

The Huna philosophy and ‘Objective Observations’

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Abstract

The perspective offered by Max Freedom Long on the ancient Hawaiian philosophy referred to as ‘Huna’, is that the conscious and subconscious mind were viewed as separate ‘souls’ or psychic entities, receiving occasional inputs from a superconscious mind, usually external to the body. Assuming this perspective, apparently ‘objective’ outputs result when the subconscious is interrogated, as is the case when dowsing. The outputs from dowsing have to be deduced from the behavior of the dowsing wand which is controlled by the subconscious. The characteristic perceived by the conscious mind is their intensity, as judged by the number of rotations observed in response to a question. A few examples of this approach are presented in dowsing the vital energy content of words and phrases. It is concluded that science uses words with low to moderate energies (the Band of Rationality) which avoid emotional impacts on rational processes, while spiritual themes, sacred names and principles, are generally high in energy, apparently irrespective of personal beliefs. This implies access by the superconscious to extracorporeal information sources such as the Implicate Order. The energy readings for phrases or sentences generally reflect the overall impact and intention of the phrase rather than energy readings of its component words.

Introduction

This paper considers how the conscious mind gains access to the memory sources of the subconscious, and in particular, the vital energy content of our language. It can be visualized to do so within the context of the ancient shamanic philosophy of Huna that prevailed in Hawaii prior to the colonization of those islands (Freedom Long 1948). Hence, this does not presume to be a scientific paper, but the adopting the Huna framework, provides a reasonable context for a discussion of how dowsing and divination operate. From the dowsing perspective, I am struck by the way different words generate different levels of vital energy when the words are withdrawn from the subconscious.

The paper also says something useful about the vocabulary used in Science within the much wider Universe provided by the English language. It suggests a parallel between dowsing studies and recent investigations using Magnetic Resonance Imaging (MRI). These have confirmed that items of vocabulary are stored at specific locations in the brain, and clustered spatially with other words of similar meaning (Huth et al. 2012).

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One related issue addressed is that Science assumes that all investigators are ‘single-minded’: i.e., that in searching for objectivity, a key issue in Science, it is explicitly assumed that an individual has a single point of view and that all opinions are conscious. Conscious and subconscious minds are supposed to make up a single coordinated and unbiased entity: ‘the Observer’. This has been the basis for criticisms of dowsing/divination – the critic assumes that the conscious mind is responsible for the dowsed outputs, which is not the case. The distinction between subjectivity and objectivity is more evident when we consider that an individual nervous system contains more than one ‘Thinking Centre’. An internal debate between the conscious and subconscious minds may therefore have some elements of objectivity.

How to stimulate an exchange of opinions between two minds in the same skull? A useful framework for interpreting dowsing results comes from the ancient Huna belief system of Hawaii. The key expert on the Huna system, Max Freedom Long (1948), asserted that the Huna philosophy treated the subconscious as an entity independent of the conscious mind, even though resident in the same physical body. On death, the two souls were believed to remain together, and if separated, the subconscious might engage in ‘mindless’ activity as a poltergeist, or be used as a weapon by kahunas or shamans.

What is suggested by this Huna perspective is that there are two centres in the human mind that are not automatically in agreement. As mentioned by Max Freedom Long (1948), the structure of the mind, according to the Huna philosophy, reflects many aspects of the subconscious/conscious divide implicit in psychology at his time of writing. In Huna practice, a third entity, the superconscious or ‘Higher Self’ (HS) was considered to usually remain external to the body with both male and female characteristics, and was believed to provide advice to the conscious mind on special occasions. The HS was activated by intense emotions, and generated revelations, or intervened in emergencies, especially if ‘Mana’ (vital energy) was provided to the HS from the supplicant’s open hands. According to Huna philosophy, even messages from the superconscious are routed to the conscious mind through the subconscious. The ancient tradition of Huna thus provides a useful context for creative inspiration which has some similarities to basic ideas in psychology.

Locating the conscious and subconscious minds

Conscious awareness is located in the prefrontal cortex, and makes up a relatively small proportion of the brain, while the subconscious mind has limited autonomy but a much greater knowledge base. Expert opinion (Jung 1959) suggests that subconscious outputs are usually different from conscious conclusions, and this may be one reason for psychological disturbances.

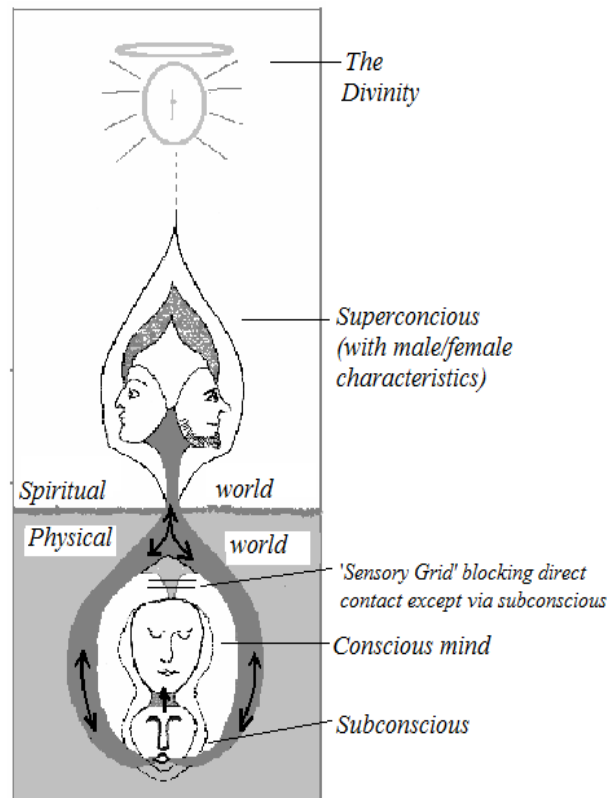


Fig 1: A cartoon illustrating the supposed linkages between the three entities envisaged by the Huna philosophy that was prevalent in ancient Hawaii. (based on information given in Long 1948).

An illustration of the Huna vision in Fig 1 shows the main flows of information envisaged to occur between the components of the mind. This Huna conception has several features:

- Information gathered from the external world is received by the subconscious mind and stored;
- The conscious mind is not in direct contact with the superconscious, (viewed as a Janus male/female figure): information arrives through the subconscious;
- We may add a further characteristic: a ‘grid’ consisting of personal convictions which limits our sensibilities, and is installed during early life under the influence of parents and teachers. It has to be ‘unlearned’ before the conscious mind can utilize incoming paranormal sensations.

A comment on the realism of this arrangement is that most of our ‘habitual activities’ are handled by the subconscious when the conscious mind is active or occupied with other thoughts. Note that the first stages of meditation, martial arts, and dowsing, all stress the importance of avoiding conscious thought when implementing these techniques (e.g., Motoyama 1981).

In dowsing, we request the subconscious to provide a measure of intensity in response to a question. The measure of intensity is often referred to as ‘Vital Energy’, which can be equated with qi, prana or orgone, and we will attempt to measure the intensity of vital energy induced by words or phrases. I now refer to a recent interview by Carey (2007) with prominent neurologists and neuropsychologists. These experts asserted that our invisible partner, the subconscious, is functionally separate from the conscious mind, and has 3 main roles: information storage,

maintenance of the autonomic nervous system and analysis. These functions are largely carried out beyond the area of awareness of the conscious mind. Dr. Bargh is quoted in an interview reported by Carey (2007) with respect to the subconscious: “*Sometimes its goals are in line with our conscious intentions, and sometimes they’re not*”.

Vital Energy and the spoken word

There is no doubt that ‘vital energy’ at different levels of intensity is associated with the words we use, which as shown by recent neurological studies are stored in spatial arrays in the cortex. For pre-literate societies the statement that individual words have intrinsic components of vital energy was more evident, as shown by the excerpts in text box 1.

BOX 1: Three excerpts illustrating that ancient sources believed that vital energy was embedded in the vocabulary

- *In the beginning was the Word, and the Word was with God, and the Word was God.* (Gospel of St John; King James Bible).
- ‘And when the Inuit Orpingalik says: “*We will fear to use words*”- ‘He is in awe of their power to bring the Universe itself into existence’ (Edmund Carpenter).
- Robert Graves noted that if a man offered an indignity to an Irish court poet, the latter would compose a satire to “*Bring out black blotches on his face and turn his bowels to water.*”

The following comments on words and the conscious and subconscious minds reflect opinions by C.G. Jung and S. Freud (from: ‘Memories, Dreams and Reflections’ - Jung 1959):

“Repressions occur each time a stimulus word touches upon a psychic lesion or conflict.”

“Daily experience taught me what intense resistance the unconscious opposes to the tendencies of the conscious mind.”

Jung also asked: ‘Is there a ‘collective unconscious?’

