Applying a Time-Space-Knowledge perspective to Dissociative Identity Disorder

Or

The lucent and radiant openness of awareness: Implications for dissociation

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[TITLE Overhead] Although dissociation occurs, although we now know many facts about dissociation, although some theories link to those facts to each other and to theory, dissociation remains a mystery. How, for example, are some of the perceptual alterations possible? How do we explain multiple identities? The following paper, though not necessarily solving these mysteries to every listener’s satisfaction, will attempt to clarify what dissociation is and how it occurs from a Buddhist perspective. This is particularly relevant since dissociative phenomena are referred to in the yogic and meditative literature as regular outcomes of these practices. Because of the difficult and abstruse nature of these ideas and because they require understanding with a different mind, I start with my conclusions and then present the explanations that subtend them. First however I want to establish my credibility to speak on this particular topic.

I have a background in philosophy and philosophical phenomenology. I have meditated since the early ‘60s. Since before 1974, although from a different tradition than Buddhism, I have been learning, practicing and teaching TaiJi. In 1979 I first read the book *Time, Space and Knowledge* (TSK) by Tarthang Tulku Rimpoche. Rimpoche is the head lama of the Nyingmapa order of Tibetan Buddhism. He started the Nyingma Meditation Centers and Dharma Publishing. TSK is, according to Rimpoche, original and non-Buddhist. Others consider it a creative integration of the quintessential insights of Buddhism with modern science and with Western philosophy. We might conclude that a TSK point of view is not Buddhist but Buddhism-friendly and Buddhism-consistent. When I first read TSK, I was impressed by its trenchant critique of most assumptions I had taken for granted in Western philosophy, including phenomenology. Since 1980 I have had chapters included in three books on TSK featuring scholars from various disciplines. Also, since the early 80s, I have taught graduate and undergraduate courses using TSK as the text. I have chaired as a dissertation the only empirical research done so far on TSK.

[CONCLUSIONS Overhead] Let me now state my conclusions.

1. “Everyday” experience as we know it is dissociative.
2. Given the nature of awareness, a point of view, a subjective-location, can be established from anywhere, making possible the multiple identities we find in DID.

3. The polarization of awareness and the consequent partitioning of experience is the foundation for dissociative phenomena.

4. A hypnotic induction that accesses the lucent and radiant openness of awareness, a state that transcends particulars whether subject or object has been a particularly useful tool in working with dissociative clients.

Let me now briefly explain how I arrived at the prior conclusions.

The explanatory framework within the TSK books is, as one might guess, the dimensions of space and time and knowledge (Tulku, 1977). From the perspective of modern physics, one can see this as a space-time continuum that includes a mind or consciousness component. Some modern physicists assert that there is a "mental" component that appears at the quantum level and "explains" quantum-level phenomena. I, however, will approach my explanation from the point view of the philosophy of mind; not the point view taken by modern philosophy but that taken by phenomenological philosophy.

From this perspective, Western phenomenology asserts that all experience is "intentional"--this is a technical term in phenomenology indicating "an intention in consciousness," "created in consciousness," or "constituted in consciousness." Every experience is one which is constituted in consciousness. Each experience is a meaning for me.

Experience is always a two-termed relationship in which there is an "I" away from whom intentional consciousness constitutes the objects of experience. This object can be an external object or individual or can be an internal thought or sensation. What is most central and of importance phenomenologically is that there is always an "I" who experiences. This is invariant and asserted to be experientially unshakable. Whenever there is experience, there is always an "I" who experiences.

Every experience occurs within a horizon. Just as we see a ship against the horizon and make judgments about its size and direction by the context, so also do we make sense of our experience in relation to multiple horizons. One horizon is the lived-body. Experience always is embodied: that is I always discover myself experiencing in and through my lived-body. The second and third horizons are having a mind and having a sense of identity. A fourth horizon is the world, the lived-world in phenomenological language. The last horizon is time. Experience assumes meaning within a temporal horizon.

Every alter is a specific identity which is inextricably intermeshed with the objects in its lived-world. The meaning of the objects and people in that world as well as what it is like to live that-world are all meanings which are interlocked and point back and forth to each other. The kind of body, the type of action possible in that world, the possible modes of acceptable expression, and even how time
flows, all point toward how this particular self is constituted in this particular lived-world.

