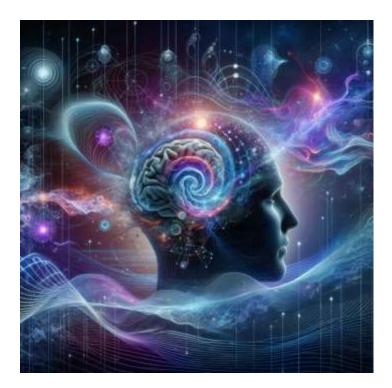# Neuro-Linguistic Programming

and Purported
Spontaneous Psi Phenomena:

A New Frontier in Consciousness Research

André Percia

Clinical Psychologist

Master Trainer in NLP, Hypnosis, and Coaching

Abstract

This scholarly monograph ventures into the compelling crossroads of Neuro-Linguistic Programming (NLP) and spontaneous psi phenomena, critically evaluating the potential role neuro-linguistic constructs play in the emergence and conceptualisation of psi experiences. Through meticulous case studies, individuals professing precognitive abilities, clairvoyance, and telepathic communication are examined to ascertain how such extraordinary events correlate with their intrinsic neuro-linguistic patterns.

At the forefront of this inquiry is the conceptual "Integrated Factors System," an innovative model that synthesises the interplay of socio-cultural context, personal life stories, and the idiosyncrasies of personality structures. This framework serves as a beacon to navigate the processing of psi experiences within the NLP paradigm, casting light on the relevance of representational systems, the intricacies of submodalities, the dynamics of state management, the influence of meta-programs, the power of belief systems, and the nuances of linguistic patterns.

Interweaving the rich tapestry of personal narratives with a foundation of established psychological theories, the monograph unfurls new theoretical implications for the understanding of psi within the domains of psychology and NLP. It delineates practical methodologies for professionals in these fields, postulating that neuro-linguistic mechanisms might be expertly employed to amplify psi capabilities and assist those who encounter these enigmatic phenomena.

Recognising the limitations inherent in anecdotal evidence, the monograph endorses a call to action for comprehensive research, employing rigorous mixed-methods approaches to delve deeper into the relationship between NLP and psi phenomena. Offering a fresh integrative perspective, this scholarly work makes a salient contribution to the academic conversation, illuminating the profound impact of cognitive and linguistic frameworks in the mysterious expanse of human experience, and proposing an invigorating direction for multidisciplinary inquiry in psychological and parapsychological scholarship.

Dedication

This monograph is lovingly dedicated to those who have illuminated the path of my academic and personal journey.

To my mother, Maria Lúcia, who has been by my side through many of the spontaneous cases described within these pages; her presence has been a constant source of support and comfort.

To my grandmother, Eunice, for being instrumental in nurturing my curiosity and passion for parapsychology, guiding a young boy of thirteen to study in Rio de Janeiro and setting the foundation for all that followed.

To Maria Lídia Gomes de Mattos, who graciously welcomed me as a guest in my early parapsychological studies, providing a space for growth and learning.

To David Hess, whose encouragement led me to pursue scientific parapsychology at the Rhine Research Center in North Carolina, USA, in the 1980s; and to the institution itself, which generously provided a scholarship and embraced me with kindness.

To Richard Bandler, Robert Dilts, and Bernt Isert, who have been not only exceptional teachers but also generous sponsors in the fields of Neuro-Linguistic Programming and related disciplines.

To Stanley Krippner, for being not just a friend but also a monumental mentor in the realms of the mind. Your guidance has been a beacon, enlightening the intricate pathways of consciousness and inspiring me to delve deeper into the enigmas of human experience. Your friendship and mentorship have been invaluable treasures on this academic voyage.

Preface

Bridging Disciplines for Comprehensive Understanding

In the pursuit of scholarly excellence and interdisciplinarity, this monograph arises from the necessity to provide a thorough exploration of the intersections between Neuro-Linguistic Programming (NLP) and Parapsychology. The complexity and depth inherent in both fields demand an extensive scholarly work that can fully articulate the premises and foundations upon which each discipline is built. It is with this aim that the monograph has been crafted—not merely as an academic exercise but as a foundational text that seeks to bridge the gap between two seemingly disparate areas of study.

The impetus for such a detailed exposition stems from a recognition that both NLP and Parapsychology encompass a wealth of theories, methodologies, and practices that, while rich in their respective domains, can offer significant insights when considered in tandem. To facilitate a profound understanding among scholars and practitioners, this monograph endeavours to dissect and synthesize key concepts, theories, and empirical findings from both disciplines. The intent is to construct a cohesive narrative that not only respects the autonomy and intricacies of each field but also highlights the synergy and potential for mutual enhancement.

This comprehensive approach is crucial for scholars within NLP and Parapsychology who aspire to extend their understanding beyond the boundaries of their initial expertise. It is through the extensive discourse presented herein that a holistic and nuanced comprehension can be achieved, paving the way for innovative research and practice that harness the strengths of both NLP and Parapsychological constructs.

Therefore, the monograph is presented as an indispensable resource for those seeking to delve into the complexities of human experience and consciousness, as explored through the lenses of these two dynamic and evolving fields of inquiry.

André Percia

Table of Contents

Glossary

The following glossary is designed to facilitate comprehension of the central terms underpinning the discourse in this monograph. It lays the foundation for an enriched understanding of the intricate relationships among Neuro-Linguistic Programming (NLP), parapsychology, and the empirical study of psi phenomena, serving as an essential reference for the scholarly exploration of these interwoven disciplines.

Neuro-Linguistic Programming (NLP):

Anchoring: An NLP technique that associates a specific stimulus with a psychological state, enabling the recall of that state when the stimulus is presented.

Deep Structure: Pertains to the underlying meaning of language and thought that informs the individual's internal representation of experiences.

Metamodel: A linguistic framework within NLP that aims to explore and map out the individual's thought processes through their use of language.

Meta-programs: Cognitive frameworks that function at a deep subconscious level, guiding the individual's thought processes, behaviours, and decision-making.

Perceptual Positions: An NLP concept describing the practice of viewing a situation from various standpoints, including one's own, another person's, and an objective observer's.

Presuppositions of NLP: Foundational assumptions within NLP about human communication and perception, guiding the techniques and interventions used in practice.

Reframing: A process in NLP that involves altering the context or perspective of a thought or experience, leading to a different interpretation and meaning.

Representational Systems: The primary sensory-based systems through which people perceive and internalise experiences, including visual, auditory, kinesthetic, olfactory, and gustatory modalities.

Submodalities: The specific characteristics of internal representations, such as visual brightness or auditory volume, which can be adjusted to change the quality of the internal experience.

Surface Structure: The observable components of communication, including spoken language, tone, gestures, and other behaviours.

TOTE Model: A cognitive behavioural model describing the feedback loop process of achieving goals through testing reality, operating a change, testing again, and exiting once the goal is met.

Parapsychology:

Extrasensory Perception (ESP): The ability to acquire information without reliance on the traditional sensory faculties, includes forms such as telepathy, clairvoyance, and precognition.

Parapsychological Phenomena: A broad term encompassing various experiences and abilities that sit outside the boundaries of conventional scientific explanations, such as ESP and psychokinesis.

Psi: An umbrella term used in parapsychology to refer to all types of paranormal processes and phenomena.

Psychokinesis (PK): The purported ability to influence the physical environment or objects without physical interaction, ostensibly through mental focus or intent.

Spontaneous Psi Phenomena: Psi occurrences that happen in natural settings, outside of the controlled environment of laboratory experiments.

Psi Research:

Case Studies: Detailed, qualitative examinations of individual instances of psi phenomena, providing in-depth insights into the experiences of subjects.

Mixed-Methods Research: An investigative approach that integrates both qualitative and quantitative research methodologies to garner a richer and more nuanced understanding of phenomena under study.

Qualitative Narrative Analysis: A research technique focusing on the interpretation of narrative data to discern patterns, themes, and deeper meanings in individuals' experiences.

Quantitative Methods: Research strategies centred on numerical data collection and statistical analysis, utilised to validate hypotheses and delineate variable correlations.

Psychology:

Collective Consciousness: A sociological concept developed by Émile Durkheim referring to the set of shared beliefs, moral attitudes, and social norms that unify a community or society.

Collective Unconscious: A term coined by Carl Jung denoting the part of the unconscious mind that is derived from ancestral memory and experience, shared among beings of the same species.

Defense Mechanisms: Psychological strategies unconsciously employed by individuals to protect themselves from unacceptable thoughts, feelings, or impulses.

Humanistic Psychology: A psychological perspective that emphasises looking at the whole individual and stresses concepts such as free will, self-efficacy, and self-actualisation.

Personality Structures: The distinctive and enduring patterns of thought, feeling, and behaviour that characterise an individual.

Transference: A psychological phenomenon wherein a person redirects emotions and feelings, often unconsciously, from one person to another, particularly in the context of psychotherapy.

Transpersonal Psychology: An area of psychology that studies the transcendent aspects of the human experience, including spirituality and consciousness beyond the ego.

1 - Introduction

Addressing the Study of Spontaneous Psi Phenomena in Contemporary Psychological Research

The quest to comprehend the human psyche in its full expanse frequently ventures into the peripheries of scientific enquiry, where phenomena like purported spontaneous psi occurrences beckon with both intrigue and scepticism. Purported spontaneous psi phenomena, encompassing instances of extrasensory perception (ESP) or psychokinesis (PK) that arise outside controlled experimental conditions, persist as a source of fascination within parapsychological investigation and broader psychological discourse. This monograph endeavours to construct a nexus between the empirical diligence inherent in parapsychological inquiry and the actionable insights derived from Neuro-Linguistic Programming (NLP), instigating a conversation about the intersection of these diverse fields.

Historically, the academic odyssey into psi phenomena has traversed the dual paths of curiosity and doubt, endeavouring to reconcile these enigmatic events with the stringent demands of scientific substantiation. The spontaneous nature of psi experiences, with their inherent resistance to the replicability that undergirds empirical validation, presents a distinctive challenge within this domain of study. Conversely, NLP offers an analytical framework centred around the interplay of neurology, language, and behaviour, affording an arsenal of strategies for psychological introspection and behavioural modification. These methodologies have the potential to demystify and perhaps elucidate the cognitive mechanisms that could underlie psi phenomena.

The aims of this treatise are dual in nature: to articulate a compendium of case studies that illuminate the occurrence of psi within therapeutic and developmental psychodynamics, and to postulate how NLP's foundational principles and practices might intersect with psi experiences. Through this interdisciplinary melding, we endeavour to unravel the possible reciprocal influence between NLP methodologies and the understanding of psi events, and vice versa.

The import of this scholarly pursuit lies in its integrative premise, positing that phenomena often relegated to the margins as 'paranormal' may harbour significant implications for conventional psychological praxis and therapeutic innovation. By weaving evidence from empirical narratives through a structured theoretical lens, we furnish a contribution to the enduring discourse on the legitimacy and application of psi phenomena within the psychological sciences. This exploration advocates for a re-examination of psi's relevance to psychological health and the prospective enrichment of therapeutic approaches with psi-informed NLP techniques.

As we embark on this exploration, we traverse a landscape marked by the interstices of psychodynamics, individual narratives, and NLP constructs. In synthesising these elements, this article presents a convergence of theoretical perspectives, beckoning academics, practitioners, and those with scholarly inclinations to contemplate the broader implications of psi phenomena within the context of psychotherapy. Thus, this paper acts as a meeting point of ideas, charting a course through the multifaceted experience of being human and situating psi experiences within the healing and transformative space of psychotherapeutic practice.

Parapsychology, the scientific investigation of phenomena like telepathy and psychokinesis, has evolved from anecdotal collections to rigorous experimental scrutiny over the last century (Edge et al., 1986). The Parapsychological Association represents an international body of scholars studying 'psi' experiences, which defy conventional understandings of human capabilities (parapsych.org).