Some analogies between Huna ideas and psychology

Practical experience suggests that my subconscious has a key role in defining the intensity of vital energy inherent in objects, words, phrases and concepts. According to Huna, the subconscious may even call upon sources of information (such as the Superconscious or the Implicate Order) that I have no direct access to. These ideas were in my mind when I became aware of the work of Max Freedom Long (1948) on the ancient Hawaiian shamanism and religion. I was struck by how similar the concepts he described were to modern psychological and neurological approaches.

According to Wikipedia, the subconscious controls the mind from below, occupying roughly 88% of the neurons in the brain, while the conscious mind uses only 12% and is located in the prefrontal cortex. The conscious mind is one of the last areas of the brain to be involved in many decisions. Professor Frith noted that “bottom-up” decision-making starts below the conscious areas, and may occur up to 10 seconds before the conscious mind is aware that a decision has been made. Thus, the subconscious “first weighs up the rewards of a decision, and then interacts with conscious regions later, if at all”. i.e. - You are not the person in control! It would seem valuable to have a method of communicating more directly with this being, the subconscious. Dowsing seems to offer this opportunity.

One function of the subconscious is the maintenance of the autonomic nervous system. Through this, a code of communication can be established to the conscious mind. In dowsing, we may set up such a code between the subconscious and conscious minds using signals from the involuntary muscles. The subconscious can also learn to use the arm and hand muscles as when dowsing. That many of our actions are carried out by the subconscious mind which may have dissimilar ideas from the conscious mind, provides a strong motive for self-investigation. The question is whether this ‘controlled introspection’ has objective elements or not.

Location of words in the cerebral cortex

Magnetic Resonance Imaging (MRI) ‘maps’ nouns and verbs spatially in the brain; clustering them according to their similarities to other words. Huth et al. (2012) used Magnetic Resonance Imaging to show that words have specific storage localities in the cortex. Spatial gradients were found between related words, and social phenomena receive more emphasis than inert objects. According to Pogue (2012): “Using MRI scanners.... the same parts of our brain light up when we think of certain nouns”. Huth et al. (2012) noted that: "A continuous semantic space describes the representation of thousands of object and action categories across the human brain“.

These last-cited authors used Magnetic Resonance Imaging (MRI) to record locations of groups of neurons activated when the subject was viewing an item. A map emerged showing where neurons were activated when each noun and verb was mentioned: (see: gallantlab.org/semanticmovies). The neurons linked to specific words were clustered in logical groups. As an example, the names of animals fall close to one another, together with vehicles, (perhaps because both are capable of movement?). No information was presented by these authors on emotions, or the energetic intensity of words.

Conscious control of dowsing is limited...

Recovering subconscious inputs by dowsing proceeds as follows: the number of rotations outwards of a dowsing wand gives an estimate of the vital energy corresponding to a verbal stimulus before the subconscious blocks further rotations. In dowsing it is traditional to express the scores as ‘Bovis Units’: multiplying the number of rotations by 1000. This is not necessary however: the results can

simply be expressed as 'Number of Rotations', as in this paper. When the wand reaches the number of rotations called for by the question, it ceases to rotate and cannot be made to do so!

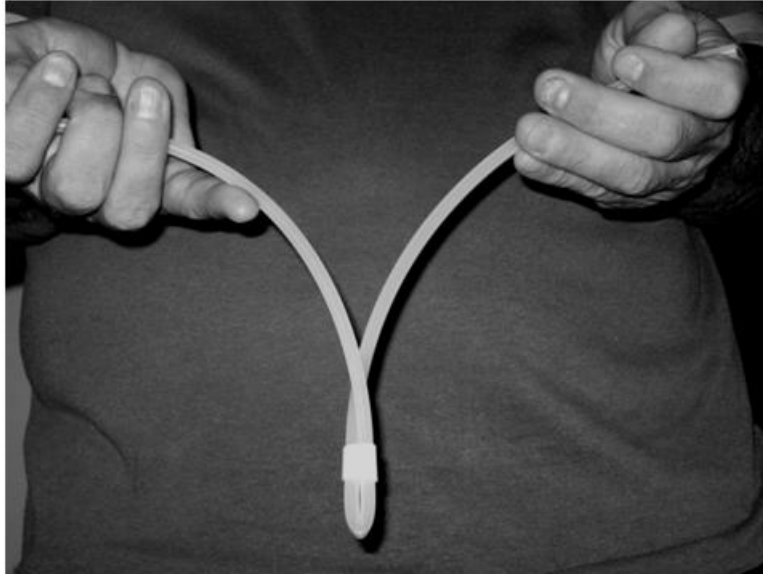


Fig 2: Starting position for a dowsing or divination method. The number of rotations outwards of a dowsing wand is used to estimate the personal energy resulting from a stimulus.

The use of a dowsing wand in dowsing or divination

The relatively unusual approach to dowsing taught in Sardinia (Aresu 1995) is to communicate a subject of interest to the subconscious mind, asking for an estimate of its intensity. The wand is rotated away from the body manually (Fig 2), until a stop is encountered and it can no longer be rotated. The number of rotations up to this point is recorded. As mentioned in Caddy (2011), the instructions given to the subconscious mind are kept to short questions, such as the word being tested, followed by 'How intense?', without contemplating ancillary considerations.

In response to a question from the conscious mind, the subconscious either provides answers, based on its available information resources or sensitivities, or as envisaged in the Huna philosophy, the question is referred to the Superconscious. A possible difference in sources of information is implied if we follow the Huna philosophy, but since the conscious mind does not receive the response directly, the possible sources of the information often cannot be distinguished.

The relevance of Huna theory to dowsing and divination

Both Huna philosophy (classified by Long as an ancient distillation of shamanic ideas), and dowsing/divination (methodologies associated with ancient animistic thought), share similar ancient origins. Fig 3 illustrates the activities described here. The process is a simple visual count, and has objective characteristics.

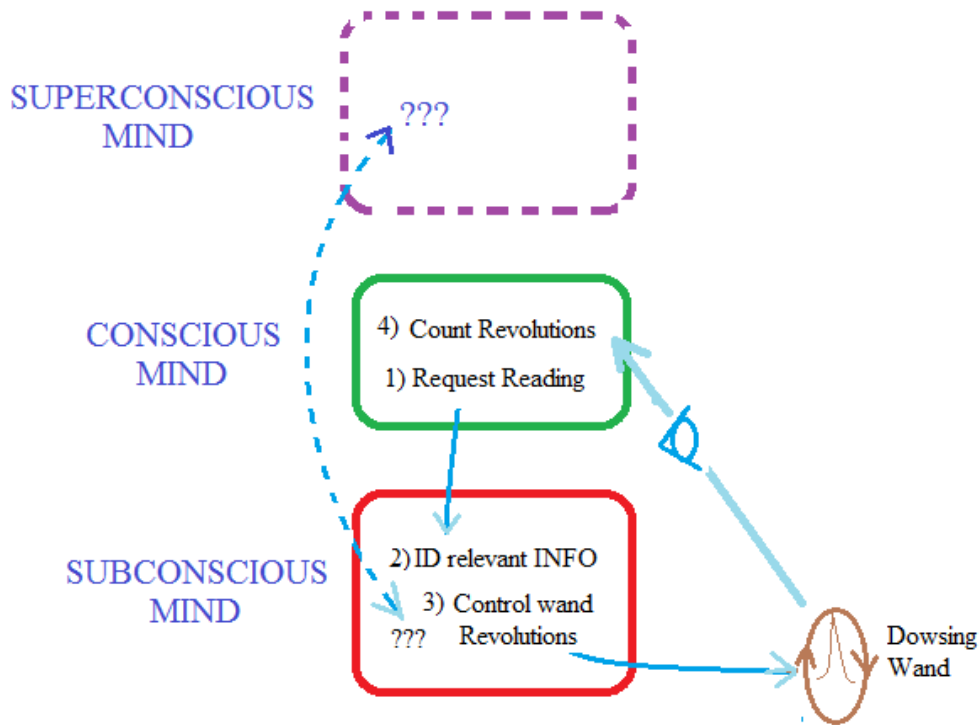


Fig 3: Location of information by the subconscious is initiated by a question from the conscious mind, which then switches to counting the resulting number of rotations. This figure also allows for the possibility envisaged in the Huna philosophy, that the superconscious may provide information, again via the subconscious.

Fig 4 provides a scale illustrating the range of scores realized when dowsing with the rotating wand. The first self-calibration is to ask the subconscious for a score in the absence of emotional overtones. 7-8 rotations is the usual response range in emotionally neutral environments. That this ‘self-calibration’ yields a consistent score, gives some confidence in the method.

Illustrating the range of values resulting from dowsing.

The colours in Fig 4 are used for illustration only, but symbolize the range from negative emotions (red-yellow), through rational thought (black), to positive emotions (blue), and spiritual themes (violet). A ‘neutral’ signal registers 6-8 rotations (black) as a form of self-calibration. This neutral range is called the ‘Band of Rationality’: my term for concepts or readings that do not arouse strong emotions, thus allowing logical deductions to be made.