Awareness pervades all aspects of experience. I am considering the term awareness in a technical sense. For any experience to arise it must arise in awareness. Each of our experiences, for example of a chair, of a thought, of a sensation, of a sound, only come through awareness. Within the context of the natural attitude, that is, the everyday point of view, awareness originates inside us and points outward from our center, choosing the particulars that we experience.

We fix on the experience, missing or ignoring the medium – awareness – through which they appear. The objects of our experience present through and as awareness; they are awareness. Using more phenomenological language, they are given in and as experience.

Casting this in terms we usually take for granted, we accord our identities, our subjectivity, a privileged position, separate from the objects of experience. “Things” are out there. “I,” here, notice them, “there,” ascribe them meaning or significance, and decide how to act on or respond them. “I” am an invariant, a constant over time – despite my changing moods, despite my maturation, despite my disappearance and resurrection after a night of sleep. We seem to overlook that the self is also given in and as awareness. [S, MIND, BODY, WORLD Overhead]

As in this overhead, if we were to consider an undifferentiated field that we label awareness, this undifferentiated field includes as components the self, the mind, the body, and all constituents of the world. Awareness pervades and underlies all of these experienced structures. The background shading of “water” suggests an undifferentiated field or medium out of which these structures appear. Notice that out of and within this field of awareness, all the constituents of our experience arise–the sense of our subjectivity, the state of having a mind, the perception of being embodied, and all the constituents of living in the world. Implicit in this is the experience of time which brings change to all these constituents. (If you find that you’re thinking that awareness comes from the mind or the brain, then you are slipping by the primacy of awareness and asserting mind or brain are primary.) Despite this differentiation, awareness is fundamentally one or unitary. Awareness unites and pervades all aspects of experience. This is not a regressive, oceanic bliss that is infantile. Many have an experience of oneness in the height of passion, in the thrall of nature, or in the experience called “flow.”

Using space as a conceptual and explanatory tool as in TSK, all experience, all awareness, presents itself spatially. Things, by definition, are bounded and are defined by partitions that separate them from what they are not. This is not only true of objects but also of meanings. Considering our skins as the boundary that demarcates and defines our physical bodies, skin is composed of cells, which is composed of molecules, which is composed of atoms. When we reach the atomic and subatomic level of analysis, the solidity of the barrier opens into more and more space until at the quantum-level there is just space. The same analysis can be done on the constituents of the physical body and the surrounding physical medium. They are all just space. [PURE OPENNESS overhead]

As a subject or identity, “I” have a mental place in a mental space. Thoughts appear as they take form in this mental space. “I” am aware of sensations in the body. “I” am aware of happenings in
the world that arise as various perceptions—sights, sounds, tastes, smells. “I” am here; the objects of awareness are “there.” The thoughts are separated in space from my identity. The sensations are in my body — out there in my body. The world is out there. Each of these has a spatial relationship with my identity and arise in and as a kind of space. It is all space.

A third, related conceptualization of this view is presented in Guenther’s three volume translation of Kindly Bent To Ease Us by the 14th century rDzogs-chen meditation master, Longchenpa (Klong-chen rab-byams-pa, 1975 & 1976) and his book Matrix of Mystery (Guenther, 1984). The books present an account of experience based on profound meditative experiences. rDzogs-chen thought is supposedly the quintessence of Buddhist philosophy. The whole of Western philosophy is included as a single aspect of this point of view.

[UNDIVIDED PRISTINE COGNITIVENESS overhead] There are, according to the rDzogs-chen system, a series of "movements" in consciousness eventually solidifying into our usual everyday rigidification of ourselves, objects, and other people in a world of meanings. The fundamental ground of experience which predates, precedes or underlies everyday experience is open, lucent and radiant.

In one sense, this intentional operation which is termed `mind' (sems) is a `going astray', a `getting progressively lost' in the maze of the fictions of its own making (khrul-pa). In another sense, it is a loss of or decline (ma-rig-pa) in the lucidity and lucency of the pure cognitiveness (rig-pa) that is `Mind-as-such' (sems-nyid). Thus, Mind-as-such is `cognitive' in an undimmed light, and operates as `pristine cognition' (ye-shes) that deals with thereness (snang-ba) as `pure' thereness (dag-snang). But `mind' is a loss of this lucency and, quite literally, a `groping in the dark' (gti-mug), fancying `what is there' to be something that it is not—an `object' with which it as `subject' has to cope . . .