Research in this field incorporates diverse methodologies from across the scientific spectrum, with an emphasis on interdisciplinary collaboration and the creation of theoretical and statistical models to account for psi phenomena (PA Official Website). In parallel, Neuro-Linguistic Programming (NLP) studies the structural characteristics of subjective experience, complementing parapsychological inquiries (O'Connor, 2001).

Both parapsychology and NLP acknowledge the complex interaction of individuals with various systems. The Society for Psychical Research (SPR), established in 1882, pioneered the structured examination of psychic experiences (McClenon, 1984), followed by the American Society for Psychical Research in 1887, both of which continue to contribute to the field.

J.B. Rhine's groundbreaking work in the early 20th century introduced a new scientific rigour to the field, employing methodical testing and statistical analysis of psi phenomena (Edge et al., 1986). Rhine's approach, developed at Duke University, helped integrate parapsychology into mainstream scientific discourse.

The relationship between psychic phenomena and psychological processes has been a point of interest since Freud's explorations of telepathy within psychoanalytic theory (Freud, S. Correspondence with Carrington) and Jung's concept of synchronicity (Jung, 1960). The integration of psi phenomena with subconscious processing has been furthered by NLP's interpretive frameworks (O'Connor, 2001).

Significantly, research suggests that psi events often manifest within dreams, with analyses indicating a prevalence of psi occurrences during unconscious states (Rhine's Dream Collection). This underscores the potential interconnection

between psychic phenomena and mental processes, opening avenues for further exploration within the combined realms of parapsychology and NLP.

In the "Handbook of Parapsychology", Robert L. Van de Castle (1977) analyses various studies involving probable accounts of spontaneous parapsychological phenomena and observed that:

— Psi experiences are reported in dreams between 33% and 68% of the cases.

 — If we consider only cases of apparent telepathic experiences, about 25% occur in dreams. With precognition, the rate rises to 60%.

— Women seem to be percipients (the person receiving telepathic communication) at a ratio of 2 to 1 compared to men, who are agents in 60% of the cases.

— Blood relatives are involved in 50% of the cases, with the theme of "death" present in 50% of the situations followed by accidents and physical harm.

Considering observations postulated by NLP, it is easy to perceive that the most frequent "targets" (spouses, children, friends, etc.) hold significant importance to the identity and value hierarchy and belief systems of the subjects involved

Researchers such as Louisa Rhine, Montague Ullman, and Robert Van de Castle have highlighted the tendency for extra-sensory information to manifest in dreams in a distorted, obscured, and fragmented form. This phenomenon arises from potent personal motivations, the workings of the unconscious, and blockages, as well as focal concerns pertaining to the dreamer. NLP has characterised these alterations as processes of Omission, Distortion, and Deletion, which occur in the transference from Surface Structure to Deep Structure and are further influenced by an individual's value and belief systems. For NLP, the Deep Structure encompasses sensory experiences, emotional states, mental images, or any representation of sensory order that we have recorded in our nervous system. The Surface Structure is how we describe the content of the Deep Structure, the words, symbols, or any form of representation.

The ongoing exploration into the convergence of psi phenomena and mental processes opens a fascinating dialogue between the fields of parapsychology, psychology, and neuro-linguistic programming. This interdisciplinary inquiry not only expands our understanding of human cognition and experience but also poses significant questions about the nature of consciousness and reality. The study of such phenomena continues to challenge the boundaries of conventional scientific paradigms, inviting a more nuanced and holistic approach to comprehending the full spectrum of human potential and the intricacies of the mind-matter interface.

The interplay between the experiential components housed within the Deep Structure and their linguistic counterparts in the Surface Structure underscores a pivotal concept in NLP—the transformative power of language and thought on human behaviour and perception. This conceptual framework parallels the theoretical underpinnings of psi phenomena, where subjective experience transcends the conventional boundaries of time and space, suggesting that our understanding of consciousness may be fundamentally incomplete.

In the broader context of parapsychology, such explorations delve into the realm where traditional scientific methodologies intersect with the subjective narratives of human experience. The examination of psi through the lens of NLP offers a unique vantage point from which to reconsider the role of the observer and the observed in the creation of reality—a cornerstone in the study of quantum physics and consciousness.

The research into spontaneous psi phenomena and their potential integration within the psychological life prompts a reevaluation of the dynamics between the conscious and unconscious minds. It posits that rather than being random or isolated occurrences, psi events may indeed be woven into the fabric of psychological processes, possibly serving as an extension of cognitive and emotional functions. This perspective aligns with Jung's concept of synchronicity, wherein coincidental events bear significant meaning beyond their probabilistic occurrence, suggesting an underlying order or connectivity in the universe that is yet to be fully understood.

As such, the exploration of psi phenomena could greatly benefit from the application of NLP methodologies, particularly the use of modelling excellence—a process of distilling the patterns of thought and behaviour of high performers to be transferred to others. If psi abilities are to be considered aspects of human potential, then the strategies and mental frameworks that facilitate these phenomena could potentially be modelled and taught, much like any other skill set. This idea of transference not only carries implications for expanding human potential but also for the development of therapeutic techniques within clinical psychology that incorporate elements of parapsychology.

Furthermore, the potential for psi to impact mental and physical states invokes a more profound appreciation for the mind-body connection. In therapeutic settings, this could manifest in the use of visualisation, intention-setting, and belief change work—modalities well established in NLP practice. The implication being that if the mind can influence external psi events, then it stands to reason that the internal psychophysical system can also be modulated through these processes.

The study of spontaneous psi phenomena, when approached from an NLP perspective, provides a rich tapestry of cognitive, behavioural, and experiential threads that may be intricately linked with our psychic experiences. By adopting a systemic and integrative approach, one that embraces the complexities of

human consciousness and the potentialities of the mind, we can further the boundaries of psychological inquiry. This endeavour augments our comprehension of psi and enriches the field of psychology with new horizons for exploration and application, ultimately contributing to the evolution of therapeutic practices and the enhancement of human well-being

Louisa E. Rhine and the study of spontaneous psi phenomena

Parapsychology encompasses two distinct research approaches: experimentalism and the investigation of spontaneous phenomena.

In 1948, Louisa E. Rhine joined the then-famous Duke University Parapsychology Laboratory to lead the study of reports of paranormal phenomena, which were sent in by the thousands. The initial idea was merely to categorize and archive them, but in this process, she discovered numerous factors recurring across various categories with such intensity that researchers fully supported the need for a more in-depth and rigorous study.

Louisa Rhine was meticulous in her method of selecting reports for the renowned collection of 7,110 cases. For her, constant variables tend to remain and repeat, whereas frauds and misinterpretations tend to deviate from identified patterns.

Her work resulted in the development of an intriguing model to explain supposed spontaneous psi phenomena and their relationship with our ordinary mental processes: psi information is first captured at an unconscious level (stage I). At this point, it is within the individual, but they are not aware of it (in NLP, Unconscious Incompetence), as there is not yet awareness of its existence, which would precisely be "stage II" (Conscious Incompetence and Conscious Competence). She identified five "paths" that could make us conscious of previously apprehended information.

1 — Realistic Experiences

These are dreams in which the information apprehended via psi presents itself exactly as it occurred. For example:

"… in my dream, I had just woken up and was having coffee with my family. Suddenly, the intercom of my building rang. It was Lucia, a former and much-loved secretary of ours, someone we hadn't seen for over three years. I woke up impressed, and as usual, I had coffee with my family and took the opportunity to tell them about the dream. Almost at the end, the intercom rang. To everyone's astonishment, it was Lucia, who came to pay us a surprise visit after two years without any communication with our family."

From the perspective of NLP, there is little distortion, omission, and generalization of the central content, which may have previously occurred due to a

predisposition for choice and "openness" to the experience, as it is representative of a significant process for the subject's identity, values, and beliefs.

2 — "Unrealistic" Experiences

These are dreams where we can clearly identify the extra-sensorially captured element, which, in its presentation, is surrounded or added to by other elements that are part of the dreamer's psychological structure. For example:

"… I was travelling in the Northeast of Brazil, isolated, without phoning my family… that dream marked me, you know, it was not pleasant to see one of my children, the youngest, die and be buried. I was shocked. The next day I walked kilometres, determined to find a phone post. When I called home, I learned that my youngest grandson, from my middle child, had contracted meningitis and had died that morning…"

There was accuracy concerning the theme "death in the family", but the circumstances were modified. There was more pronounced distortion, omission, and generalization of the content, as well as the process that would have caused the predisposition and "openness" for the experience because it is representative of a significant process for the subject's identity, values, and beliefs. We can investigate the dynamics of individual beliefs, values, and rules, chains of meanings, and repercussions on the Neurological Levels of NLP in a case study, as we seek to do later, which would help bring more insights to process-oriented research. This type of analysis is one of the great and potential contributions that NLP can make to parapsychological research.

Example 2:

"I dreamed of one of the doormen of my building. He smiled at me, and his teeth fell out one by one. The next day he did not go to work, and we learned that he died, run over by a runaway truck that caught him on the sidewall."

Example 3:

L. had a dream about his father-in-law… He arrived at his house for a happy and very smiling visit. At one point, he saw in one of the smiles all his teeth, but he was struck by the fact that his upper left teeth were yellowed, and the first three teeth on the right side were red as if it were blood, and his lips were dry. Upon waking, he commented with his wife, who, in her evaluation, believed it wouldn't be "anything good". Days later, unexpectedly, his father-in-law was hospitalized for eighteen days after suffering a stroke, took a lot of oxygen, and passed away. When he arrived to see him, they had removed the oxygen apparatus from his mouth which, in a way, had traumatized his mouth and lips, which at times, made him stick out his tongue, leaving his mouth exactly as he had seen in the dream. The dried lips and the first three upper right teeth, slightly reddish as if it were

blood, exactly as he had seen in his dream. This occurred at the Santa Tereza Hospital in Petrópolis, in June 2004.

3 — Intuitive Experiences

Intuitive experiences occur in a state of waking consciousness where there is little or no information about the event, but instead, there is a presence of a strong feeling and anxiety, tending to put the subject on alert.

Example 1:

"… it must have been my ninth or tenth sea cruise. On that vessel, the 'Bateaux Mouche,' it was my fourth time, and the second New Year's Eve at sea watching the fireworks at Copacabana. I love boats and continue to do so… But that morning, on the 31st of December, I felt a strong premonition, a very odd sensation… my friends asked if I had dreamt something, but no, it was just a strong anguish that came every time I thought about the cruise that night. I really wanted to go, but that feeling held me back in some way.

At boarding time, I got on the boat feeling terrible, as my friends and husband were happy. At the last call, something stronger than my will dragged me — and my husband — off the boat. He argued with me and said that after the holiday he was going to take me to a psychiatrist. I thought I needed one because of that strange reaction… In the early hours, our children called in tears because all the newspapers and television were announcing the sinking of the 'Bateaux-Mouche,' and they thought we had boarded. 'All our friends died…'"

From an NLP perspective, this instance shows a strong use of the kinaesthetic system in an 'associated state'.

4 — Hallucinatory Experiences

In this modality, the individual sees, hears, or feels something that is not present to be perceived and would correspond to the conscious perception of an extra-sensory element captured unconsciously. Here we do not refer to hallucination in the traditional sense of a 'psychological disturbance', but rather as a 'false sensory impression'. For NLP, an auditory, visual, or kinesthetic experience lived in an associated way with relative awareness of its content (depending on the process of Distortion, Generalization, or Omission, they could come clearer or more metaphorized).