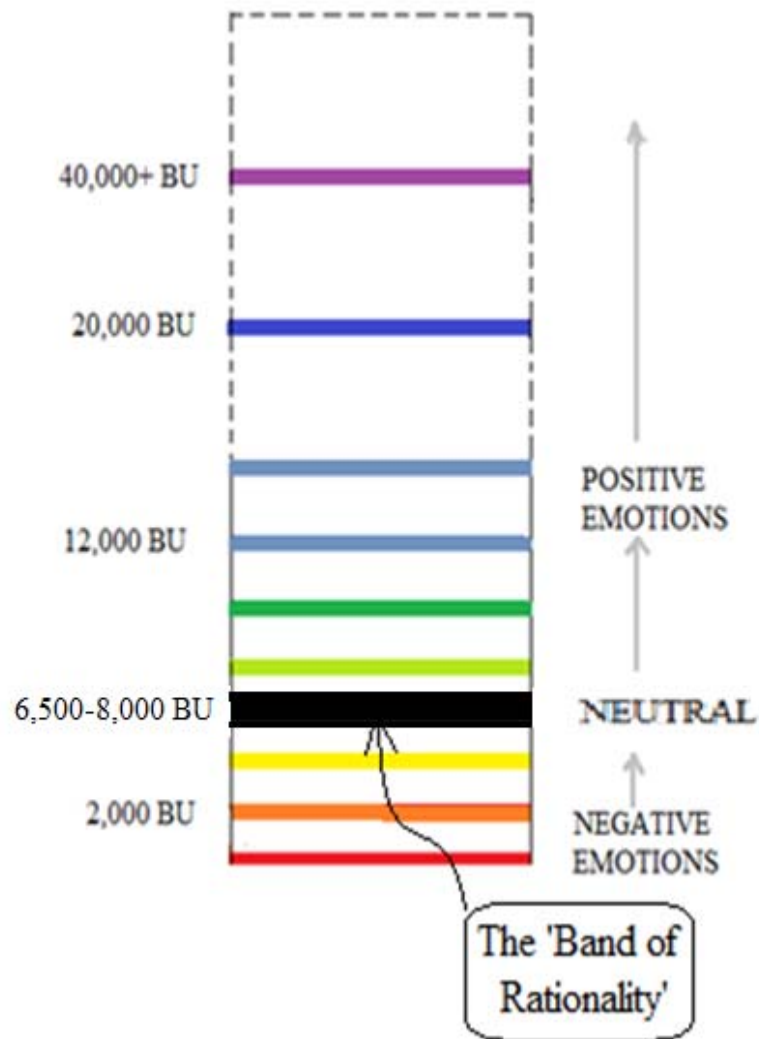


Fig 4: Illustrating the range of values resulting from dowsing/divination. The colours from red to violet symbolize a range of values from negative emotions (red), through rational thought (black) to positive emotions (blue) and spiritual themes (purple).

‘Hand Sensing’

I often use another approach to estimating vital energy that requires no equipment, is quicker to apply, but less easy to quantify. ‘Hand sensing’, as taught in Pranic Healing, is used to assess the state of the energy body, and we often use the ‘hand sensing’ technique unconsciously as a gesture when we feel at ease (i.e., when our aura is inflated). In fact, this method appears to work due to the aura of the viewer expanding or contracting in response to pleasant or unpleasant stimuli (or words) detected by the dowser (Fig 5).

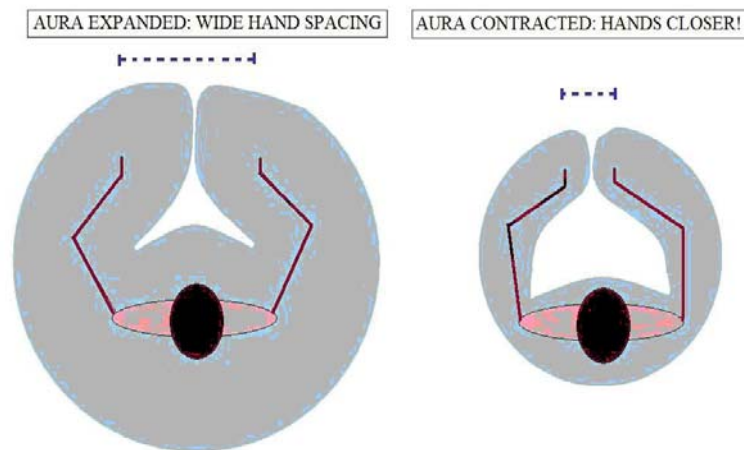


Fig 5: Mode of functioning of 'hand sensing'. The aura expands with positive stimuli (left), and contracts with negative stimuli (right). The relaxed facing palms seek the position where the aural fields above the 2 hands are just in contact, and with training, this state can be detected.

Methods of measuring vital energy pioneered by our ancestors

Our ancestors had equal mental resources to us. These were not occupied by finance, television, or the internet, but largely focused on man and the natural world. Have there been changes in our perceptual abilities? Marshall Macluhan and Quentin Fiore documented the radical change in mentality that occurred when the medium of communication changed. Such changes may also have occurred with access to the electronic universe, TV and the Internet, and previously with literacy and the printed word. Can we assume that our sensory spectrum is unaffected by the mood of materialism of our modern world?

Dowsing is an ancient methodology calling on our sensitivity to mental signals and sources of data that only the subconscious or superconscious have direct access to. My contention is that although our conscious minds may have lost certain sensitivities through lack of use, our subconscious still has access to these innate sensory capabilities. One idea expressed by some authors is that an 'input grid' has been created by conventional beliefs that may prevent 'extraneous information' entering our conscious mind. It is not implied that modern man is unable to sense 'outside the 4 Dimensions': in fact we can detect vital energy if we remove some axiomatic beliefs acquired early in life: at least, this has been my experience.

Words in the flow of time

It is remarkable that given a simple axiom, a text consisting of a one-dimensional sequence of symbols can be used to describe events in 3 spatial dimensions and specifies the flow of time. i.e., there are subconscious assumptions built into our mode of communication that 'fix' our ideas on the physical universe. Whorf, the linguist, concluded that the linear sequence of words in time is the

basis for the axiom of physics that ‘Action precedes Reaction’. (i.e. syntropy is ‘verbally improbable’ given our grammatical structure in English!). Whorf suggested that quantum theory (and syntropy), would be easier to understand for the Hopi people whose language assumes that action and reaction are instantaneous, not sequential!

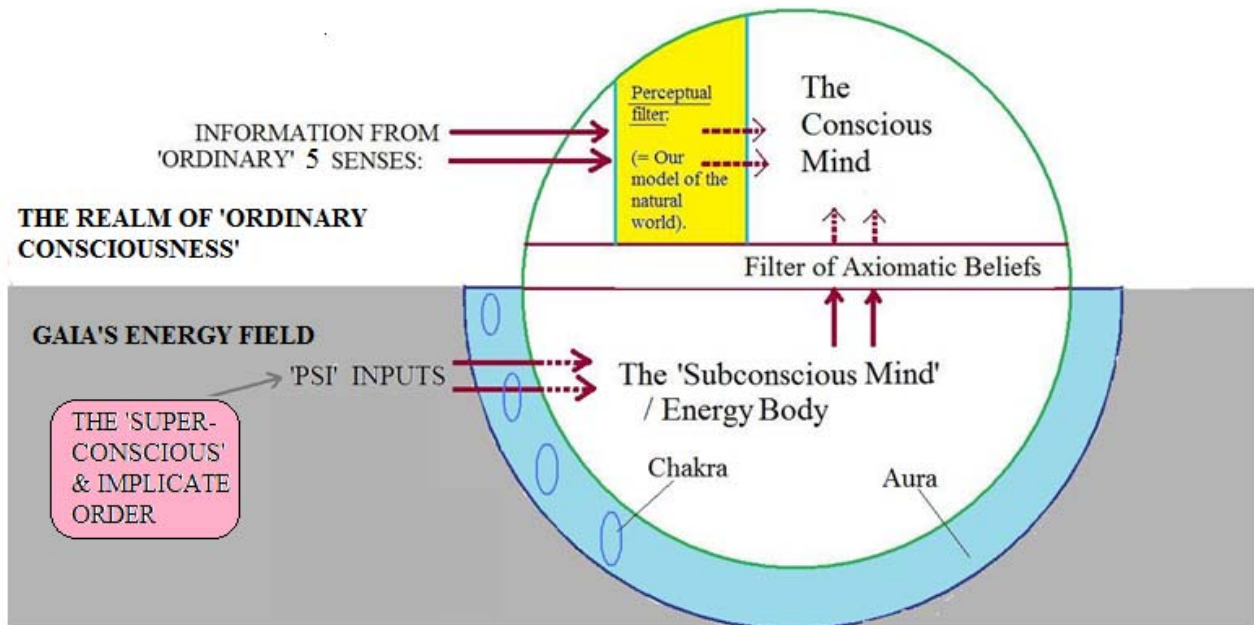


Fig 6: A ‘perceptual filter’ introduced by adult corrections to ‘strange’ behavior during childhood is the suggested explanation for the apparent block experienced by many persons who are unable to detect paranormal phenomena. It is suggested that their subconscious may still be receiving signals but not passing them to the conscious mind due to a filter of axiomatic beliefs.

