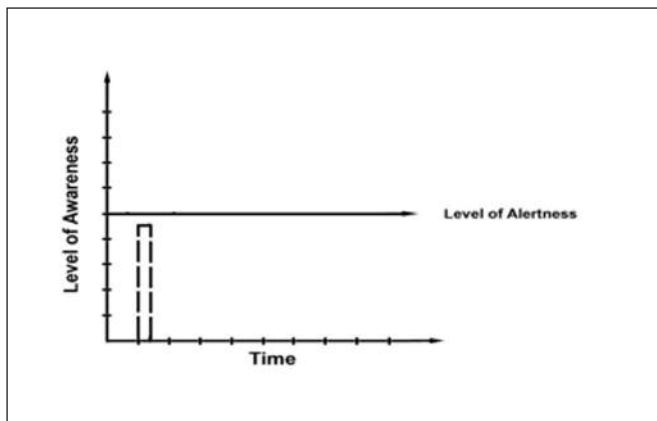


Figure 5

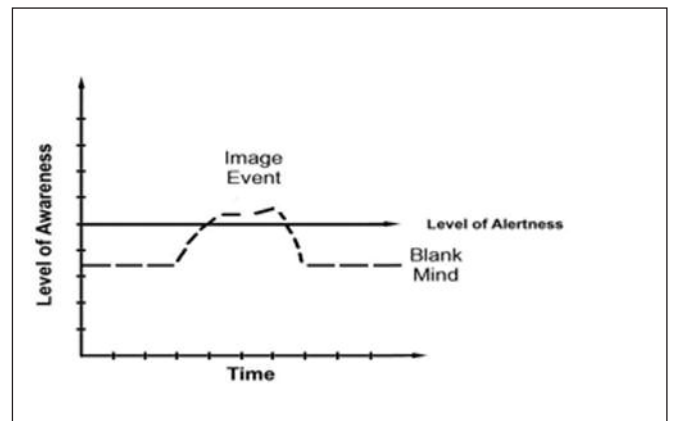


Figure 7

Higher forms of the trance state include the artistic or parataxic mode and the creative or syntactic mode. Parataxic experience consists of relationships with images whose meanings remain on the symbolic level. Syntactic experience occurs when the conscious ego cooperates willingly with the subconscious. Charles Honorton's term for this state was "syntactic", but John Curtis Gowan's ontology of mystical states of consciousness is more complete. Here, meaning is fully cognised with minimal distortion in the production of psi energy.

Older magical ceremonies such as the Banishing Ritual and the Middle Pillar Exercise can be seen as designed to facilitate higher forms of concentration (i.e., syntactic mode). Other ways of attaining this state include biofeedback, meditation, peak experience, the higher Jhana (Gowan's term) states of yoga, and so on. The Banishing Ritual provides protection from invading thoughts and distractions. Concentration during this form of ritual purification is intense, structured and prolonged. The magical concept of energised enthusiasm—arousing oneself emotionally—seems to be pertinent to facilitating telepathic reception.

Puharich believed that reception is improved by parasympathetic activation, in which there is an increase in the release of the brain neurotransmitter acetylcholine. He also held that the telepathic sending of information is easier when there is an increased amount of adrenaline in the system.

These metabolic processes need not be viewed as "causal" but as simultaneous or synchronous with the ESP experience. This way of viewing the body metaphorically is the basis for modern alchemy—the process of personal transformation. Psi meaning comes through intense visual, auditory and kinesthetic psychosensory experiences.



"Sir, the good news is that the last adult citizen in the country has been successfully secretly microchipped. The bad news is that Microsoft just changed the software and they're all obsolete..."

Do-It-Yourself ESP

A simple method for inducing extrasensory perception through forms of self-hypnosis is now given as follows:

- 1) Formulate the question.
- 2) Hold that thought for as long as possible.
- 3) Assume that the event has occurred.
- 4) Drop into a "blank mind" state and wait.

When questioning or desirous thoughts are intense enough, last long enough or are repeated frequently enough, psi is produced in sufficient intensity and structure to be detectable in the physical world. This may occur in hypnotic states, in states of intentionality, with elated or traumatic emotions, or when interest, motivation or desire is strongly increased.

The individual confronts the continuum with desire and prolonged concentration. The question being asked must be intense enough to impress itself on the unconscious. Lacking intensity, the signal will not be perceived. One's intent strengthens the signal path.

Consciousness is then dropped into a "blank" state, an empty state or a "beginner's mind". The actual visualisation is a switch from the concentrated point to the void. When this occurs, the information is impressed onto the consciousness, resulting in a psychophysical perceptual event which is independent of both space and time.

When you spontaneously fall into a trance state, you are generally not in a "blank mind" state of expectant emptiness. There is the chatter of subconscious thoughts going on, even as the process deepens toward sleep.

These thoughts are generated and go on automatically at a subliminal level, often without awareness. Consequently, the information or signal path becomes distorted and weird patterns emerge, much like those experienced in dreams. In a waking dream, distorted signals may be perceived as "spirit guides" or expressed as automatic handwriting or other autonomous related phenomena of trance states.

This research into ESP has yielded incredible results and has offered conclusions that are more far-reaching than might first be realised. It may well be that man is not looking into the future (via ESP) but, rather, is creating it with his own belief systems and values. To suggest that one could predict something 400 times beyond normal inference is also to suggest a more fundamental possibility.

The brain itself can be seen as a four-dimensional hologram of five-space. This concept is part of a holographic model of the universe and may suggest a non-local mind aspect not yet described in the literature. Rather than seeing the universe as quantised, we may in fact regard it as being about information and the resolution of information.

This is how a holographic universe might be constructed.

If we could determine what part of the brain is being used for conscious awareness, we might then find a way to gain access to other realities. By changing what part of the brain is being used at any given moment, this might allow a different "movie" to be experienced as real. The intensity of concentration and "blank mind" states suggest the possibility of a broader definition of "mind".

If we could understand how other states of consciousness could offer access to other realities, we might have a valuable tool toward the evolution of consciousness. The study of ESP is just a brief beginning journey toward the development of simple tools for the true transformation and evolution of human consciousness. ∞

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Richard Alan Miller is a physicist and herbalist with expertise in growing and marketing botanicals. He is the author of diverse papers and books on metaphysics, parapsychology and alternative agriculture. His most recent book, *ESP Induction through Forms of Self-Hypnosis* (reviewed in this edition; see the Earthpulse Press website <http://www.earthpulse.com>), is part of a three-part series titled *Toward the Evolution of Consciousness*; it includes *Power Tools for the 21st Century* (due for release in mid-2010) and *The Non-Local Mind in a Holographic Universe* (available in late 2010).

Miller has contributed several articles to NEXUS (co-written with Iona Miller): "The Schumann's Resonances and Human Psychobiology" (10/03), "HAARP's Threat to the 'Voice of the Planet'" (10/04) and "From Helix to Hologram" (10/05). His most recent article, "The *Cordyceps sinensis* Medicinal Mushroom", was published in NEXUS 16/03. He was a speaker at NEXUS Conferences in Brisbane (2004) and Amsterdam (2005).

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