Example reported by the subject's sister:

"… my brother was only five years old, and we will never forget what happened. He came into our house tugging at mom's skirt and telling her that an old man named Cassiano, with a hat and a long beard, asked him to tell his father that he was going to make a long journey and had come to say goodbye. Mom found it

all very funny because the description and everything else reminded her of her father-in-law in Bahia, whom she hadn't seen for eight years, and my brother had never seen him. The next morning, we received a telegram notifying us of grandpa's death that night…"

Example 2:

"(…) It was really strange. My house is at the top of a long hill that leads down to a busy two-way street. I was on the porch when, far away, across the two lanes, I saw a shirtless man frantically waving at me. It was my married son, who smiled and waved goodbye. I signalled for him to come to our house, but when I looked again, he was gone.

 A feeling of anguish took hold of me, I picked up the phone and called his house. That's when I learned that he had suffered a massive heart attack about forty minutes ago and had just died. But how? I had seen him less than ten minutes ago. I'm sure it was him. Whenever he walked across the street, going to and from home, he always waved in the same way…"

 Mrs. Rhine (Rhine, L. 1981) provides many examples of 'apparitions' and 'voices', not only of 'deceased' people but also of those who were 'dying' at the same moment or of living individuals in danger who did not die!

 In my records, I have documented 'peculiar smells' such as the person's scent, 'rose' scents (associated with death in the local culture). In NLP, these experiences can be understood using submodalities (kinaesthetic, olfactory, and gustatory), accessing the available personal and cultural symbolism, perhaps to give expression to the element captured via psi. Another example of Distortion, Generalization, and Omission.

5 — Spontaneous Psychokinesis (PK) Experiences

As previously seen, psychokinesis is the apparent action of the mind on matter. Mrs. Rhine recorded many cases of physical events coinciding with accidents and deaths, generally causing subjects to stop and reflect on the possibility of 'something abnormal' happening.

 According to her model, there would be a possibility for subjects' minds to unconsciously make use of PK to call their attention to an event of extreme importance that would have repercussions on their lives and identities. From an NLP standpoint, we might consider this strategy as a form of dissociation from the body, something already working in the psychological structure, perhaps a form of meta position observing the 'unconscious or psi communication' from the outside. We may even contemplate the use of the meta program 'external

reference', where the subject, upon perceiving the phenomenon manifested outside themselves, has their attention drawn to something of utmost importance.

 Example:

 "Carlos and I were very close. I, hopelessly in love, was not reciprocated and tried to come to terms with his friendship and the increasingly strong closeness with his family, as my family lived quite far away… That night I was at a friend's house making some musical recordings, when I realized that my new, expensive Rolex watch, which had no previous issues, simply stopped working at 19:30. It was already past 21:00. When I returned home, I found a message on my answering machine from Carlos, frantic, saying that his father had committed suicide at 19:30 that night."

 In this case, it is worth speculating that the bond with Carlos held extreme significance for the subject's life and identity. Through 'normal' channels, he felt limited. There is a suggestion that, via psi, the subject found a way to 'monitor' this relationship of extreme importance to him.

 The documentation of such events challenges the conventional understanding of the boundaries between psychological processes and the physical world, suggesting that the interaction might be more dynamic and integrated than previously assumed. The implication of these experiences, from the perspective of NLP, involves a sophisticated interplay of submodalities, meta positions, and external referencing, highlighting the intricate and often undetected communication between the conscious and unconscious mind.

 These instances, which sit at the interface of psychology and parapsychology, open avenues for further investigation into the mechanisms by which the human mind might interact with its environment. They suggest a potential capacity for human consciousness to transcend the conventional limits imposed by time and physicality. As such, these experiences warrant a more profound inquiry that respects the subjective narratives while seeking to understand the underlying patterns and structures that may govern such phenomena.

 The confluence of spontaneous PK events and subjective psychological experiences poses a significant challenge to the empirical methodologies traditionally employed in the psychological sciences. Yet, it also offers a compelling call to expand the scope of investigation, incorporating more holistic and integrative approaches that acknowledge the depth and breadth of human potential. This calls for an interdisciplinary dialogue that draws upon the insights of NLP, parapsychology, and broader psychological theories to build a more comprehensive understanding of the human psyche and its interactions with the world.

In quest of elucidating the nexus between neurolinguistic factors and the emergence of spontaneous psi phenomena, this study posits research inquiries and articulates hypotheses to probe the neurolinguistic dimensions that potentially influence these experiences. The primary aim is to reveal the neurocognitive structures that could empower individuals to access and report psi phenomena, thereby identifying recurring neurolinguistic patterns associated with these experiences.

Research Questions:

1. In what manner are neuro-linguistic elements, particularly representational systems and submodalities, involved in shaping the subjective experience and articulation of spontaneous psi phenomena?

2. To what extent might the application of NLP methodologies, such as anchoring and reframing, augment the acuity and incidence of psi phenomena?

Hypotheses:

1. Individuals possessing neurolinguistic specific configurations may demonstrate a predisposition to both undergo and recount psi occurrences, suggesting a correlation between these configurations and the types of psi phenomena they report.

2. The deployment of specific Neuro-Linguistic Programming techniques, which purposefully modify one's mental state or the intricacies of their submodalities, is anticipated to correspond with an increased proficiency in perceiving and communicating the subtleties inherent in psi experiences.

2 - Problem and method

Psychotherapy clients constitute a unique population for exploring the potential relationship between transference, psychodynamics, and psi, as their connection with their therapists is unparalleled in their lives. In this study, I will describe six cases, four of which, I believe, exhibit considerable evidence of transference activity involving potential spontaneous psi phenomena. I will subsequently endeavour to outline the implications of these supposed phenomena and the psychodynamics of each case. Concurrently, I will emphasize the mutual benefits that Parapsychological Research and NLP could derive from one another, both theoretically and practically, in an integrated approach to conceptualise and act upon such events.

For decades, researchers in the field of parapsychology have sought to understand the underlying mechanisms of psi phenomena, exploring various theories that range from quantum mechanics to the psychology of the subconscious. Despite significant advancements, there remains a gap in our comprehensive understanding of how these phenomena are experienced and influenced by the individual and their environment."

In light of these diverse theoretical contributions, this monograph proposes the 'Integrated Factors System' as a holistic framework that elucidates the complex interplay of socio-cultural context, personal narratives, and personality structures in shaping psi experiences.

Case studies conducted by André Percia (De Carvalho)

In the subsequent segments, this exploration presents a compilation of case studies, each recounting individual experiences with spontaneous psi phenomena. It is pivotal to recognise that these accounts are anecdotal and, while they provide a profound understanding of personal psi encounters, they are not to be mistaken for conclusive scientific corroboration. Yet, these narratives offer an opportunity to unearth potential recurrent patterns that resonate with the aims of Louisa Rhine's foundational contributions to parapsychological research. Acknowledging the intrinsic constraints associated with anecdotal data within scientific dialogue, this exploration seeks to adopt a methodical and empirical framework akin to that which Rhine and her scholarly peers endorsed in their rigorous investigation of psi phenomena.

The impetus for presenting these case studies is grounded in the possibility of augmenting the emerging corpus of knowledge concerning the circumstances and environments that might foster psi occurrences. Subsequent inquiries, underscored by robust methodological designs and encompassing more extensive cohorts, will be crucial in corroborating the assertions made herein.

This investigative venture is approached with a judicious yet receptive mindset, cognizant of the scholarly exactitude demanded, yet propelled by the understanding that within the scope of the uncharted, discernible patterns lie in wait. The intent of this academic pursuit is twofold: to contribute meaningfully to the ongoing conversation and to refine the procedural blueprints that underpin the rigorous exploration of such enigmatic experiences.

As a psychotherapist, my fundamental duties are clear: to actively engage with my clients' narratives, analyse psychological patterns, provide informed feedback, and work jointly on personalized strategies for their issues. Accounts of spontaneous psi phenomena occurred naturally during therapy sessions, emerging as part of the dialogue rather than through intentional collection. These narratives, occasionally suggestive of parapsychological events, were treated with the same therapeutic approach as any other client stories, without validation of their veracity. Notably, certain compelling accounts, where I served as an observational witness, were developed into case studies with client consent, ensuring anonymity but maintaining factual and psychological accuracy. These instances often correlated psi phenomena with the individuals' psychological processes, particularly in scenarios involving transference.

The term "transference" is usually associated with Freudian psychoanalysts (e.g., Nemiah, 1975, p.177), but it was also used by Jung (e.g., 1966) as well as by members of other therapeutic "schools" (e.g., Jourard, 1964, chap. 8). In transference, clients "transfer" or "project" erotic, aggressive, regressive, and many other unresolved demands from previous interpersonal relationships (perhaps patterns formed in childhood) onto the therapist (Nemiah,1975,p.177). Such projections are deemed dysfunctional in nature, as they are patterns of behaviour, feeling, and thought that interfere with the client's relationships, distorting their perception or what is communicated to them (In NLP: Distortion, Generalisation, and Omission). For example: If a person believes they are frequently the target of persecution, everything they perceive may be distorted or interpreted as an act of persecution against them. When the therapist begins their work, providing feedback on the person's limitations, the individual may feel persecuted by the therapist, just as by others around them.

Transference imbues meaning into the encounters and relationships the client maintains. However, the observed dysfunctionality in the repetition and development of the pattern seriously hinders maturity, which would precisely come from the patient's confrontation with their history: their limitations, fears, and other aspects, a meeting initially avoided. Unconsciously, they could even be inciting people to persecute them to perpetuate a meaning about their identity (In NLP, maintaining the map).

The author does not assume the more radical position of psychoanalysts for whom transference is inevitable for the success of psychotherapy. However, when it arises and is worked through by the professional, it can provoke significant insights into the client's personality structure. For Neuro-Linguistic Programming, everything is feedback. Regardless of the approach, it is fundamental that transference be signalled so that the client can observe their tendencies, as they are not always aware or fully perceive their patterns of behaviour, feeling, and thought. With therapeutic work, the client may have the opportunity to decide more maturely what is best to be done in that and other similar situations. This can generate healthy generalizations and generative learning, as suggested by NLP.

Case 1: Cristina

My profound interest in parapsychology has been significantly influenced by my interactions with this individual. A considerable advantage in my research was the personal acquaintance with her, which facilitated my presence at numerous instances where she reportedly experienced spontaneous psi phenomena. By August 2004, when the case study was concluded, Cristina was identified as a 54-year-old woman characterised by a formidable personality that seldom failed to make an impression. My association with Cristina traces back to my youth, given her familial ties to me.

From the moment of our acquaintance and my subsequent awareness of her purported psi sensitivity, I harboured a compelling inclination towards conducting a thorough investigation of her case. Nevertheless, conscious of our pre-existing relationship and in pursuit of utmost impartiality, I enlisted the expertise of psychologist Cláudia Escórcio Gurgel do Amaral to execute the psychological interview, anamnesis, and formulate a preliminary psychological "diagnosis". The culmination of our collaborative efforts was the publication of an article in the "Journal of the Society for Psychical Research", entitled "Mediumship, Psychodynamics and ESP: The Case of Cristina", in its July 1994 edition. Prior to this publication, we were accorded the privilege of presenting our findings at an international conference on Parapsychology and Psychical Research, organised by the SPR in September 1993 in Glasgow, Scotland.

Previous History: Cultural and Family Influences

At the juncture of the psychological interviews, Cristina was 43 years of age. Despite her Catholic familial background, she, alongside her mother and grandmother, purportedly exhibited "spontaneous mediumship", through which discarnate spirits communicated and induced experiences deemed to transcend ordinary reality.

Cristina's grandmother was notably devout in her Catholic faith, attending mass every Sunday and on all holy days, engaging in her community's prayer circles, and dedicating over an hour to prayer each morning. Cristina's mother recounted how her own mother (Cristina's grandmother) staunchly opposed Spiritism or any religious practices diverging from Catholic doctrine. However, around the age of forty, she began experiencing unexplained episodes of fainting followed by catalepsy (corpse-like rigidity). Intriguingly, both Cristina and her mother started manifesting purported psi events at a similar age, coinciding with a period where they had largely completed their child-rearing duties, thereby encountering fundamental existential transitions.