Dowsing objects

I first began dowsing physical objects in my possession that are often assumed to be symbols of ‘psychic energy’ (see Table 1). I then wondered whether it was the vital energy of the object, or its name that I was dowsing? This led to an analysis of my vocabulary.

One important precondition for effective dowsing, is to avoid assumptions as to the feasibility or otherwise of a particular enquiry. An optimistic assumption is appropriate, namely, that all the information we are capable of sensing is in theory available to the subconscious, or by subconscious transmission of superconscious inputs. Confirming this assumption will of course require extraneous information.

OBJECT DOWSED	MATERIAL	# ROTATIONS
Brass hand (of Fatima 1800s)	Metal	2
Maya crucible	Pottery	3
Kneeling figure (Mexico) jade	Stone	6
Chinese abacus	metal	6
Crystal ball	Stone	7
Prehispanic whetstone	Stone	7
Sardinian musical instrument	Wood	10
Piece of amber	Organic	11
bull roarer (Aborigine artifact from Australia)	Wood	11
Picture of Chinese qi gong master	On cloth	13
Spiral painted on a pot (modern)	Pottery	13
Chinese jade carving	Stone	13
Bone whistle (Amer. Indian artifact)	Bone	17
Obsidian cube - Mexico	Stone	20
Drum with bear face used for voyaging	Skin/wd	28
Big drum – Brazil	Skin/wd	32

Table 1: Scorings by dowsing for objects that may have acquired symbolic significance.

Are conscious or subconscious sources of data preferable?

I investigated a classification of the most ancient of word categories: ‘The Emotions’ by Schimmack and Crites (2004), who relied on conscious judgement by experimental subjects in seeking to arrive at an overall classification of human emotions, but also referred to the need to distinguish conscious and unconscious affective experiences. However, since our unconscious mind is the storage place of words, it is difficult to see how one can quantify responses consciously. The 41 emotions in Fig 7 after Schimmack and Crites (2004) were dowsed to obtain readings for the

vital energy of the emotions listed. Similarities between scores for different emotions were then identified using the hierarchical clustering method employed in the STATISTXL software – Fig 8.

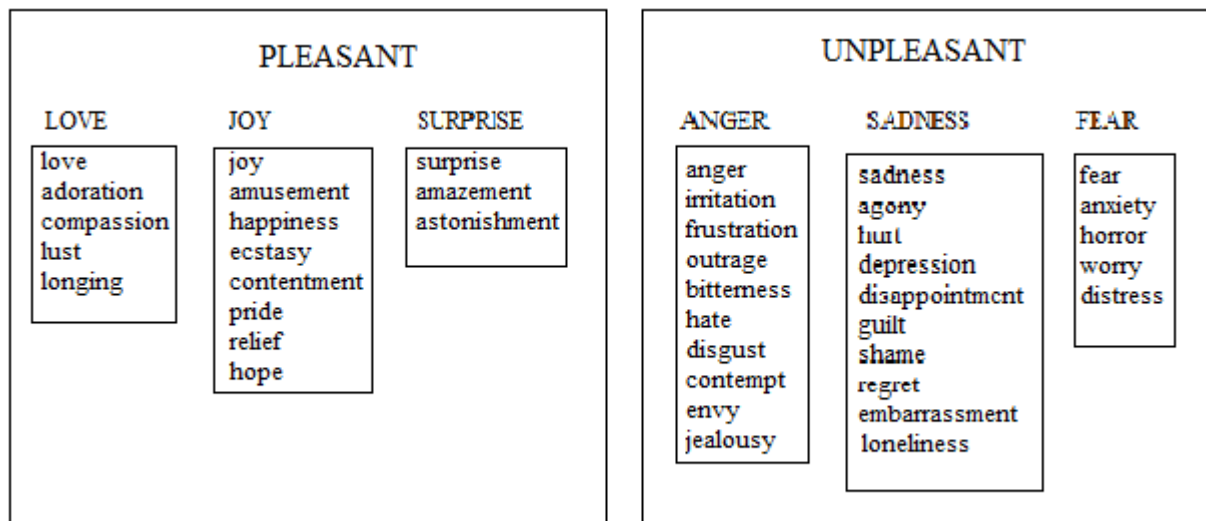
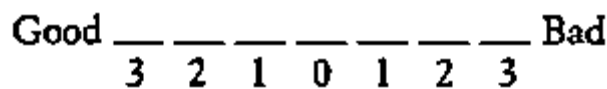


Fig 7. The classification of emotions suggested by Schimmack and Crites (2004) on the basis of conscious judgement by participants.

No demonstrations of unconscious responses were presented by these cited authors who used Semantic Differentials (SD's) to measure people's reactions to words and concepts, by asking for their conscious ratings on bipolar or SD scales. These are scales defined with contrasting adjectives at each end. An example of a SD scale provided by Heise (1970) is:



Outputs from a group of Swedish volunteers show that dowsers testing a sample of vocabulary can monitor the intensity of words provided by the subconscious, and give numerical values for their intensity.

Results

The results obtained by dowsing the emotions in Fig 7 after cluster analysis (Fig 8), broadly match categories 1-6 in Figure 7 with some notable differences. For example, ‘Lust’ emerges as an outlier, and not as a member of the cluster ‘Love’ as suggested by Schimmack and Crites (2004). A noteworthy feature of Fig 9 is that emotions which commonly occur together after an emotional event have similar ranked scores: e.g., ‘Hope-Love-Happiness’, ‘Longing-Loneliness-Pride’, and ‘Outrage-Depression-Regret’.

Some obvious conclusions are:

1. Words symbolizing positive emotions in both languages, outscore practical words, which, in turn, outscore negative emotions;

- The 'coding' of an underlying emotional context for a word is restricted to adepts in a language. In the absence of detectable emotional content, or incomprehension, the score returned is around the neutral level of 7 rotations.

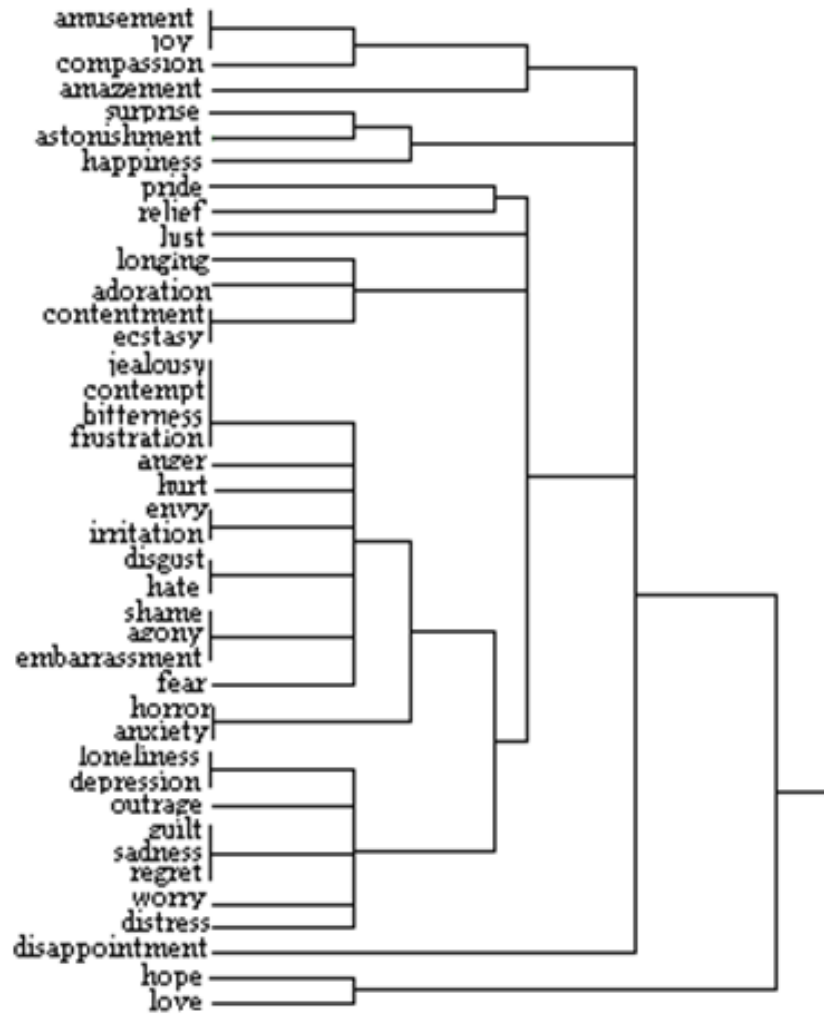


Fig 8: Cluster analysis on the values for intensity provided by dowsing the individual emotions shown in Fig 7.