(Guenther, 1975, p. 170-171.)

[“ARROWS” overhead] The experiential sequence proceeds from pure openness which, in its non-concretized state is experienced as "undivided pristine cognitiveness", possessing the qualities of openness, radiance and lucency. This is open-ended Being, pure and unbounded, a pristine cognitiveness beyond word and thought. Due to its nature, it spontaneously appears and reflexively understands and in this process the pure openness contracts or dims, becoming a "founding stratum of meaning." [IN THE PROCESS overhead] As the openness closes more it forms a "founding stratum of a world-horizon". In the process of further concretization or closing, meanings become embodied as an "I" "intentionally experiencing "objects and people" in consciousness. Arising from this pristine cognitiveness, the sense of an identity and the world and its contents arise simultaneously as a bi-polar, contextual pair—a subject-object duality in a world-context. One might consider this the arising of something out of nothing, an idea expressed by some modern physicists and certainly consistent with a Buddhist view. The outcome is remarkably similar to the conclusions espoused by phenomenologists.

In the context of "clinical dissociation", I found this an intriguing counterpoint to conceptions I have taken for granted. From the perspective of rDzogs-chen thought, the self-world distinction is a
dissociation from the inherent wholeness implicit in experience. Furthermore, and somewhat paradoxically, the system asserts that pure openness and the self-world distinctions are neither incompatible nor mutually exclusive, but actually co-exists experientially.

In this context, awareness, pervading our everyday experience, is linked to this foundational lucent and radiant openness, providing hints at the unity pervading the everyday. This conceptualization, then, provides a framework for discussing dissociation, connecting back to the conclusions I stated at the outset of this presentation. [1, 2, 3, 4 Overhead]

1. “Everyday” consciousness as we know it is dissociative. That is, given the unitary nature of awareness, the polarization into subject-object dissociates the subject.

   Based on the previous discussion, as soon as we have the sense of an identity, there is a dissociation, a splitting of the unitary oneness of experience into subject and object. Our everyday state is a dissociated state. Dissociation, therefore, is essential for us to experience ourselves and the world as we do. It is a structuring process that is essential in creating us and our world as we know them. This carries no value judgement; it is simply descriptive.

   Consider another and related facet of dissociation, whether pathological, “normal” or religious. The identity pole and the world pole can begin to lose their structure. When this occurs, we label the phenomenon depersonalization or derealization. Particularly interesting in the context of these ideas, is the phenomenon of light. A shiny transparency can often be associated with dissociation. Is it possible that the lucent openness of experience has begun to slip through? Is it also possible, if parapsychological phenomena have validity, that such phenomena might occur during experiences of dissociation since some of the limitations inherent in the structure of everyday experience have softened?

2. Given the nature of awareness, a point of view can be established from anywhere. This makes possible the multiple identities we find in DID, whether simultaneous or sequential.

   Given the fundamental openness of awareness, a subject-object polarity can arise between any two points. That this location in awareness becomes “subject” and that location in awareness becomes “object” is arbitrary. They might also assume a location outside the physical body and see it from a distance. As a transitional example, consider that Americans tend to locate their identities in their heads, Italians in their hearts, and the Chinese in their bellies. Could “I” be in all three locations? Clearly, I assert, I could. Taking another example, I can view a situation simultaneously as a psychologist, a lover, a husband, and a concerned citizen. Each point of view construes the situation differently and yields different meanings.

   What becomes confusing, I believe, is our investment in the constancy of the self or of the identity. If we assume that it is unchanging or constant, then the notion that it might change, might change over time or might take simultaneous though different points of view becomes difficult to understand.
3. The polarization of consciousness and the consequent partitioning of consciousness is the foundation for dissociative phenomena.

To constitute our daily experience as we do, we must continually dissociate the various constituents. In other words, we must keep the mind separate from the body, and the body separate from the world. My identity must be separated and consolidated to one inner location. When someone has dissociated, say depersonalized or derealized, the ability to dissociate these components in everyday ways no longer operates and the distinctions between aspects of experience breaks down. Ironically, understanding dissociation this way, actually describes it as de-dissociation (to coin a term), a breakdown in everyday dissociation. I have presented a theoretical explanation of dissociation from another point of view that uses similar concepts (Beere, 1986) based on the phenomenology of perception, in part as presented by Merleau-Ponty (1962).