During the third or fourth episode, Cristina's grandmother exhibited trance-like symptoms and began articulating in a masculine voice and posture, claiming to embody the spirit of an Indian healer on a mission to assist people. His sole stipulation was that the medium should remain oblivious to his existence.

The "Indian" recommended various herbs, ointments, and natural remedies. News of these occurrences gradually disseminated from the family to neighbours and acquaintances, who subsequently convened punctually for consultations on the announced days and times of the spirit's return. This sequence of events unfolded without Cristina's grandmother having any formal education beyond high school or engaging with relevant literature, which, at the time, was nascent and not broadly accessible.

The revelation of the "Indian 's" presence to the grandmother led to the cessation of these manifestations. Some psychologists might interpret the "Indian" as the manifestation of a repressed, more active (yang) aspect of her personality. However, this interpretation does not entirely align with the case, as she was already an assertive and independent figure, one of the few women employed during that era, occupying a position of public trust and providing for her family's needs with relative ease. The social and moral constraints of the early 20th century heavily restricted women's roles, suggesting that the active and independent traits were not socially sanctioned. Thus, it could be argued that she was expressing her creative and healing potentials, transcending the religious and societal limitations of her era. The imagery and culture of Spiritism, though not consciously chosen, may have served as a viable conduit and strategy for the emergence of her latent potentialities, in coherence with the broader cultural milieu of her time.

In considering the Neuro-linguistic Programming (NLP) perspective, it is apparent that the values and specific rules guiding the social identity of the individual in question did not accommodate spiritism, potentially leading to a dissociation. This resulted in the creation of a dissociated "part" of her identity tasked with managing, signifying, expressing, and providing coherence to beliefs, values, information, knowledge, and other aspects deemed incongruent with her "map."

Such an internal conflict ceased once it became conscious, without any deliberate questioning about which rules should be adhered to. The attempt at integration, not conducted professionally (as might be undertaken by traditional and NLP therapists), did not materialise because the dominant "part" endowed her life with meaning and was committed to rather inflexible values and rules. These did not permit the incorporation of these "new" abilities, behaviours, and the potential for acting with all this within her environment (Neurological Levels). Here, we begin to observe a critical element in the model I have structured: the "cultural cradle" in which the subjects are immersed.

Cristina's mother, also raised within Catholicism, exhibited a slightly more flexible stance towards Spiritism, perhaps influenced by observations of her mother's experiences. Without ever having affiliated with any spiritist centre or having been encouraged to develop her "mediumship," in her mature years, she experienced spontaneous trances and began to embody spirits associated with the Umbanda belief system: an elderly black woman, a child, a wise Oriental man. She recounted several episodes where, through dreams, intuitions, and premonitions, she appeared to access phenomena that would only transpire in the future, suggesting possible precognition and telepathic communication with distressed or desperate individuals at a distance. These occurrences, which I will not detail here due to my indirect involvement, contrast with those involving Cristina, where I was able to personally assess numerous facts.

From childhood, Cristina reported experiencing several phenomena that could be attributed to psi, consistent with my observations and subsequent descriptions. At the age of 38, upon encountering individuals directly engaged with Candomblé, Umbanda, and Kardecist Spiritism, she "discovered spirits" purportedly surrounding her and attempting communication. Following their "identification" by mediums, these spirits began to manifest through trance and mediumistic incorporations.

In NLP, therapists assist clients in identifying, naming, characterising, and experiencing their parts prior to integration. Irrespective of the involvement of any psi events in similar cases, NLP therapists could utilise these culturally identified and named parts, working with them as they are presented, and then integrating them with the dominant part.

This procedure could be undertaken with care to avoid offending religious beliefs, when applicable. Engaging in dialogue with each part and seeking a more integrated and functionally cooperative relationship among them and the main identity can foster greater harmony and alignment not only of beliefs, values, and rules but also of the Neurological Levels, without necessarily negating the existence of "spirits." The therapist's adeptness can significantly facilitate this process, ensuring it proceeds with respect and tranquillity.

Concurrently, Cristina was navigating the grief following her father's death, who had been a pillar of emotional support. Shortly before his passing, I received a call from her son, detailing how Cristina had awakened from a dream, tearfully recounting that "someone" had taken her "by the hand" and shown her a future event for which she should prepare: her father's demise. This "anticipation" seemingly enabled her to brace for the forthcoming trauma, profoundly impacting her psychological framework due to the symbiotic (emotionally dependent) relationship she unconsciously maintained with her father. It's noteworthy that her father succumbed to a sudden and unforeseen stomach complication, with no prior history of such issues, thereby reinforcing the potential for genuine precognition.

Despite their mutual affection, Cristina's psychologically dependent relationship with her father, inappropriate for her age, appeared to foster the development of limiting and restrictive beliefs about her identity. His consistent overprotection, irrespective of her actions from childhood through to marriage, engendered a sense of empowerment and a skewed perception of her boundaries. This special protection persisted until his death, upon which Cristina continued to "feed" psychologically, basing many of her actions on this dynamic and seeking to replicate similar relationships with her children (modelling). According to NLP, this represents a learned strategy aligned with limiting beliefs, values, and rules regarding her identity and potential.

Following her father's death, Cristina descended into depression and almost immediately experienced a significant psychosomatic reaction: the emergence of over seventy cysts in her breasts. From the perspectives of NLP and other psychological schools, past impressions (the relationship with her father) engender beliefs, shape personality, and imbue identity with meaning. Cristina's manifestations relive values such as security, trust, and wisdom through intricate mechanisms of omission, distortion, and generalisation, utilising cultural representations. As these values are not consciously linked to her identity and possibilities (owing to the limiting beliefs about the potential of her identity), they seem to manifest through the expression of psi phenomena, perceived in this context as emanating from an external (supernatural) source purported to play an almost parental and protective role. This pattern aligns with her original "map," which includes a "legend" suggesting that "external agents" are the sole means of attaining these values. Neuro-linguistic Programming (NLP) applied to individuals in this situation could facilitate the exploration of new choices, reframing their perceptions of self and the world (system).

Cristina's body became a symbol for emotional turmoil, with some of her supposed spontaneous psi manifestations expressed at a physiological level. When analysed through the lens of Meta Programs, Cristina appears to be guided by a "displeasure avoidance" strategy, a "similarity seeking" approach (aligning

what she learned with the available religious symbolism), "external orientation," and "internal attention," among others.

The "personalities" Cristina began to "incorporate" are cultural constructs that typically convey notions of security, confidence, wisdom, experience, guidance, concern for justice and well-being, and harmony—values and characteristics she also pursued in a dissociated manner.

The symbiotic relationship with her father (model) appears to have cemented the belief in the transference of the possibility of achieving these values through her connections with things, people, and situations external to her. Now, in the absence of her primary projection object (her father), she may be resorting to culturally accepted representations to project her need to remain in a state of infantilisation and deep dependence on "external agents" capable of miraculously resolving her issues, whilst simultaneously providing her with the learned perception of security, thus avoiding confrontation with the limitations imposed by her restricted model or Total Operating System (TOTE).

The demise of Cristina's father dismantled a fully functioning TOTE, and in the absence of a mature model to engage with the system (world), Cristina found herself in a state devoid of resources, commonly labelled as "depression." From a purely psychological standpoint, Cristina's foray into a magical universe can be interpreted as a defensive manoeuvre against the imminent emergence of a schizoid condition, which was swiftly advancing towards a potential fragmentation of her personality. As she embraced the discovery of her "spirit guides" (or parts, as termed in NLP), she gradually experienced a sense of "security" and "protection," which imbued her with considerable confidence and "faith" to navigate personal and familial challenges. Despite the dissociation, the unconscious mind appears to have attempted to describe, characterise, and, to a degree, endeavour to integrate its "parts." This process can be viewed as a form of "natural socio-cultural" NLP, wherein the integration and harmony of diverse aspects of the self are sought through engagement with culturally mediated constructs and processes.

Herein, we observe the utilisation of cultural symbolism as a resource for sustaining psychological integrity. While psychologists might label such a process as "neurotic," it is conceivable that, in the absence of alternative means for effectuating psychological separation and elaboration, this recourse was healthier than a potential disintegration of the personality.

From the vantage point of conventional psychological models, Cristina would ultimately have to confront her limitations. Her emotional immaturity elicited a pronounced necessity to exert control over significant aspects of her life, including people, situations, and events.

The capacity to "foresee" developments was crucial, as it ensured she would not be taken by surprise, serving as a form of "protection" against emotional disturbances. This need was perceived as essential to her "emotional stability" at the time. Yet, how could she attain success in this endeavour? Mere desire was insufficient to yield outcomes that would instil a sense of security. Indeed, unconsciously, she would only attain "peace of mind" if she felt safe, and mere "belief" was inadequate.

From the perspective of Neuro-linguistic Programming (NLP), it is plausible to hypothesise that she had initiated a new TOTE (Test, Operate, Test, Exit) process. The "present state" was characterised by disharmony and emotional discomfort stemming from a depleted state of resources. The "desired state" was one of balance and homeostasis, governed by beliefs where her values were to be achieved through the control and oversight of those (and that which) she projected as capable of providing her with balance and existential meaning. The alleged spontaneous psi events would thereby serve as feedback into the TOTE, enabling her to feel "secure" according to the psychological dynamics in play. It is posited that this dynamic represents one of NLP's significant contributions to understanding the dynamics behind many supposed spontaneous and experimental parapsychological phenomena.

Within her belief system, Cristina needed to receive "signs" or "indications" of support from these "external agents," failing which she would be forced to confront a multitude of issues for which she deemed herself emotionally unprepared: confronting limitations, a sense of powerlessness against inevitable occurrences such as death, and navigating disparities between herself, her husband, children, and other family members. Such confrontations could lead to irreparable emotional fragility. Instead of facing "damage," Cristina began to experience "dreams," "visions," and "premonitions" concerning herself and those directly or indirectly associated with her loved ones, who held significant importance in her life.

These signs were invariably interpreted as communications from her spiritual guides, intermittently tasked with aiding her in achieving a better life by providing protection and guidance on life's more delicate matters.

Certain episodes might be immediately regarded as manifestations of a purely psychological nature. However, other events, especially those subsequently described, despite playing a fundamentally important psychological role in her life, seem to have been augmented by potential parapsychological resources, making them more realistic and feeding her TOTE (test, compare, test). Without the "magic" of the supposed "extrasensory perception," her conception of security and confidence in her spiritual guides would have diminished much sooner.

In the early 1990s, based on these observations among others, I proposed the "draft" of an interactive psychological-parapsychological model, which I would

later refine: the concept of a "psi defence mechanism." This mechanism appeared to function as an extension or appendix of ordinary psychological defence mechanisms, coming into play precisely at moments when traditional psychological defences were on the verge of failure, and individuals faced psychological states they might lack the emotional structure to withstand, potentially resulting in psychic or psychophysiological harm.

Revisiting the case study through an NLP lens, the hypothetical framework appears to "prolong" the existence of limiting and restrictive beliefs and the TOTE structured around them. Aspects of the deep structure are neglected through generalisations, distortions, and omissions.

Given that supposed psi phenomena may include a "psychodynamic component," therapists might listen to and engage with these phenomena, thereby expanding the client's perception through the use of metamodel questions, perceptual positions, and various channels. This approach allows the client to explore the narrative from multiple angles, diverging from the initial account. Such a methodology promotes new ways of "seeing, hearing, feeling," expanding cognitive maps and consequently altering representations of the world, thereby creating new meanings and recoding stored information. Cases like Cristina's could benefit from the application of NLP tools and methodologies, irrespective of the genuineness of the psi events.