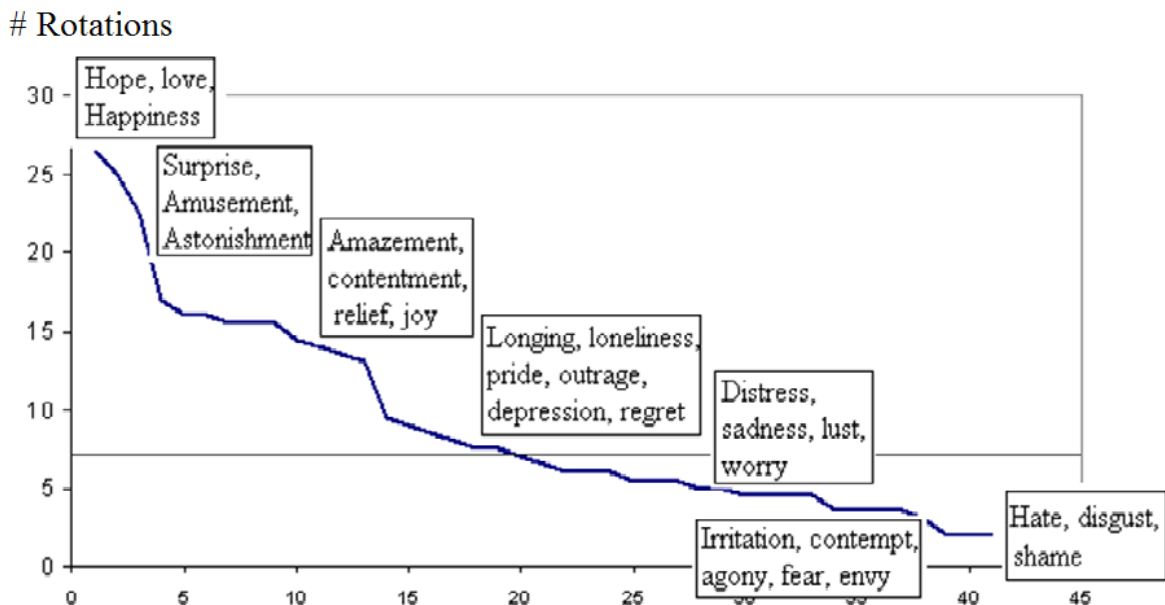


Fig 9. Ranked scores from dowsing emotions with similar scores as given in Schimmack and Crites (2004) and Table 1.

Word scores obtained by dowsing

The histogram on the lower line of Fig 10 shows dowsed values for 450 words, concepts, and names in common English usage. The histogram on line B on the same figure is of 150 words used in the scientific literature. Individual concepts also listed individually on line B score higher than scientific terminologies. On line A are the high individual scores obtained by the names of famous or mythical/religious persons.

On line B of Fig 10, readings for some relatively high-scoring individual words are given. These may be considered examples of a ‘transcendental’ vocabulary; referring to higher level spiritual functions or aspirations. As an example, ‘Science’ seems a high level function, on the same energy level as ‘Spirit’, but lower-scoring than either ‘Religion’ or ‘Friends’. Line A of fig 10 presents the results of dowsing the names of historical or famous persons now deceased, and mythical, literary or spiritual figures from the past. These all lie above scientific nomenclature in scores achieved. Here we are evaluating the energetic impact of a series of names; mythical figures, and well-known entities, ancient and modern, which apparently induce emotional responses. These names do not reflect my educational and experiential background, but still evoked responses ranging from 3x to almost 9x the neutral energy value. It seems improbable that my past experience led to such high energy values for names that have no personal significance for me. This suggests an intervention of the superconscious mind in providing responses.

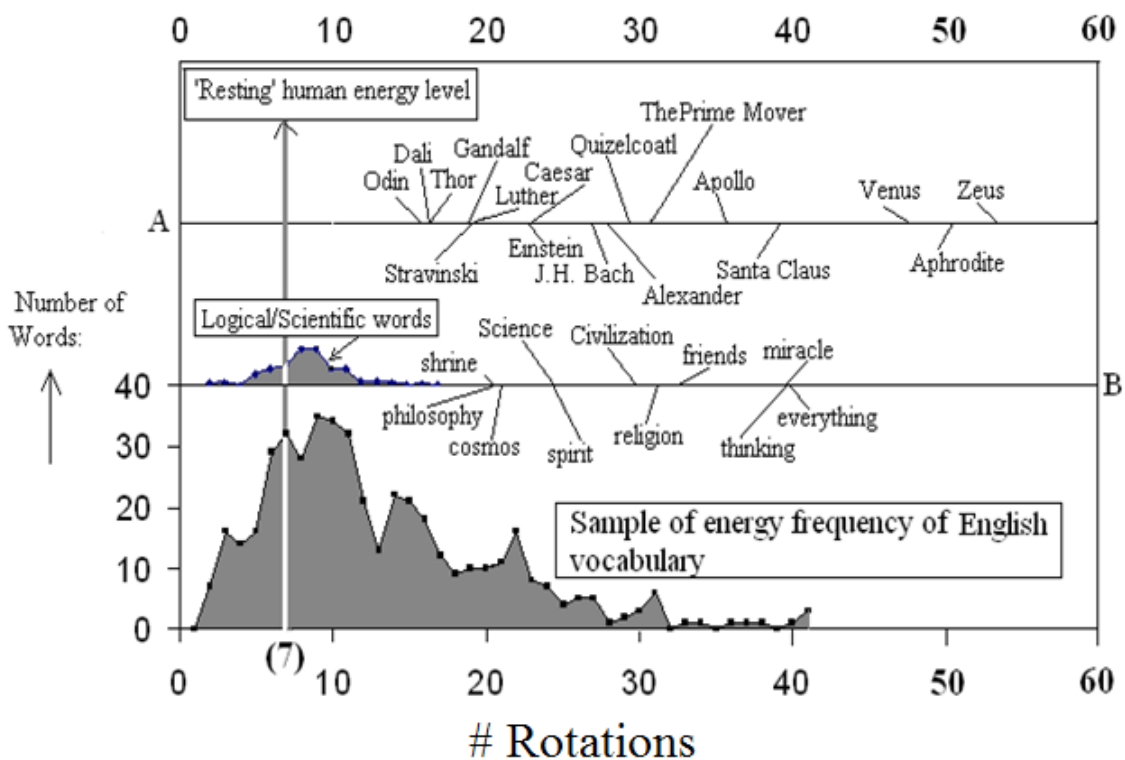


Fig 10: Histograms of word scores: The histogram on the lower line shows dowsed values for a set of 450 words in common English usage, and the middle line for a set of 150 words used in the

scientific literature. Individual concepts on line B score higher than scientific terminologies. On line A are the high scores for a selection of names of famous or mythical/religious/literary personages.

The ‘Band of Rationality’

Further evidence of the neutrality of dowsing scores in the region of 7-8 rotations comes from the vocabulary used in scientific papers. The histogram on line B of Fig 10, plots one hundred and fifty words commonly used in scientific publications, picked by the author from the introductory sections and indices of text books on mathematics, physics, ecology and chemistry. All were words the author was familiar with from a broad scientific education. Scores for words used in the scientific literature showed a restricted range of 8 – 12 rotations (line B of Fig. 10 - for example, ‘measurement’, ‘calibration’, ‘kilograms’ etc). Most technical vocabulary in science lies within 4 rotations of the ‘resting’ value of 6-7 rotations. This range of readings was referred to as ‘The Band of Rationality’ in Caddy (2006), since most scientific phenomena are discussed using vocabulary in this range. The histogram on the bottom line of Fig 10 shows scores for a sample of 450 words in common daily use, which include emotional terms with lower and higher scores. These scored from 2 to 40 rotations, with dominant frequencies of between 6 and 11 rotations.

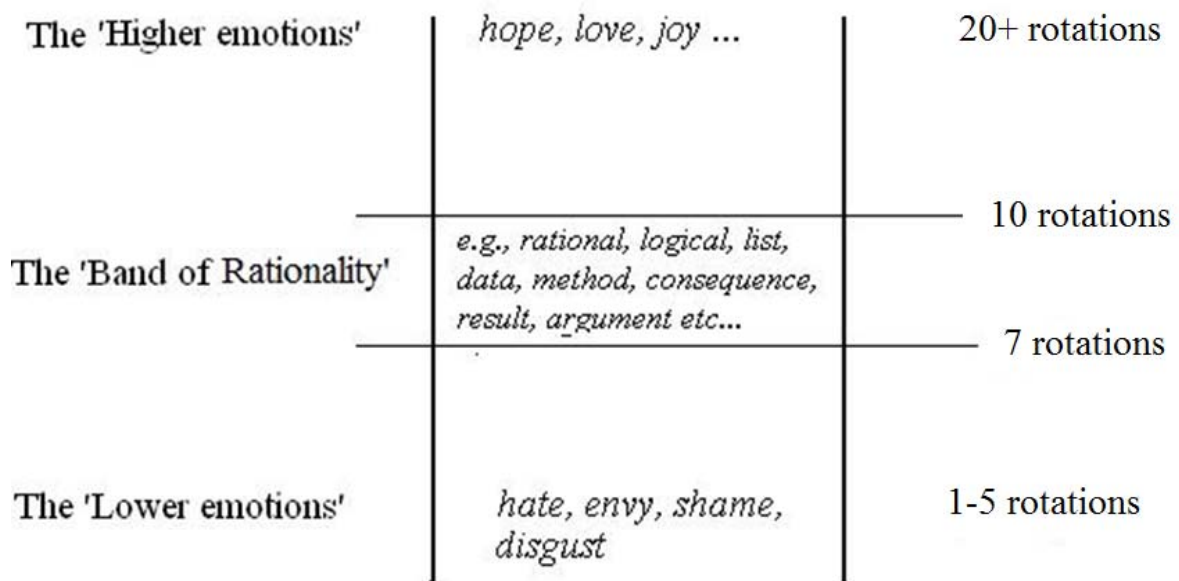


Fig 11: A simplified illustration of the location of the ‘Band of Rationality’ in the human emotional spectrum.