Phenomenological language yields a similar conclusion. According to Husserl the nature of consciousness is to constitute. For example, we constitute the objects of experience – bring them into the form of experienced and meaningful objects. The result is the separation one from the other of experienced objects and meanings. This process is analogous to the partitioning or polarization described earlier.

4. Consistent with these notions, I developed a hypnotic induction that accesses thelucent openness of awareness, a state that transcends particulars whether subject or object. This has been a particularly useful tool in working with DID clients.

Fifteen years ago I developed a therapeutic intervention for working with ambivalence very similar to the one I will describe. The conceptual source was TSK and Longchempa, stimulated by Chang’s (1971) book on Hwa Yen Buddhism, an approach that systematically makes a series of logical assertions that undercut and transcend particulars.

[A and NOT-A overhead] Here is the logical sequence used in the induction. We assert the truth of A; we next assert the truth of its negation, not-A. Next, we add together both and assert both as true, namely, A and not-A are true. Next, we negate the combination, namely, both A and not-A are not true. We continue this pattern one more time.

The induction follows this logical pattern, slowly dismantling the various sensory modalities, the experience of mind and the experience of identity until there is only pure awareness or pure openness, the pristine cognitiveness that subtends the arising of all particulars in experience. When I have used this with dissociative individuals it has had a profound and pervasive effect that seems to activate healing, increase the ability to tolerate distress and shift inner processes in helpful directions.

One of the theoretical advantages of "dealing with a non-egotized" inner state (to use the Watkins (1978) terminology) is that the establishment of a sense of self brings with it limitations and self-definitions which a priori establish "impossibilities". To define an inner state as possessing no
limitations frees the individual to act and change in creative and completely new ways.

[Sequence for Golden Light Induction overhead] An indirect approach seemed preferable to an all out dismantling of the senses which might be experienced were I to suggest directly no physical sensations, no vision, no hearing and so on. A direct approach might be so anxiety producing to normal consciousness that it would pull the client out of trance or trigger defensive dissociation. Thus, I provide directives which lead by implication in that direction.

The first step of the induction is as follows. "You might notice that at times you are smelling and at times you are not-smelling. And as you notice you might also notice that at moments you are both smelling and not-smelling at the same time. And as you continue to notice at moments you might also notice that at the same time you are both neither smelling nor not-smelling. And as your attention changes even more, you might then begin to notice happening all at the same both smelling and not-smelling and neither smelling nor not-smelling all at the same time. You might find that there is less and less awareness of even having a nose until it is like having no nose. There is nothing either to smell or not to smell."

I leave hearing for the last of the environment engaged senses and then proceed to similar phrasing for all internal sensations, all emotions, for any internal representations of sensory experience, like visual images and finally for any thought. I next focus on the I-experience, the experience of being a particular self.

"And in your mind you might notice that there are centers of awareness that are aware, that notice your quiet and relaxed state, that in some way notice my voice, and they can notice that at times they are not there as noticeably. That they begin to fade into the background of awareness, gently, effortlessly, noticing until they notice no longer...till there is just awareness that is just open, that has no content. And the awareness can be aware that at times it just is...not even aware...just there...gently, open, in all directions, so comfortable and safe, like a warm, comfortable golden light spreading out in all directions, nurturing, supporting...and even though it has no content whatsoever, even though it has no form whatsoever, it touches every part, in every place at every time. And when that has happened, the finger can let me know by lifting without any awareness whatsoever."

In conclusion, ideas deriving from individuals who have devoted their lives to understanding and experiencing consciousness, phenomenologists and meditators, are highly relevant to understanding dissociative phenomena. The ideas are not necessarily consistent with everyday ideas about reality or the scientific construction of reality derived from those everyday notions. On the other hand, working with dissociative individuals confronts many of us with phenomena that do not fit our scientific or everyday models of reality. In another way, these ideas confront us with assumptions we make about our identities and about how “reality” is. Lastly, in addition to explaining phenomena, that an intervention that works well could be developed derived from these ideas suggests that they have merit and deserve further consideration.
References


APPLYING A
TIME-SPACE-KNOWLEDGE
PERSPECTIVE TO
DISSOCIATIVE IDENTITY DISORDER

OR

THE LUCENT AND RADIANT
OPENNESS OF AWARENESS:
IMPLICATIONS FOR DISSOCIATION

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CONCLUSIONS

1. “EVERYDAY” CONSCIOUSNESS AS WE KNOW IT IS DISSOCIATIVE.