Let us consider the experiences of Cristina, which are posited to be part of a psychological-parapsychological complex or, as I would later describe, a psycho-socio-cultural complex. This complex now encompasses a psycho-social-cultural-Neuro-linguistic framework, which gains further insight and intervention possibilities with the contribution of NLP.

Event 1

In the late afternoon of 1987, an acquaintance, Carlos, extended an invitation to me and Cristina to partake in a session that, though purportedly spiritist, was in essence aligned with Umbanda practices, conducted at his residence. Upon our arrival, it became evident that we were unfamiliar with the other attendees. Following our observation of dubious spirit incorporations by a local medium, our intention to depart was momentarily delayed when Cristina began to experience tremors, indicating the imminent presence of her "gypsy" spirit. Subsequently entering a mild trance state, she rose, ambulated around the living room, and seated herself adjacent to a gentleman in his fifties, henceforth referred to as Renato, a friend of the host family yet a stranger to me and both Cristina.

Through the medium of the "gypsy," Cristina articulated intricate details of Renato's life, all of which were subsequently confirmed as accurate:

— A comprehensive portrayal of Renato's ailing spouse, a woman who is obese and bedridden, afflicted by various ailments, and characterized as notably acerbic and challenging to interact with.

— An exact representation of his 13-year-old son, known to be a user of marijuana and cocaine (Cristina did not know).

— A detailed account of a recent heart surgery undergone by Renato, evidenced by scars he later revealed.

— A description of a woman approximately forty years of age, dark-haired, whom Cristina identified as his mistress, involved in Candomblé rituals aimed at harming his wife.

It is paramount to acknowledge that before Cristina's approach as the "gypsy," her interaction with the gathering had been limited to general greetings.

In the days following, Carlos contacted me on behalf of Renato, who sought Cristina's assistance, proposing financial compensation for her psychic services to elucidate certain aspects of his life. Cristina declined, citing her non-professional status and her disinclination to monetize her abilities.

Event 2

In August 1991, I found myself in a European country for a month, engaged in various professional obligations. On a designated holiday, our group, comprising two Europeans, Cristina's son (who had journeyed to participate in one of our courses), and me, opted to explore some tourist attractions. Our decision was spontaneous, without a predetermined destination. Our explorations led us to a picturesque park adorned with flora and fauna, where a plant resembling a rooster's head became a topic of conversation. Subsequently, we encountered children at play in a clearing, ventured to a rocky region extending into the ocean, and purchased souvenirs from a local tourist shop.

Upon our return, we, the Brazilian contingent, decided to contact our families after a hiatus of over five days, our itinerary having remained unknown to all, determined only as we journeyed.

Coincidentally, during our visit to the park, Cristina, seeking news of her son due to their close bond, visited my mother. Cristina's protective instincts, once directed towards her father, had since transferred to her son following her father's passing.

Cristina, who shares a close relationship with my mother, felt the "approach" of one of her spiritual guides, a child, and allowed the spirit to "incorporate." Entering a trance, she momentarily exhibited behaviour reminiscent of a seven-year-old girl.

The child spirit disclosed that "the boys" were admiring birds in a beautiful garden. After discussing various subjects for over thirty minutes, she unexpectedly reverted to our activities, describing our presence in a locale with a clear sky by the vast sea, followed by our purchase of gifts.

Upon regaining consciousness, Cristina was informed of the spirit's narration, closely aligning with our actual experiences, providing her with reassurance and confidence in her spiritual guides.

Cristina recounted several similar incidents involving her children, from which I discerned that receiving consistent feedback was crucial for her belief in having some measure of control over their well-being. For Cristina, such validations served as evidence of the continual protection and support offered by her "guides."

Event 3

On a Sunday in May 1988, whilst at home with my family, we were visited by Cristina. Our conversation was flowing in an engaging and relaxed manner when, abruptly, Cristina stood, interrupting her current dialogue, and exhibited eye movements reminiscent of REM (rapid eye movement) sleep phases. Previously calm, she began to exhibit heavy breathing alongside expressions of agony and despair. Upon enquiry, she conveyed, "Someone… wants to talk to you. André, someone desperately needs your assistance; a dreadful occurrence has unfolded, and this individual is immensely agitated and persistently thinking of you!" Gradually, Cristina returned to her usual demeanour, albeit with evident embarrassment for her earlier conduct.

Approximately twenty minutes later, as the incident had almost been dismissed from our minds, an unforeseen call from a friend disrupted the evening. Distraught and tearful, she relayed her son's accident and subsequent emergency surgery at a renowned university hospital. With the boy's father absent on business, and my being her sole acquaintance in the city, she sought my assistance. She lamented her inability to contact me sooner due to a lack of available communication means.

Event 4

In June 1988, during a visit to Cristina's residence where I engaged in conversation with her son, Cristina had fallen asleep on a living room couch. Amidst our dialogue in the adjacent room, a moment of silence allowed us to discern Cristina's laboured, gasping breaths.

Upon inspection, we discovered Cristina "asleep," yet distressingly clutching her chest as if experiencing a cardiac event, accompanied by moans of pain. Upon awakening her, she revealed the vivid nature of her dream, which entailed

suffering a heart attack, complete with symptoms of chest pain and breathing difficulties, culminating in death. The incident left a profound impression on her.

Within half an hour, the family received an unexpected call informing them of Cristina's uncle's sudden death due to a heart attack at the age of 52. The timing of Cristina's dream coincided with her uncle's demise, and further inquiries I conducted suggested she had accurately mirrored the sequence of his death.

Cristina's son, familiar with my interest in parapsychological phenomena, shared numerous similar occurrences. One notable incident involved a visit to a spherical cinema, where, amidst the enjoyment, Cristina urgently insisted on evacuating the "bubble," leading to their safe exit just before an unexpected power failure caused panic and injuries among those inside.

Another instance recounted by her son involved a perilous situation during a trip to Europe, ending in a near-miss mugging. Upon his return, he discovered urgent messages from Cristina, who, distressed, claimed to have "known" of the imminent danger to him.

Such episodes, predominantly involving her immediate family, underscored themes of physical safety and a form of "psi surveillance," highlighting Cristina's intense desire to remain informed about her loved ones, driven by either curiosity or ideological disapproval of their actions. This intense surveillance, from an NLP standpoint, was deemed essential for her skewed perception of balance (ecology).

At the peak of these events in 1988, Dr. Amaral conducted interviews and psychological assessments with Cristina, leading to a psychodynamic hypothesis that attributed her behaviour to a diminished capacity for frustration management, likely rooted in her relationship with her father. This relationship, characterized by indulgence and avoidance of hardship, hampered her emotional development and ability to confront adverse situations. The hypothesis suggested that the perceived mediumship and its occasionally accurate feedback served as a defensive mechanism, maintaining a semblance of balance and coherence in her actions, thus reinforcing what I now believe to be her TOTE (Test, Operate, Test, Exit system) and perpetuating a belief in her predictive abilities as a means of exerting control over critical aspects of her life.

This case study, elucidating the complex interplay between Cristina's psychological dynamics and her purported mediumistic abilities, was previously documented in the Journal of the Society for Psychical Research (Carvalho and Amaral, 1992, JSPR), presenting a nuanced exploration of the intersection between psychological patterns and parapsychological phenomena.

Case Study 2: Frida

In December 1991, Frida commenced psychotherapy, presenting a complex tapestry of familial neglect, personal trauma, and an embattled sense of intimacy and affection. A divorcee for over twenty years, she was the mother to two adults in their thirties and the youngest sibling among four. Her early years were marred by profound parental deficiencies, which nearly led to her demise due to severe anaemia, a direct result of inadequate nutrition.

The dark undercurrents of her familial life were further complicated by sexual abuse at the hands of her father, an affliction that necessitated extensive therapeutic intervention to distinguish her paternal affection from the abhorrence of his acts. Conversely, her mother's erotic novel collection, accessible to Frida from a tender age, served as a premature foundation for her sexual imaginings.

At fourteen, Frida confronted the departure of her promiscuous mother, leaving her to grapple with convoluted perceptions of love, sexuality, intimacy, and familial structures. The ease with which she engaged in sexual activity starkly contrasted with her profound struggle to forge emotional connections or maintain friendships. This dissonance trapped her in a despondent cycle, constantly seeking a completeness that perennially eluded her, leaving a wake of depression.

During a tumultuous divorce and a period of severe depression, Frida's embrace of alternative and religious practices offered her a world-view where her sufferings were reframed as spiritual trials, paths to personal and spiritual evolution. This outlook afforded her a semblance of peace, implicitly shifting the resolution of her distress from internal to external sources. Her eclectic engagement spanned yoga, meditation, Afro-Brazilian religions, Kardecist spiritualism, mental control techniques, Tai Chi Chuan, and parapsychology, striving to reconcile body, mind, and spirit, with preferred readings in Jungian psychology, theology, and Eastern philosophy.

Therapeutic sessions with Frida illuminated her intense transference, projecting onto the therapist her deep-seated quest for love, intimacy, and companionship, evidenced by numerous dreams of sexual and intimate encounters with him.

Event 1

During this process, I travelled with a friend of mine during a period when I was able to combine my holiday with conferences in Europe where I was invited to p articipate as a speaker. Frida, like my other patients, did not know any details, e ven superficial ones, about my itinerary or my friend.

On October 5, 1993, I had a very busy professional schedule. I spent the whole day participating in a debate in a television studio in Valencia, Spain, and I was wearing a gray jacket and a blue shirt that I had acquired the day before I left

for Europe (not even my family members had seen them). I returned to the hotel at one in the morning and, from the hotel lobby, from a sophisticated booth, I called my friend's room asking if she would like to have dinner, when I was informed by her that the hotel restaurants and those in the surrounding area were already closed, and only room service was available. I went to her room to wait for the snack. Soon, delicious sandwiches and soft drinks were brought in on an exotic silver tray that was large and long.

I returned to Brazil on October 7, 1993, and my first meeting with Frida took place on the subsequent 12th. She began her session by pulling out of her purse a notebook where she wrote down dreams and thoughts. She wanted to tell me about a dream she had on October 5th that had marked her. In the dream, Frida was walking through a "foreign" city and arrived at a large hotel, asking the receptionist for my room. She walked through the lobby until she found something that looked like a phone booth. When she dialled my room, a woman answered, which made her furious with jealousy. She took the lift and went to my room. When she knocked, I supposedly opened the door wearing a blue shirt and a gray jacket. She began to justify her feelings to me when a waiter unexpectedly entered, bringing my dinner on an "atypical" silver tray that was large and long.

Until that date, Frida had never left Brazil. This was one of the most impressive and reliable accounts I have ever had the opportunity to witness, and I know how impressive and dramatic it sounds.

Event 2

On one occasion, Frida disengaged from therapy for four months because she was awarded a scholarship involving alternative practices in Northeast Brazil. During this period, we did not communicate. At the end of the fourth month that she was away, due to stress, I had a particular week when I felt unpleasant physical symptoms, such as a slight increase in my blood pressure, headache, etc. I was even forced to cancel appointments for almost a week. Three days after the peak of my unpleasant physical condition, I received a postcard from her, sending me positive news and clearly expressing her concern for my health, as she had had some dreams that suggested I was not well.

These experiences seem to suggest that:

1. The period in which transference occurs may be conducive to the occurrence of spontaneous parapsychological events, which has already been suggested in specialized literature (e.g., Eisenbud, 1970; Tornatore, 1977).

2. The nature of the supposed psi experiences could facilitate the flow of anomalous information (e.g., telepathy, clairvoyance, precognition) or anomalous influence (psychokinesis).

Case 3: Wanda

Wanda embarked upon a series of psychotherapeutic sessions to confront her recurring phobias. At forty years of age and although married, she had meticulously built and maintained a veritable 'court' of siblings who protected and 'spoiled' her. Her phobias included staying in enclosed spaces, riding in a lift, flying on an aeroplane, and separating from her familial 'court'. Her family unconsciously overprotected her as if she were a small child, thereby preventing her from confronting her limitations. Why change?