Perhaps the most useful concept described here confirms the practical (unemotional) vocabulary used by Science. Words such as ‘measurement’, ‘solids’, ‘titration’ etc, fall within a narrow range of 6-10 rotations, and words from scientific texts, are mostly restricted to this range. The deliberate omission in scientific texts of words having an emotional context cannot be a coincidence and Fig 11 from Caddy (2006) illustrates the categorization of the Band of Rationality. Since words such as dislike (5) and contentment (20) have emotional overtones, they will trigger subconscious responses that are not strictly logical, and this makes for problems in using them in scientific investigations

(Caddy 2011). One suggestion is that rational thought is potentially biased if emotions enter the scene, and perhaps the main gift of Galileo to Science was that he emphasized the primacy of conclusions based on personal observations over those based on dogma.

The superconscious mind

Both ancient and modern ‘traditions’ envisage the subconscious as a separate entity and as a storage place for information. According to Huna beliefs, our physical bodies are inhabited by two mental/spiritual entities they called *uhane* and *unihipili*, regarded as the conscious and subconscious respectively, while a third entity, functionally equivalent to the superconscious, was believed external, but could be invoked in emergency. Contact with the superconscious mind (with access to information unknown to the conscious mind, plus precognitive abilities), was believed to be only possible through the subconscious. The superconscious was reported to give warnings or advice on appropriate actions, possibly through dreams or visions transmitted by the subconscious and viewed by the conscious mind. It is not excluded that the superconscious plays a role in dowsing, but, as noted by Long, these events may be rare and of special occurrence. This raises questions such as whether the ‘Superconscious’ of Huna is equivalent to the ‘Collective Unconscious’ of Jung?

As Long put it, “Each of our (lower) two spirits has its own mental abilities. The subconscious (*unihipili*) can remember, but has only elementary reasoning power such as a dog or horse may have. On the other hand, the conscious (*uhane*) cannot remember a thought once it has let it go out of its centre of attention’, but unlike the subconscious, can use inductive reasoning when dealing with factual material.

A practical point: the dowsed outputs of the subconscious, our memory faculty, cannot be simply treated as random variables. Repeating a request for a dowsed reading of a word or phenomenon shortly after the first trial, is likely to result in the same reading since the results of the first trial may be memorized by the subconscious. Repeating the trial a week later may result in a slightly different reading, but standard measures of statistical variation are suspect unless trials are repeated by different persons. The results obtained by the author are single readings, but considering that multiple trials involve considerable effort, it was decided to assess a large sample of different words, each a single time. Replicate trials were later made with a group of 9 dowsers, whose individual readings were treated statistically.

Results of group trials

Group trials were carried out by 9 Swedish volunteers. 40 Swedish words were tested, including words with low and high emotional significance, as well as practical vocabularies. The words had been translated into Swedish from an English word list which had already been tested by the author. Although there was significant inter-individual variance, similar numbers of rotations occurred for words with the same meaning in both languages. This preliminary study confirmed that the methodology has potential for linguistic studies.

The ranked scorings for a list of English words by a mother tongue English dowser (the author) are shown in Fig 12; and the ranked scorings for the Swedish equivalent words in Fig 13. The scores for a randomised list of words in Swedish (a language unknown to the author) were tested by him and are given in Fig 14. All of these last results remain close to 7 rotations, suggesting that unknown Swedish words elicit no particular emotional response in a person unfamiliar with a language.

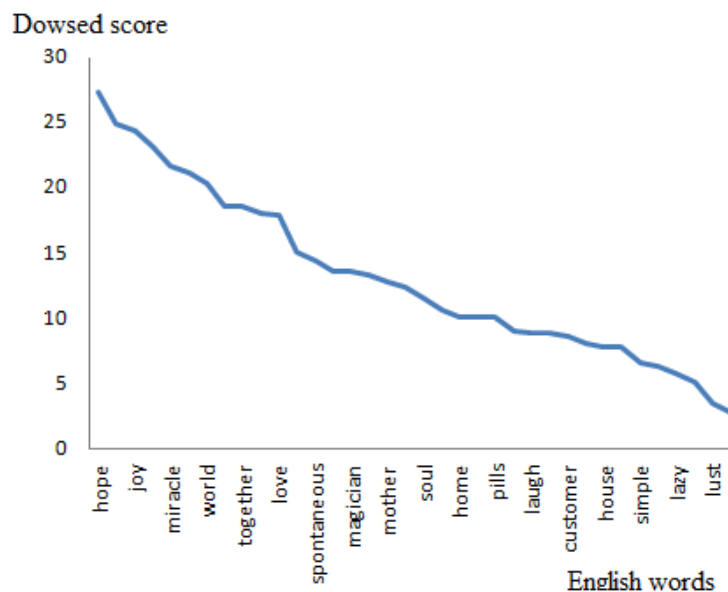


Fig 12. Ranked scores in number of rotations for a list of English words dowsed for their energy values by an English mother tongue dowser.

One further hypothesis is rejected on the basis of this study: namely, that the energy level of words is solely related to their frequency of use. Several word lists provided on the Web were considered, and Fry et al. (1993-4) gives the first 100 words in the English language by frequency of use. This list contains few two-syllable words, and is dominated by one-syllable prepositions, which prove to be low scoring parts of speech (generally 2-5 rotations).

Rankings for equivalent words in the two languages showed a broad correspondence of scores. Some words score high, and others low. For word equivalents, e.g.; Scream and Lazy scored low, and Joy scored high, in both English and Swedish).

Neither 'scepticism' (4 rotations) nor 'doubt' (3 rotations), are useful emotions when dowsing or divining. We need to avoid the automatic scepticism on communications from our subconscious that Science teaches us to apply. Confirmation of the accuracy of dowsed responses will of course be needed, and requires parallel information sources. After training in prana/qi detection I can sometimes detect (visually and tactically), fluxes of qi particles, and auras under low light intensities. This capability was not always available to me, and learning these sensibilities helped me to accept my subconscious inputs. Obviously, different sensibilities between individuals make group experiments in word dowsing desirable.

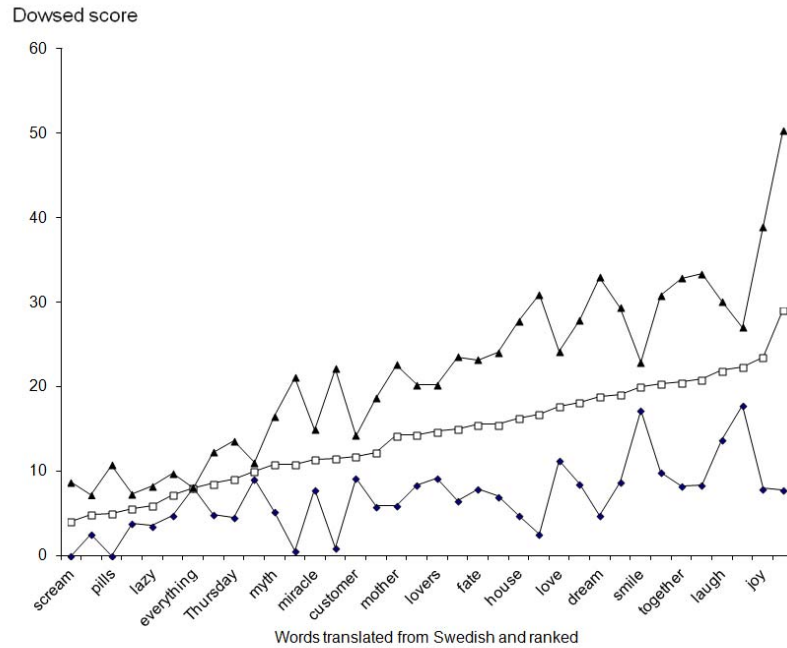


Fig 13. Swedish words scored by 9 Swedish subjects were ranked by increasing score in number of rotations. (The equivalent English words are shown along the X-axis, together with a single standard deviation around the line).