2. GIVEN THE NATURE OF AWARENESS, A POINT OF VIEW, A SUBJECTIVE-LOCATION, CAN BE ESTABLISHED FROM ANYWHERE, MAKING POSSIBLE THE MULTIPLE IDENTITIES WE FIND IN DID.

3. THE POLARIZATION OF AWARENESS AND THE CONSEQUENT PARTITIONING OF EXPERIENCE IS THE FOUNDATION OF DISSOCIATION.

4. A HYPNOTIC INDUCTION THAT ACCESSES THE LUCENT AND RADIANT OPENNESS OF AWARENESS, A STATE THAT TRANSCENDS PARTICULARS WHETHER SUBJECT OR OBJECT, HAS BEEN A PARTICULARLY USEFUL TOOL IN WORKING WITH DISSOCIATIVE CLIENTS.
1. “EVERYDAY” CONSCIOUSNESS AS WE KNOW IT IS DISSOCIATIVE. GIVEN THE UNITARY NATURE OF AWARENESS, THE POLARIZATION INTO SUBJECT-OBJECT DISSOCIATES THE SUBJECT.

2. GIVEN THE NATURE OF AWARENESS, A POINT OF VIEW CAN BE ESTABLISHED FROM ANY LOCATION, MAKING POSSIBLE THE MULTIPLE IDENTITIES WE FIND IN DID, WHETHER SIMULTANEOUS OR SEQUENTIAL.

3. THE POLARIZATION OF AWARENESS AND THE CONSEQUENT PARTITIONING OF EXPERIENCE IS THE FOUNDATION OF DISSOCIATION.

4. A HYPNOTIC INDUCTION THAT ACCESSES THE LUCENT OPENNESS OF AWARENESS, A STATE THAT TRANSCENDS PARTICULARS WHETHER SUBJECT OR OBJECT, HAS BEEN A PARTICULARLY USEFUL TOOL IN WORKING WITH DISSOCIATIVE CLIENTS.
WORLD

BODY

MIND

BODY

WORLD

MIND
PURE OPENNESS
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<th>OPEN</th>
<th>RADIANT</th>
<th>LUCENT</th>
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<td>Open-ended facticity</td>
<td>Pure &amp; open</td>
<td>Pristine cognitiveness beyond words and thought</td>
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Founding Stratum of a World Horizon
Founding Stratum of Meaning

Presentational Immediacy
Interpretive Responsiveness

Open-Ended Facticity

UNDIVIDED PRISTINE COGNITIVENESS
IN THE PROCESS OF CONCRETIZATION,

MEANINGS BECOME EMBODIED AS

ALL BEARING INTENTIONAL MEANING THROUGH AND AS CONSCIOUSNESS
\sim(A \& \sim A) \quad \text{NEITHER A NOR NOT-}A
### Sequence for the Golden Light Induction

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Founding Stratum of a World Horizon

Founding Stratum of Meaning

Presentational
Immediacy

Interpretive
Responsiveness

Open-Ended Facticity

UNDIVIDED PRISTINE COGNITIVENESS
Golden Light Induction

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The following is sequenced in one of many possible ways to maximize the impact of this induction. The sequence follows a logic which proceeds: A, not-A, both A and not-A, neither A nor not-A, both [(A and not-A) and (neither A nor not-A)], not {both [(A and not-A) and (neither A nor not-A)]}. Other possible modifications are listed at the end as well as a generic format into which any particular experience can be inserted.

You might notice

that at times you are smelling

and you might notice

at times you are not-smelling.

And as you notice you might also notice that at moments you are both smelling and not-smelling at the same time.

And as you continue to notice at moments you might also notice that at the same time you are both neither smelling nor not-smelling both at the same time.

And as your attention changes even more,

you might then begin
to notice happening all at the same time
both smelling and not-smelling and
neither smelling nor not-smelling
all at the same time.

And as your attention continues changing even more,
you might begin to notice all
happening at the same time
neither smelling and not-smelling
nor either not-smelling or not not-smelling
all at the same time.

And you might find that awareness changes on its own
so that at moments there is less and less awareness
of even having a nose until it is like having
no nose. There is nothing either to smell or not to smell.