Born into a Roman Catholic family, she was educated for many years in convent schools. However, as an adult, she took an interest in and began attending Spiritist meetings, though she had not entirely abandoned Catholicism. Wanda shared with me many experiences that could have been spontaneous psi occurrences, consistent with accounts and observations made by researchers, and she also showed interest in a wide range of subjects such as 'mind control', 'the power of the mind', etc.

A few weeks were sufficient for Wanda to develop a strong transference towards me. She projected, above all, her need to feel supported, protected, and fulfilled by someone. She was resolute in her belief that she had to find 'people', 'things', religions, gurus that could help to lead her. For a long time, she desired to see me as that 'someone'.

At the 'height' of this transference, I took advantage of the carnival week to take about ten days of rest, which I had not done for a long time, where I travelled far away and had no contact with any client. As I rarely fail to mix 'work' with 'pleasure', I brought along a text I was preparing for a conference I had been invited to speak at. The submission deadline was fast approaching, and my reluctance to work on it due to the brief holiday left me worried as I needed to motivate myself and write a good paper. When I returned to my consultations, Wanda, in her first session, recounted a dream where she saw me distressed about finishing a piece of work for a conference.

Once again, another client seemed to have incorporated aspects of their therapist's personal life into their dream material, which they could not have accessed through normal means, during a period of intense transference.

Case 4: Janaína

Janaína was forty years old when she began psychotherapeutic treatment with me.

Divorced twice, she had two children, both in their 20s, from her first marriage. When Janaína was four, her father died. Her mother, unable to raise her, took

her to live with her godmother and grandmother in the countryside for more than seven years.

She dreamt daily that her mother was a perfect woman, almost 'saintly', who would one day come to fetch her. This indeed happened seven years later, but instead of a 'saint', she found a mother suffering from severe mental disorders who forced her to do arduous housework as well as physically beating and torturing her in various ways.

It did not take long for Janaína to conclude that her mother was not perfect, but she did not give up searching for that 'perfection' in people, things, and various religions. She attended Catholic Church, was a 'medium' in Umbanda and Candomblé temples, practised yoga, meditation, was part of a Kardecist Spiritist study group, and another on parapsychological themes with a more scientific approach.

Intellectually, she was brilliant, with a particular inclination towards mathematics and physics. Emotionally, she was a whirlwind. She was extremely suspicious of people, found it difficult to make friends, and was perplexed in trying to differentiate friendship and sexuality.

In terms of sexuality, the absence of her mother was filled with fantasies of finding her again, a 'perfect woman'. When she found her, she wanted to give and receive love. Instead, she encountered violence. It was not surprising to find that more than 'affection', Janaína was sexually aroused by violence, displaying traits of bisexuality, noting that she sought perfect women to complete her. In describing her fantasies, she seemed to want to behave similarly to a 'daughter'. Clearly, she was seeking the perfect mother she never had.

The constant search for the 'perfect person' who would make a significant difference in her life soon turned into a strong transference towards the author. In her fantasy, her therapist had to be perfect and infallible, always saying the right word and using the right technique. Throughout the therapy, she said that at that moment in her life, I was the only person willing to listen to her and try to 'understand' and 'help' her. She felt safe for the first time to talk about the most intimate details of her life.

She refused to lose me and to see my human side. It was not long before she had dreams involving affectionate and sexual involvement with the figure of the therapist. In this period, she experienced events where apparent psi phenomena filled gaps in our relationship.

Event 1:

In November 1993, a friend who had just returned from the United States unexpectedly called my office in Rio, inviting me to dinner at his home that night. Having no prior engagements, I readily accepted the invitation. Upon arrival, one of the first things he did was to show me something he had bought. It was a glass sphere with a base connected to electricity. He turned his room dark and activated the device. From a smaller sphere in the centre, pink rays were emitted until they met the glass's boundary. The rays also varied in size, shape, and intensity according to the music and the sounds we made. Another button on the device was pressed, and the rays then transformed into a kind of pink smoke. Subsequently, my friend showed me a slide device, a kind of glass that created a three-dimensional effect during the display of the images. I saw scenes depicting the city of Amsterdam with tulips, traditional attire, etc.

After dinner, I returned home and, aside from not speaking on the phone with any patients, I did not share with anyone that I had dined out and what had transpired.

The next morning, I saw Janaína, who began the session eager to tell me about a strange dream she had about me that night.

In the dream, she was sleeping when she woke up and discovered that there was a bed next to hers where a man was sleeping. Initially, she thought it was her first husband, then her son. At the same time, a spectral figure emerged in the darkness, wanting to attack her.

In the midst of this, I appeared in the dream and offered to explain that the spectral figure was not real, but rather a result of a sophisticated trick, an illusion. I wore a kind of transparent overcoat which I plugged into a socket. Suddenly, the garment began to emit pink rays and pink smoke wafted from the lower part of the overcoat. By doing this, I demonstrated the 'secret' of the spectre.

In the second part of the dream, Janaína saw me walking through a foreign city she ventured to describe as 'European'. She saw me admiring colourful flowers with thin and long stems.

Event 2:

Shortly after this intriguing dream, I was anticipating the arrival of a considerable sum of money from the publisher who released my first book in Spain, as with the funds, I could make urgent renovations to my office. While I consider to have been the 'height' of my expectancy, Janaína had a dream in which a voice urged her to encourage me to play a lottery available in Brazil and to bet on the number 1320. Intrigued by the dream, after seeing all the clients that morning, I sought a lottery shop and, to my astonishment, learnt that that morning's draw had resulted in the number 1320.

It is of utmost importance to state that my session with Janaína occurred at 8 am, the draw took place at 10 am, and I only learned of the result at 12:30 pm on the same day.

Janaína exhibited these and other less significant events during the period when her transference was most intense, and in some way, she satisfied my curiosity to observe more closely events of this nature. Her representation of the demystification of the spectre seems to relate to my constant attempts during this period to therapeutically work through her fixation on me.

These case studies, through their intricate narratives, illustrate the profound complexity of the therapist-client dynamic, where the boundaries between the psychological and the parapsychological are not always clear. The themes of transference, the search for protection and perfection, and the mysterious overlap between dream content and real-life events present a fascinating tapestry for psychotherapeutic exploration. The inclusion of psi phenomena in these narratives invites a consideration of broader influences at play in the human psyche and raises questions about the reach of our unconscious minds.

Case 5: Pedro

Pedro was 26 years old when he began therapy with me in 1991, undergoing treatment for three years. He had long harboured an interest in psi and 'mental' matters, which from a young age engendered a strong predisposition to experience potential parapsychological phenomena. His journey included ten years of meditation and nine years of in-depth reading and courses on a plethora of topics including parapsychology, meditation, hypnosis, altered states of consciousness, anthropology, theology, psychology, Jungian theory, myths, and more. He frequently practised relaxation and self-hypnosis.

His life narrative led him to believe he was a loser, resulting in a profound sense of inferiority. Pedro is bisexual, and part of what brought him to therapy was his recently acknowledged and then-troublesome homosexuality. He felt like a loser in love, harbouring an unconscious fantasy that he would never be valued, and that people were exceedingly 'kind' to engage in a relationship with him. This belief extended to friendships as well.

Pedro felt 'weak'. Emotionally immature, he was constantly seeking external sources to 'complete' him, desiring to feel 'protected' by those with whom he related. His interpersonal relationships often ended poorly due to the intensity of projections he placed upon others, who rarely conformed to the fantastic characters he imagined.

Specifically, regarding affective-sexual relationships, therapy helped him uncover a psychological pattern where he tended to act as a 'son' seeking comfort from his 'parents', complicating the maintenance of these relationships.

Pedro had recounted several events that could be classified as 'spontaneous psi' before I could witness various episodes.

Case 6: João

This case particularly piqued my interest due to two notable factors:

1. I had the privilege of witnessing his accounts before they could be characterized as spontaneous psi manifestations.

2. Although deeply interested in the topic and having experienced such events since adolescence, João maintained a careful and even sceptical stance towards interpreting these events as 'paranormal'. He tended to interpret his emotional experiences through psychological arguments due to his extensive reading and previous psychotherapeutic work.

My observations specifically covered his twenty-sixth year, but previous interviews allowed me to document apparent psi episodes from the onset of his adolescence, which I will present in tables later.

João had been my student in various courses on Parapsychology, Transpersonal Psychology, General Psychology, Neuro-Linguistic Programming, and Mental Control Techniques. A graduate in clinical psychology from a prominent Brazilian university, he was successful as a therapist and maintained a keen interest in subjects aligned with my work and interests.

Though not my patient, João felt comfortable sharing matters with me that he feared discussing with colleagues, concerned they might deem him foolish or even unfit for his professional duties.

Event 1:

One morning in 1993, João called me to ask if we could meet at my office after my appointments. Arriving, he recounted a dream from the previous night that had left a significant impression on him. In the dream, he was in a car with his aunt in a remote location, at a mechanic's workshop, changing the car's tire when he felt an overwhelming urge to call her mother, who was taking care of his cherished one-year-and-three-month-old niece. He then received news that the baby was dying.

Together, they arrived at the mother's house, where she held the lifeless baby in her arms. One of her sisters, who lived far away, was there, weeping because the baby had died. Upon realizing the situation, João began to cry intensely and woke up, still crying, with a racing heart and deeply moved by the experience. It took a significant effort to return to sleep. It's pertinent to mention that, during that period, the baby was in excellent health. He felt compelled to tell his aunt about the dream, given his belief in previous premonitory experiences, but decided

against it to avoid causing undue alarm. He didn't want to boast about it; on the contrary, it caused him great discomfort…

For nearly two hours, we discussed possible psychological meanings of the dream and the significance of the baby. He adored the child, and 'babies' have meanings of life, hope, renewal. They were important images and symbols in his hierarchy of values, reinforced by beliefs, but the associations we tried to make felt overly contrived. We couldn't pinpoint a factor that would justify the emergence of that content at that point in his life. In the end, a week later, the dream had mostly faded from his memory, and when he did recall it, he categorized it as merely a nightmare.

I recorded the case in my personnel files. Two weeks later, João reported what seemed to be the conclusion of that situation: Unexpectedly, his aunt's baby (the same one from the dream) contracted a viral flu that obstructed her respiratory pathways. The grandmother stepped out of the house for a few minutes, and the nanny administered the wrong medication to the baby, causing an immediate and severe allergic reaction. Coincidentally, the same aunt's sister he had seen in the dream, living far away, arrived for an unexpected visit and found the baby in critical condition on the brink of passing out. The baby's mother was at a tyre shop repairing a flat tire that morning when she felt a strong impulse to call for news of the baby, only for her mother, newly returned and in tears, to ask her to come immediately. The family took the baby to its paediatrician, who administered other drugs that mitigated the allergic reaction and reversed the process. The doctor said that any further delay, and he might not have been able to save the girl.

In subsequent conversations, João admitted that the actual incident had far less impact on him compared to the dream. We concluded that the dream served an essential function of cushioning the emotional impact of the future event, 'rehearsing' and 'preparing' him for what would indeed happen later.

His need to 'monitor' impactful events stemmed from a past marred by conflictual relationships with his parents, significantly affecting his self-image and personal references for security and protection. This led to limiting and restrictive beliefs about his identity and consequent self-devaluation and overvaluation of 'the other', who, as in other cases, was considered endowed with important, valued, and desired capabilities and skills he believed he could not develop (negative or limiting belief).

It's noteworthy that the NLP learning model offers a more optimistic and constructive perspective on non-generative 'learning' based on references, beliefs, values, rules, and their configurations, avoiding 'labels' and nominalizations (neurosis) and opening possibilities for interventions with its many tools. This perspective provides a more functional understanding of the

occurrence of psi events in the systemic dynamics of subjects who purportedly experience them.