In Fig. 14, the mean scores for Swedish words by Swedish participants are compared with an English mother tongue dowser’s score for the same Swedish words (whose meaning was unknown to the dowser). In this case, all Swedish word scores converged on 7 rotations – implying no emotional reaction was evoked by Swedish words in a unilingual English speaker.

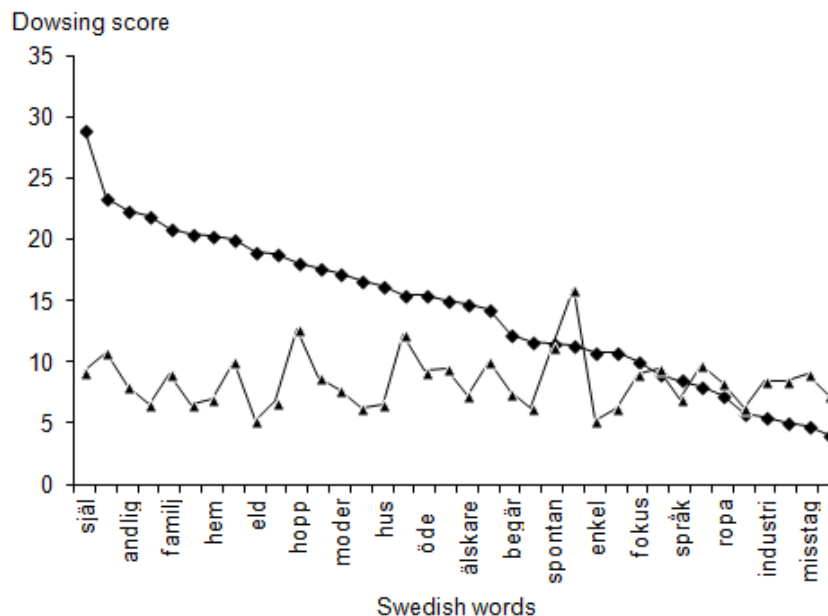


Fig 14. Mean scores for Swedish words by Swedish participants, compared with an English mother tongue dowser’s scores (number of rotations) for the same Swedish words unknown to him. These all converged on 7 rotations – implying no emotional reaction was evoked.

Working with survey data

Dowsing results can be compared with information from social surveys. The example in Fig 15 uses data from the newspaper ‘La Repubblica’ (30/07/2013) giving the percent approval of concepts by Italian citizens surveyed, as compared with my dowsed scores for the same words after translation into English. A weak overall linear relationship seems evident between the two data sets, but it can be deduced that political concepts were considered low energy in both evaluations. Dowsing provides high scores for words with a moral/ethical tone, compared with the results of social surveys where social or political issues are emphasized.

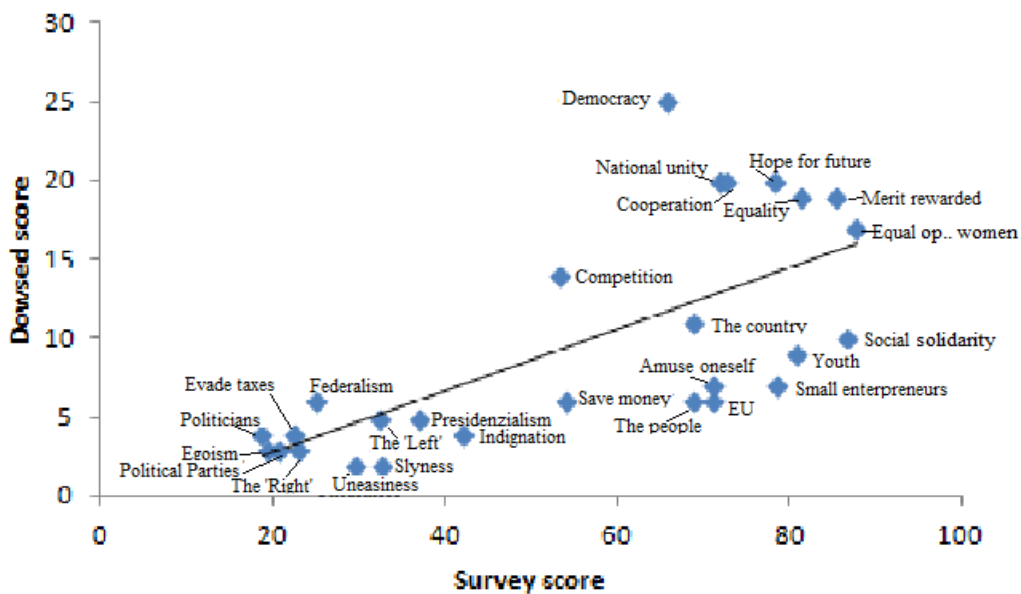


Fig 15: English translations of a series of phrases and concepts used in a public survey in Italy and the percent adherence to the concepts by the surveyed population compared with dowsed values (number of rotations) for the same phrases.

The indicative results with Swedish, Italian and English vocabularies can be compared with Stuart Chase’s conclusion in ‘Language, Thought and Reality’, when he asserted: “There is no one metaphysical pool of universal human thought”, since “Thinking is relative to the language learned”, and “Speakers of different languages see the Cosmos differently”. Despite this, the scores for words with the same meaning in Swedish and English were similar.

The energy level of phrases

Can this method of classifying words be extended to phrases or sentences? Two examples of dowsing the energy value of whole phrases are shown in Fig 16, where individual word scores are colored blue, and the dowsing score for the whole phrase is shown in red. Incorporating a word with a low score (e.g., ugly) into a phrase, brings down the score for the whole phrase.

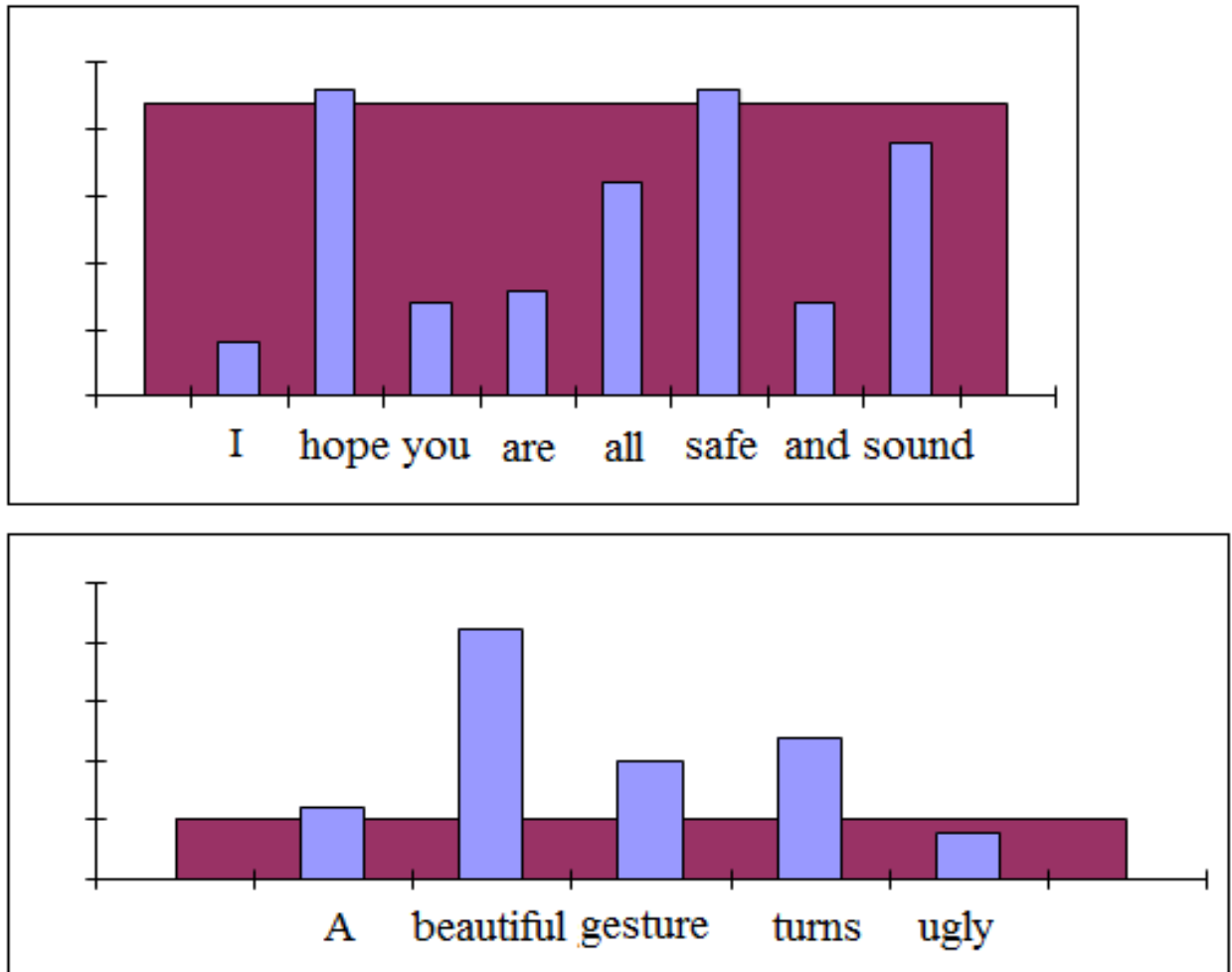


Fig 16. Two examples of phrases scored according to the values of component words (blue) and the overall score for the phrase as a whole (magenta).