You might notice that at times you are tasting
and you might notice at times you are not-tasting.

And as you notice you might also notice
that at moments you are
both tasting and not-tasting
at the same time.

And as you continue to notice at moments
you might also notice that at the same time you are
both neither tasting nor not-tasting
at the same time.

And as your attention changes even more,
you might then begin to notice happening all at the same
both tasting and not-tasting and neither tasting nor not-tasting
all at the same time.

And as your attention continues changing even more,
you might begin to notice all happening at the same time.

neither tasting and not-tasting nor either not-tasting or not not-tasting all happening at the

same time.

And you might find that awareness changes on its own
so that at moments there is less and less awareness
of even having a mouth until
it is like having no mouth. There is nothing
either to taste or not to taste.

You might notice
that at times you
are touching

and you might notice at times you
are not-touching.

And as you notice you might also notice
that at moments you are
both touching and not-touching
both at the same time.

And as you continue to notice at moments
you might also notice that at the same time

you are
both neither touching nor not-touching
at the same time.

And as your attention changes even more,
you might then begin
to notice happening all at the same time
both touching and not-touching and either not-touching or not not-touching
all happening at the same time.

And as your attention continues changing even more,
you might begin to notice all happening at the same time
neither touching and not-touching
nor neither touching nor not-touching
all happening at the same time.

And you might find that awareness changes on its own
so that at moments there is less and less awareness
of even having a body until it is like having no body. There is nothing either to touch or not to touch.

And you might notice
that at times you are seeing
and you might notice at times
you are not-seeing.

And as you notice you might also notice
that at moments you are
both seeing and not-seeing
both at the same time.
And as you continue to notice at moments you might also notice that at the same time you are both neither seeing nor not-seeing at the same time.

And as your attention changes even more, you might then begin to notice happening all at the same time both seeing and not-seeing and neither seeing nor not-seeing all happening at the same time.

And as your attention continues changing even more, you might begin to notice all happening at the same time neither seeing and not-seeing nor either not-seeing or not not-seeing all happening at the same time.

And you might find that awareness changes on its own so that at moments there is less and less awareness of even having eyes until it is like having no eyes.

There is nothing either to see or not to see.

And you might notice that at times you are hearing and you might notice at times you are not-hearing.

And as you notice you might also notice that at moments you are both hearing and not-hearing.
And as you continue to notice at moments
you might also notice that
at the same time you are
both neither hearing nor not-hearing at the same time.

And as your attention changes even more,
you might then begin to notice happening
all at the same
both hearing and not-hearing
and either not-hearing or not not-hearing
all happening at the same time.

And as your attention continues changing even more,
you might begin to notice all happening at the same time
neither hearing and not-hearing
and neither hearing nor not-hearing
all happening at the same time.

And you might find that awareness changes on its own
so that at moments there is less and less awareness of even having ears until it is like having no ears and there is nothing either to hear or not to hear.

And awareness changes on its own so that at moments you might notice there is neither smelling nor not-smelling and neither tasting nor not-tasting and neither touching nor not-touching and neither seeing nor not-seeing and neither hearing nor not-hearing
all happening at the same time.

And you might notice that at times you are thinking or you might notice pictures or sounds or thoughts in your mind, and as you notice you might notice that at times you are not-thinking or not having pictures, sounds or thoughts in your mind.

And as you notice you might also notice that at moments you are both having pictures or sounds or thoughts in mind and not-having pictures or sounds or thoughts in mind at the same time.

And as you continue to notice at moments you might also notice that at the same time you are both neither having pictures or sounds or thoughts in mind nor not-having pictures or sounds or thoughts in mind at the same time.

And as your attention changes even more, you might then begin to notice happening all at the same time both having pictures or sounds or thoughts in mind and not-having pictures or sounds or thoughts in mind and neither having pictures or sounds or thoughts in mind nor not-having pictures or sounds or thoughts in mind all at the same time.

And as attention continues changing even more begin noticing all happening at the same time neither having pictures or sounds or thoughts in mind and not-having pictures or sounds or thoughts in mind
and either not-having pictures or sounds or thoughts in mind
or not not-having pictures or sounds or thoughts in mind
all happening at the same time.

And might finding less and less awareness of even having
a mind until it is like no mind
and there is nothing either to have pictures or sounds or thoughts
in mind or not to have pictures or sounds or thoughts in mind.