João had many ostensibly 'premonitory' experiences, which he loathed for the sense of 'helplessness' felt between the experience and its confirmation. He suspected such dreams, for after eight years of psychotherapy and self-awareness processes, his nightmares had reduced, in his view, by more than 95%.

Event 2:

One night, João dreamt of his great-grandmother, with whom he had spent ample time during his childhood. She was a pivotal maternal figure for him, forming a robust emotional bond. At that time, she was an energetic, lucid, healthy octogenarian, living with one of her daughters in a remote town. Despite various factors, João had not visited her for over a year.

In the dream, she visited him to prepare him for her forthcoming death. Blood flowed abundantly from her heart, which João tried to catch in a glass. He awoke highly emotional, crying, and struggled to sleep again. The next day, 31st December, João rang me, profoundly shaken, as he was supposed to be travelling for the New Year with friends but was inclined to cancel due to the profound impact of the dream. He had relayed the dream to his mother, his best friend Sandro, and other relatives. All suggested he should travel, noting they had spoken to the elderly woman a week prior at Christmas when she was well and lively. As the family matriarch, she personified many familial values and had influenced generations of João's family. She was also one of the figures from whom he sought the fulfilment of emotional needs and the preservation of fundamental values and convictions.

Unable to enjoy the holiday, João opted to return earlier than planned. Upon his arrival, his mother informed him that, unexpectedly, his great-grandmother had suffered a heart attack and was hospitalized. Two days later, she passed away. Although the event impacted him emotionally, the dream had touched him far more profoundly. He felt he had been 'expecting' it…

In subsequent sessions, we reflected on the dream's potential role in dampening the emotional impact of the looming event, 'rehearsing', and 'preparing' him for the inevitable. His need to 'monitor' significant events arose from a history of suffering significant conflict in his parental relationships, greatly impairing his self-image and references for feeling secure and protected. This resulted in self-limiting beliefs about his identity, leading to self-devaluation and overvaluation of 'the other', perceived as bearing the desired and valued capacities and abilities he doubted he could develop.

Such narratives elucidate the intertwining of psychological dynamics with possible psi phenomena, contributing to an intricate understanding of the human psyche's capabilities and the enigmatic nature of consciousness. These accounts remain an intriguing aspect of psychotherapeutic exploration, where the confluence of internal psychological processes and external, unexplained phenomena offers a rich ground for further study and contemplation within the field.

Analysis of Supposed Psi Experiences Reported by João

Table I: Types of Experience According to Louisa E. Rhine's Classification:

— Realistic Experiences: 3

— Unrealistic Experiences: 7

— Intuitive Experiences: 4

— Hallucinatory Experiences: 3

— Total: 17 events

Table II: Types of Apparent Extra-Sensory Perception Experienced:

 — Precognitions: 9

— General Extra-Sensory Perception: 8 (including supposed cases of telepathy and clairvoyance)

— Total: 17 events

Table III: Target Type Hit by the Apparent Extra-Sensory Perception:

 — Blood Relatives: 2

— Relatives with strong emotional ties: 2

— Friends with strong emotional ties: 8

— Acquaintances with little emotional proximity: 3

— Strangers: 2

— Objects / Material things: 2

— Total: 19 (Note: Some events fit into more than one category)

Table IV: Nature of Targets:

— Deaths: 4

— Accidents: 1

— Events related to emotional bond breakages: 5

— Events that reinforced emotional bonds: 5

— Events related to João's personal issues: 2

— Events related to urgent needs: 14

— Total: 31 events (Note: Some events fit into more than one category)

Events specifically related to his life and psychodynamic patterns.

For the purpose of this study, extensive interviews with João were conducted, including those with close friends and family members, to capture various perspectives and interpretations.

João was born and raised amidst religious syncretism. His great-grandparents on both sides were traditional Catholics, but subsequent generations were completely open to other religious beliefs and philosophies. His grandmother, mother, aunt, and a second cousin were mediums, although they would occasionally attend the Catholic Church for services. Again, the context was rich with signs and symbols favouring identification with inner aspects.

Despite many years of education in a strongly Catholic-oriented school, João confided that he was quite impressed by various seemingly paranormal events experienced by his family members, which led him to question, while still very young, the nature of these events. He believes that the complexity of these experiences, associated with other factors from his personal life detailed below, significantly contributed to shaping his vocation to study the human mind.

Several events in João's family dynamics caused him to emotionally distance himself from his father and grow closer to his mother, who seemingly tended to protect him. From when João was fifteen years old, the philosophies of Spiritism, Umbanda, and Candomblé took the centre of his mother's attention, who always shared and discussed such matters and world interpretations based on them. Although he had many reservations about his mother's beliefs, he enjoyed listening to and conversing with her about them. He believes she also had several alleged parapsychological experiences.

Another characteristic of his development that seems to hold special importance in our analysis is the fact that João grew up predominantly solitary, with few acquaintances and rare friends. He did not fit the stereotype of the "popular adolescent". He felt "different, inferior, lacking" compared to his male friends. He

was shy, introverted, avoided sports, and sought refuge in varied intellectual areas (including psychic research, psychology, "mentalism", etc.). His early intellectual deepening finally made him the centre of attention and gave him some popularity. However, his apparent well-being was, in fact, a great trap. As Jungians would say, he disguised and camouflaged his pain and suffering by constructing a "Persona", from the Latin "Mask" — a character — which, instead of resolving his challenging issues, repressed them because for the first time in a long time he was having the opportunity to gain immediate pleasure. This compensatory mechanism appears to have been structured due to having already developed limiting and restrictive beliefs about his identity.

During this period, starting at 14 years old, the first possible experiences that might have involved psi occurred. From the outset, as we have emphasized, the experiences involved things, people, and situations directly related to his needs and issues of great significance. In this initial phase, the first experiences acted as a reinforcement mechanism for the TOTE (Test, Operate, Test, Exit), which involved his dedication to exploring this and other complementary fields of study.

After a prolonged period of indecision about the best way to reconcile a professional career with his intellectual interests, João opted for clinical psychology. Currently, analysing his choice, independent of the interest, there was a strong unconscious need to resolve his problems. Although he had little awareness of them during adolescence, as the years passed, he frequently analysed himself and demanded a greater understanding and solutions for the pains and sufferings that occasionally erupted in his life. An abyss was increasingly opening between the intellectual brilliance that drew and moved people and the affective, physical, sexual behaviour, increasingly distant from the norm and of a codependent nature. There was a prevailing extensive emotional immaturity, very well camouflaged and hidden by intellectual exuberance.

At eighteen, the clash between his need to self-explore and to hide behind his "mask" resulted in a resourceless state nominalized by many as "depression" with considerable psychosomatic repercussions (the body symbolized as a receptor of his inner experiences): Lethargy, fatigue, mild apathy, emotional lability, gastrointestinal issues clearly coincident with affective and emotional disturbances.

With João's authorization and presence, an interview was conducted with his humanistic-existential oriented psychotherapist. When I mentioned the intentions of my investigation, he recalled, for someone who tended to be quite sceptical of "paranormal", some events that left him quite intrigued, some involving details of his personal life, as described in the cases of transference (Frida, Janaina, Wanda) and psi. Analysing all the accounts, he opined that, whatever they were, they seemed to be related in some way to his strong anxiety, which had accompanied him since childhood.

João had significant anxiety regarding his present and future. The fear of suffering and separating from both the ideals behind which he hid and those people who were critical to him, led him to desire to control and anticipate forthcoming situations, even without any possible participation of psi. His feelings of inferiority unconsciously motivated him to pursue safe objectives (Safety-seeking Metamodel), due to the need to keep emotions and goals under intense control. This pattern, nominalized by traditional psychologists as depressive anxiety neurosis, was quite intense for about a year and a half, when the most impressive reports were recorded. Almost always, the events related to the possibility of losing or threatening his bond with people and situations that he signified as providers of his internal equilibrium (ecology).

The therapist reported that, once having managed to work through everything I described over almost seven years, his level of anxiety dropped considerably, as he was able to integrate all those repressed elements into his "mask". It was a very painful process that allowed him to make peace with his childhood myths, leading to better choices based on reality. His self-esteem developed considerably, as did his emotional maturity. Therapists who work with NLP claim to be able to work through all these factors even more quickly, less painfully, and ecologically.

Probable parapsychological events of João during an affective and emotional crisisthe interview, as we exited the building, an encounter with one of Sandro's brothers-in-law, previously met at the hospital, occurred by chance. The ensuing conversation abruptly halted when João became visibly disengaged from his surroundings. He later recounted:

"Initially, I felt detached from both the conversation and those present. My attention then focused on Roberto, upon whom I 'saw' an elderly black couple, reminiscent of 'pretos-velhos' from Umbanda (Internal Visual Representational System). Subsequently, I perceived him adorned in white Umbanda attire, complemented by a necklace fashioned as a thick silver chain, associated with the elderly couple. A subsequent 'flash' revealed a middle-aged woman, characterized by white hair, glasses, and similarly white garments."

Roberto, astounded by João's description, confirmed the accuracy of the observations. He disclosed his private practice of Umbanda, unknown to all but his wife, and acknowledged the "spirits" who guided him were indeed represented by an elderly black couple, 'pretos-velhos'. Furthermore, he participated in rituals honouring these spirits, necessitating the white attire and silver necklace as described by João. The woman detailed by João corresponded precisely to Roberto's mother, a medium, including the specific description of her glasses.

These events underscore a profound psychological and possibly parapsychological intertwining in João's experiences during this emotionally tumultuous period. The specificity and accuracy of João's perceptions,

particularly in contexts devoid of prior knowledge or direct communication, suggest a dimension of experience transcending conventional psychological explanations. Such instances provide fertile ground for further exploration within the realms of parapsychology and psychic research, challenging our understanding of the boundaries between psychological processes and extrasensory perception.

The dynamic interplay between João's emotional state and his reported psi phenomena highlights the potential influence of psychological factors on the manifestation and perception of parapsychological experiences. It raises pertinent questions regarding the mechanisms through which emotional distress and interpersonal connections might amplify or facilitate such phenomena, warranting more in-depth investigation into the intersections of psychology, personal crisis, and psi phenomena within academic research.

Event 3

João was notably perturbed by his enhanced sensitivity, as was I, having granted him the liberty to contact me should he perceive anything he deemed 'paranormal'. The subsequent incident occurred in the early hours of the following morning. Around 3:45 a.m., João telephoned me, manifesting profound emotional fragility, accompanied by tears and evident fear. He recounted:

"While at my girlfriend's residence, an episode transpired, resulting in my crying out and screaming Sandro's name distressed. My girlfriend speculated that I might have experienced a nightmare, yet I was convinced it was more than mere nocturnal imaginings."

Upon inquiring about any recent news regarding Sandro, to which João responded negatively, I proceeded to contact the hospital. The night shift worker, taken aback, queried how I was informed of Sandro's critical condition, as no notification had yet been extended to family or friends. The crisis had commenced at three in the morning.

João's historical difficulty in forming friendships underscored Sandro's role as a pivotal friend and confidante. In a somewhat immature manner, João perpetuated an idealistic belief in his limitations, projecting onto others the responsibility for his emotional wellbeing. This pattern was rooted in a delicate relationship with his father, fostering a childlike perception and the subsequent belief that he was disadvantaged, prompting a search for a 'paternal figure' in Sandro.

The interrelation between João's experiences—regardless of their paranormal authenticity—and his emotional state underwent thorough examination in discussions with both myself and his therapist. These discussions yielded significant insights that, coupled with his astute intellect, expedited his emotional

maturation and redefined the essence of his friendship with Sandro. A skilled therapist facilitated the integration of these events into his personal narrative, enabling João to confront Sandro's health crisis with maturity, distinguishing the genuine suffering from his projections rooted in identity-related beliefs. Such projections had previously activated a TOTE process, typified by psychologists as 'neurotic'. João's resilience and capacity for recovery were notable, manifesting in regained emotional equilibrium and the cessation of 'paranormal' experiences triggered by a resource-deprived state.