Some further phrases extracted from world literature are scored in Table 2 and placed in 4 categories:

LOW SCORING PHRASES	SCORE
It is possible to lie and even to murder for the truth	1
Evil finds work for idle hands to do	2
A diamond is forever	3
Purification consists of separating the soul from the body	5
THE BAND OF RATIONALITY	
The postman delivered the letters	7
I parked at the third meter from the corner	9
Taxpayers and planning agencies have been active	9
SOCIALLY CORRECT SENTIMENTS	
Love your enemies, do good to them who hate you	14
That's one small step for man, one giant leap for mankind	16
Great necessities call for great virtues	18
A government of laws and not of men	21
SPIRITUAL SENTIMENTS	
As I walked through the wilderness of this world	18
I now realize that cynicism and judgment are hazardous to my health	18
What do we mean by the phrase 'I understand'?	18
We are hyperspatial objects that cast a shadow into matter	20+
In order to know something you must experience it	20+
Primitive man does not know an inanimate world	20+

Table 2: Four categories of phrases classified by the dowsing score realized

A speculation on the 'higher self' of Huna

The Janus nature of the higher self as envisaged by Huna brings to mind the difference between the (largely separate) left and right hemispheres of the brain (Fig 17). Among its other functions, the left hemisphere is the site of logical thought, language and temporal events; the right sees patterns and is emotive and creative. We might question if the Huna male/female Janus figure actually models the 2 brain hemispheres, and there has been much speculation that further integrating the functions of the two hemispheres may lead to higher (superconscious?) mental inputs.

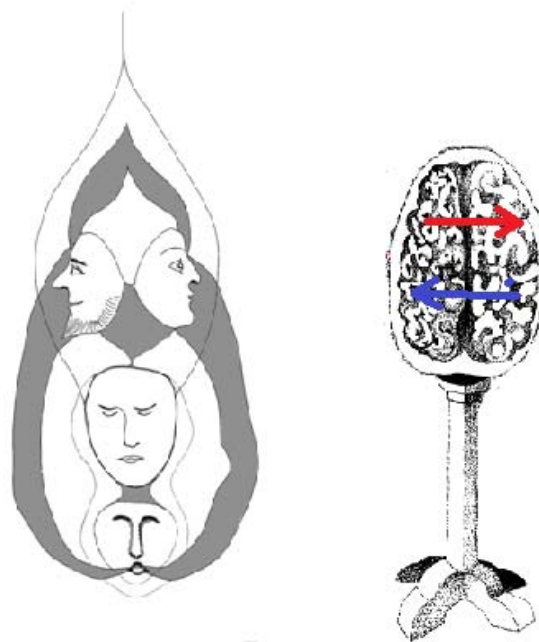


Fig 17. In this cartoon, the Janus male-female nature of the higher self or superconscious believed in by the Huna philosophy, is compared with a symbolic model of the left and right hemispheres of the brain.

A small experiment is proposed in Table 3 to be read carefully by the reader:

PHRASE	SCORE
To trust is to surrender yourself to the situation	17
The valley of visions	18
Everything has its time	18
The heart has its reasons	19
Vital force pervades the Cosmos	20
Love is the primary cosmic fact	20
Physical reality recedes as man’s symbolic activity advances	20
The root of what drives us is in the heart	21
I was taught by non-human entities who reside in higher dimensions	21
I believe I am eternal. Death of the mind is an absurdity	22
Permeating all things, animate and inanimate	22
Our collective memory	23
If we activate the silent areas of consciousness we achieve total awareness	23
The present seems a moving stillness	23
Allow your unconscious to move you	24
We rejoice when you feel joyful, and feel your sorrow as our own	26
The unexpected and incredible belong to this world	27

Table 3: Some high-scoring phrases taken from different published sources. Please read them to see how these phrases affect you?

The author's impression is that after slowly reading the above phrases and contemplating their significance, a higher level of spiritual awareness and vital energy may prevail.

Five tentative conclusions seem to emerge from this study:

1. Science uses language that to the extent possible, is devoid of emotion so as to avoid 'prejudice'. This is expected to cause difficulties in the scientific study of vital energy, and poses problems in the scientific investigation of high energy words and concepts;
2. Low-scoring sentiments such as 'criticism' (3) and 'doubt' (5), while essential, may in some cases prevent a needed paradigm change;
3. The fundamental clues to progress in paranormal studies must be accessed through our subconscious;

According to Bohm and Peat (2000) *Creative perception involves...* "A state of intense passion and high energy that dissolves the rigidly-held assumptions in the infrastructure of commonly accepted knowledge." i.e.;

4. The 'Higher Emotions' correspond to a high level of vital energy and may lead to the intervention of the superconscious;
5. When the mind experiences high levels of vital energy, the superconscious may intervene. This may also be the case during 'paradigm changes'.

Discussion

The idea that we access an independent component of our mind when dowsing is intuitively evident: the outputs provided by dowsing/divination are often different from conscious preconceptions. A degree of objectivity seems to emerge nonetheless, when we place these subconscious outputs in a ranked framework.

Controversy arises when some outputs are unusually intense, as when focused on the names of ancient spiritual figures, mythical or real, which are not of particular interest to the author/diviner. One possible interpretation is that these outputs may come from the superconscious, and may be stored in an extra-corporeal site.

The physicist David Bohm (2002) referred to the source and storage place for information in the Universe as the 'Implicate Order' (IO), and as such, the concept has entered the fringes of theoretical science. The idea is that the IO can be visualized as a condensed 'hologram' of creative information that every instant 'unfolds' to create the world we know as the Explicate Order. The idea that there is a repository of knowledge stored somewhere in the Universe is much older, and has appeared under many terminologies: 'The Universal Library' of Borges, the 'Presence of the Past' of Rupert Sheldrake (1988), the 'Archetypes' of Jung (1959), and the 'Askasic Records': a term used by 19th century spiritualists. They are all names for an information storage site that may be accessed in ecstatic, meditational or non-ordinary states (Caddy 2012). Dowsing may be

accessing this particular source for high energy outputs. The Superconscious is presumed to be occupied with the creative impulse, (both in Science and the Arts); i.e. 'Strong Intuition' occurs, using 'extra-corporeal' sources of information available to the subconscious.

If the hypothesis of a paranormal data source is discarded, the procedure I describe is still a low-cost method of comparative linguistic analysis. It could also be a self-applied psychotherapy for those capable of eliciting the dowsing response. It provides a way to access information from the subconscious that is not readily accessible to rational processes or scientific reasoning, which has proved difficult to measure by psychological testing. Huth et al. (2012) mentioned that the cortical space is similarly organized between different individuals – which suggests either very specific linguistic programming, or perhaps access to a common extra-corporeal data storage site applies?

Evidently, words have a valence related to the phrase or context they are used in, and a preliminary discussion of this issue is given in Caddy (2011). It is evident that phrases, sentences or statements can be evaluated in a similar fashion, and the primary energetic value of a word will be modified by context. However, we must start somewhere, and the potentially broad scope of future applications of this method requires the resources of a research institute rather than an individual researcher.

Scientific (technical) words are neutral emotionally, and we may believe that a careful choice of a neutral vocabulary was one of the first achievements of science in order to avoid emotional bias of results. This achievement, incidentally, makes it difficult to impartially evaluate emotional or spiritual discoveries using scientific terminology.

The value of the word dowsing procedure as a low-cost form of self-diagnosis is evident, even if what is measured is simply my subconscious reaction to a series of words and phrases. The scorings do not always 'represent my (conscious) personal opinion' as suggested by one sceptical reader of an earlier draft. Another reviewer suggested that "your unconscious might not know anything about the Implicate Order but will confabulate lots of interesting things!" However, this last critic did not exclude the possibility that "the unconscious can create objectively manifested realizations of whatever is in your subconscious mind". Distinguishing between different hypotheses may be possible if multiple dowsers work with replicate test vocabularies, and this is the suggested follow-on to this study.

Commenting on my preliminary results is premature, but my dowsed readings for emotions were not inconsistent with the original classification by Zuckerman and Lubin (1965), and given their consistency, it would be difficult to describe them as a 'confabulation'. Energy values returned for the vocabulary used in scientific analysis corresponded to a relatively narrow 'Band of Rationality' (Caddy 2006), while energetic readings for mystical, religious and positive emotional states scored higher. This suggests that investigating ecstatic states using objective scientific procedures and terminology may be less than successful. This is especially the case if the investigator experiences emotions with low energy values such as doubt or scepticism. However the method of dowsing/divination described here provides a feasible alternative.

Acknowledgement

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