And there might be a noticing
that there are centers of awareness
that are aware,
that notice
the quiet and the relaxed state,
that in some way notice a voice,
and noticing at times noticing not as noticeably.

And at moments there can be awareness of centers of awareness
and awareness of no centers of awareness
both at the same time.

And as awareness changes on its own even more
there can be
moments of awareness of
neither centers of awareness nor no centers of awareness
all happening at the same time.

And as awareness continues changing on its own even more
there can be an awareness all at the same time
of awareness of
both centers of awareness and no centers of awareness

and neither centers of awareness

nor no centers of awareness

all aware at the same time.

And as awareness continues to change on its own there can be

moments of no awareness of

both awareness and no-awareness

and also either both no-awareness

or no no-awareness

all not aware of happening at the same time.

And gently, effortlessly, noticing awareness aware of noticing

until centers notice no longer...

till there is just awareness

And it is like there are

neither centers nor no centers ...

it is as if there is only awareness

that continues,

  effortlessly, gently,

  that is

  just open,

  that has no content.

And the awareness can be aware that it is aware

and at times it just is...

not even aware of being aware of being aware...
just there...

gentle, open, in all directions,

so comfortable and safe,

like a comfortable golden light

spreading out in all directions,

nurturing,
supporting,

protecting...

and even though it has no content whatsoever,

even though it has no form whatsoever,

it touches every aspect [part], in every space [place] at every time.

And on its own and being just what it is,

The light could be radiant light which is undimmed

And the radiance of the light could be like energy

which could be loving nurturant

energy inner vitality and life

and energy could flow stronger and stronger

like water flowing into water

and the radiance and energy could be

like sound which could be soundless sound

and soundless sound could vibrate

within and as this loving energetic radiance

and could vibrate

as joy and as peace and as harmony.

And the whole of it could get fuller
and richer
and stronger
and more powerful

And on its own could develop more and more
And could expand and could grow
Into unfathomable peace, and love, and joy and harmony
And could unfold on its own more and more
Could open appreciative apprehending

The wonder and amazement of absolute clarity and openness without content or quality of any kind

a knowingness at one with
time and space.

And quite on its own your thumb and ring finger could come together to form a circle
and press together
and when they do
and after they do
whenever you consciously are willing
to re-enter this state
all you have to do

is press the thumb and ring finger together
and this state will automatically and fully present itself again
and gradually develop and mature in just the ways it needs to
and remain a resource tapping the depths of being
and foster creativity

and stimulate psychological and physical healing and growth.

Many experiences can be added to this format. The following generic format could easily be used to add any set of experiences to serve as a focus which eventually open and dissolve into potentiality and creativity. In considering pain management, shifting away from the experience of the body or establishing alternative interior spaces where attention can lodge could assist in controlling pain. Likewise, emotion, as is the case with pain, most frequently exists as bodily sensation. Thoughts, on the other hand, are more varied and subtle. The thinking or mental-events portion of the induction could be expanded by including only one type of mental-event (thought, mental picture, mental sound, memories and so on) in a single format. The overall induction is phrased for use with multiples (centers of awareness) although it is sufficiently open to include non-multiples. With non-multiples, however, using "I" might connect more forcefully although it might also evoke anxiety and resistance. The end state of pure openness need not be so fully elaborated into light, energy, love and so on. With a multiple such powerfully positive internal states might evoke a rebound with "negative" alters. Lastly, the post-hypnotic suggestion was added for those people who want to access this state at other times and while in their everyday state of consciousness. It is conceivable that were the "Golden Light" to be used for deep healing or pain control that the intervention of consciousness would dilute its effectiveness. Only creativity limits possible alternative uses of this induction.

You might notice

that at times you

are ___________

and you might notice

at times you

are not-__________.

And as you notice

you might also notice

that at moments you are

both __________ and not-__________

at the same time.

And as you continue

to notice at moments

you might also notice
that at the same time you are both neither nor not-both
both at the same time.

And as your attention changes even more, you might then begin to notice happening all at the same time both and neither nor not-

all at the same time.

And as your attention continues changing even more, you might begin to notice all happening at the same time neither nor not- nor either or not-

all at the same time.

And you might find that awareness changes on its own so that at moments there is less and less awareness of even having a (experiential source) until it is like having no (experiential source) There is nothing either to or not to.