Discussion on the "João" Case

The evidence presented herein strongly intimates a profound nexus between the alleged psi phenomena and João's psychodynamic framework, highlighting similar elements observed in other case studies:

1. The so-called 'psi' or paranormal events predominantly encompassed individuals and scenarios intimately linked to João's psychological necessities, emotional voids, and entities he deemed 'important' or 'essential'. These focal points precipitated the structuring of a TOTE system and the formation of immature systemic relationships at various Neurological Levels.

2. This case offered another opportunity to observe what I have been previously described as the "Psi or Paranormal Defence Mechanism" (Carvalho, 1994; 1995; 1996) (PDM): "This mechanism functions as an augmentation of standard defence mechanisms, facilitating a reduction in anxiety through the creation of control strategies."

João's impoverished resource state, ensuing from the disintegration of TOTE systems aimed at mitigating psychological anxiety, was exacerbated by limiting beliefs concerning his identity. These beliefs engendered anxiety regarding his life and future, fostering the conviction that resolutions resided externally, rather than within himself. These 'objects of focus' were imbued, perhaps unconsciously, with the attributes he aspired to embody but felt incapable of achieving independently, as illustrated by his relationship with Sandro.

3. The cessation of psi events amid psychological elaboration underscores the transformative impact of confronting and resolving emotional crises. As João navigated through his turmoil with professional support, he dismantled a personal mythology predicated on a neurotic state, predisposing him towards unecological relationships. This reevaluation weakened the foundation of his psi experiences, aligning with a phase of psychological health and diminished anxiety.

This exploration contributes to a nuanced understanding of the dynamics at play, offering valuable insights into the mechanisms by which personal crises and emotional maturation influence the occurrence and perception of possible psi experiences.

In 2004, during a follow-up interview with João, the pattern of his experiences had remained consistent, with a marked reduction in the occurrence of supposed spontaneous psi phenomena. However, specific instances persisted where João perceived life-threatening situations involving close connections, such as accurately sensing a cousin's peril, a friend's car accident in Europe, and witnessing an emotionally significant event involving a person he loved.

These episodes were not merely coincidental but appeared linked to tangible threats to João's physical and emotional integrity, diverging from the previously identified neurotic motivations or the depleted states arising from an unbalanced TOTE system that struggled to align with core values, rules, and beliefs integral to identity equilibrium.

The fluctuations in the manifestation of such phenomena seem to closely mirror João's psychosocial crises and the maturation of underlying psychological constructs. The redefined concept of a 'Psi Resource State' suggests a more ecologically adaptive framework, proposing that psi occurrences might function as compensatory mechanisms during psychological distress to maintain homeostatic balance within the individual.

Analysing João's journey necessitates an appreciation of the socio-psychological context predisposing certain individuals to psi phenomena. João's background, characterized by consistent engagement with belief systems open to paranormal experiences, provides fertile ground for the manifestation of such phenomena. Furthermore, the cultural legitimization of psychic experiences likely reinforces an individual's belief in their psi capabilities, potentially modulating their psychological and emotional responses to various life events.

The initial proposition of 'Psi Neurosis', later reconceptualized as 'Psi Resource State', introduces a paradigm wherein individuals' psi experiences are perceived as a psychological defence or coping mechanism. This heightened state of intuition or sensitivity, rather than indicating a disordered mental state, may represent an adaptive response to emotional and psychological challenges.

João's narrative, marked by the prominence of psi phenomena during intense emotional turmoil and their subsidence following his emotional maturation, advocates a model wherein psi phenomena are understood to fluctuate in tandem with the individual's psychological landscape. This perspective underscores the necessity of further exploration into the complex interrelations between psychological well-being, emotional states, and psi experiences. João's case acts as a springboard for extended research into psi phenomena, advocating for a comprehensive approach that considers the diverse factors influencing the intricate fabric of human consciousness and experience.

3 - Discussion

Socio-Cultural Contexts and Psi Phenomena

At the heart of understanding psi phenomena lies a recognition of the fundamental impact of socio-cultural contexts. Durkheim's (Durkheim, 1912) seminal work on collective consciousness sheds light on the shared beliefs and moral norms that shape and govern communal life, and we can extend this influence to the realm of psi. In a similar vein, Jung's exploration of the collective unconscious reveals a reservoir of archetypal imagery and psychic content common to all humanity, suggesting that such universal symbols may find expression in psi phenomena (Jung, 1960). These cultural narratives are not passively internalized but actively shape individuals' conscious and subconscious processing of psi experiences. In an article (De Carvalho 1994) I have highlighted the socio-psychological dimensions of alleged spontaneous psi phenomena within Brazil.

Cristina's Case:

Cristina's upbringing in a family with a history of spontaneous mediumship, embedded within a cultural context where such practices were accepted and even expected, likely played a significant role in shaping her psi experiences. The cultural narratives surrounding mediumship provided a framework for Cristina to understand and interpret her own psychic abilities.

The acceptance and validation of psi phenomena within her family and community likely fostered a belief in her abilities, potentially strengthening her receptivity to psi information and experiences.

João's Case:

Although João maintained a more sceptical stance towards religious explanations for psi phenomena, his exposure to his family's paranormal experiences and his cultural context that embraced diverse religious and spiritual beliefs likely influenced his openness to the possibility of psi.

The cultural narratives surrounding precognitive dreams and other psi phenomena provided a framework for João to interpret his experiences, even if he initially approached them with caution.

The presence of these cultural narratives, even if not fully embraced, likely played a role in shaping his internal processing of psi experiences.

These examples illustrate how sociocultural contexts can act as a lens through which individuals perceive and interpret psi phenomena. The shared beliefs, moral norms, and cultural narratives surrounding psi can influence an individual's

receptivity to such experiences and shape how they are understood and integrated into their personal world-view. This aligns with Durkheim (Durkheim, 1912) and Jung (Jung, 1960), suggesting that psi experiences are not solely individual occurrences but are also influenced by the broader cultural tapestry within which they emerge.

The Personal Narrative in Psi Experiences

Further, the narrative arc of an individual's life provides a stage for the unfolding of psi phenomena. Life events, relationships, and transitions enrich personal mythology, with psi experiences often punctuating the life story as transformative episodes. Such narratives carry a significant weight, not just reflecting the flow of life but actively shaping the individual's identity through their interpretive power (McAdams, 2001).

The process of reframing in NLP allows for a transformation in the perception (Grinder & Bandler, 1976) of psi experiences. By altering their interpretative frame, individuals can integrate possible psi experiences into their personal narratives in empowering ways. João's shift in perspective from anxiety to proactive utilization of his precognitive dreams is a testament to reframing's potential to transmute the perceived burden of psi experiences into a source of resilience.

Personality Structures: The Landscape for Psi

Personality structures serve as the bedrock upon which psi experiences are interpreted and understood. The intricate web of thoughts, emotions, and behaviours acts as both a lens and a crucible for the manifestation of psi phenomena. Within the NLP framework, these patterns of personal experience provide the cognitive scaffolding that filters and shapes internal experiences, including those of psi (Bandler & Grinder, 1979).

Cristina's Case:

Cristina's personality was marked by a strong need for external validation and protection, stemming from her childhood relationship with her overprotective father. This personality trait, along with her belief in external agents as sources of security, likely influenced her psi experiences, making her more receptive to information and guidance from sources outside herself, such as her "spirit guides."

Her tendency to somatize emotional issues, as seen in the manifestation of cysts after her father's death, suggests that her personality structure influenced not only her perception of psi but also its physical manifestation.

João's Case:

João's personality was characterized by introversion, a strong focus on internal processing, and a tendency towards anxiety and self-
doubt. These traits likely influenced his psi experiences, making him more attuned to his own internal states and premonitions.

His introspective nature and focus on contemplation may have facilitated his access to unconscious knowledge and psi information, leading to his precognitive dreams.

These examples illustrate how personality structures can act as a filter and a catalyst for psi experiences. The unique constellation of thoughts, emotions, and behaviours that make up an individual's personality can influence their receptivity to psi information, the way they interpret these experiences, and even the form in which psi phenomena manifest. This aligns with the NLP framework, which posits that our internal representations and patterns of personal experience shape our perception of the world and ourselves (Bandler & Grinder, 1979).

By understanding the interplay between personality structures and   possible psi phenomena, researchers and practitioners can gain valuable insights into the individual differences that influence the manifestation and interpretation of psi experiences. This can contribute to a more personalized and effective approach to working with psi phenomena in therapeutic settings and beyond.

NLP's Contribution to Understanding Psi

NLP's profound insights for perceptual and cognitive transformation are critical in understanding psi phenomena. Processes in which happens the modulation of fine details of our internal representations—known as submodalities—suggest a way to amplify the clarity and intensity of psi experiences (Dilts, 1990). Bandler and Grinder's work (Bandler & Grinder, 1976) illuminates the potential for such cognitive strategies, and one can consider that it might be a significant influence on an individual's capacity for psi experiences.

The case studies presented offer intriguing examples of how NLP's toolkit for perceptual and cognitive transformation might be applied to understand and potentially enhance psi experiences. For instance, Cristina's precognitive dream about her father's death could be explored through the lens of submodalities.

By examining the specific visual, auditory, and kinaesthetic qualities of the dream imagery, and then amplifying these qualities through targeted NLP techniques, Cristina might have been able to access even more detailed and vivid premonitions. Similarly, João's tendency to experience precognitive dreams during periods of intense emotional focus suggests that NLP techniques like anchoring co

uld be used to intentionally cultivate specific mental states conducive to psi experiences.

By anchoring the desired state of focused introspection, João might have been able to trigger precognitive dreams with greater control and intentionality. These examples highlight the potential for NLP to not only deepen our understanding of psi phenomena, also to empower individuals to access and manage their own psychic abilities.

The Psychotherapeutic Alliance and Psi

The parapsychological literature delineates a complex interrelationship between psi phenomena and the therapeutic alliance. The occurrences of psi within psychotherapy, particularly during intense periods of transference, have been documented by researchers such as Ehrewald (1952) and Tornatore (1977), while Ullman (1979) has explored the manifestation of psi in dreams, proposing these may align with the therapeutic doctrines of both patient and therapist.

Frida's vivid dream about the therapist during a period of intense transference suggests that the therapeutic relationship can act as a catalyst for psi experiences. This aligns with the observations of researchers like Ehrewald (1952) and Tornatore (1977), who have documented the occurrence of psi within psychotherapy, particularly during periods of heightened emotional connection and transference.

Furthermore, João's precognitive dreams about individuals within his close circle, including his friend Sandro, point to the possibility that psi experiences may be interwoven with the therapeutic process itself. This resonates with Ullman's (1979) proposition that psi manifestations in dreams may align with the therapeutic doctrines of both patient and therapist. In João's case, his precognitive dreams could be interpreted as a manifestation of his unconscious desire to protect and support those he cared about, aligning with the therapeutic goal of fostering healthy and supportive relationships.

These examples highlight the potential for the therapeutic alliance to become a fertile ground for the emergence of psi phenomena. The trust, emotional connection, and shared focus on personal growth within the therapeutic relationship may create a unique space where the boundaries between the psychological and the parapsychological become more permeable.

Deep-Level Mental Filters and Psi

Meta-programs, the deep-level mental filters identified in NLP (Bandler & Grinder, 1979), potentially influence both the perception and emergence of psi phenomena. The personal accounts of individuals like Cristina and João suggest

that such meta-programs may orchestrate the appearance of psi experiences, influenced by cognitive orientations such as matching versus mismatching patterns, and internal versus external frames of reference.

Cristina's propensity for seeking affirmation and support from external entities, as exemplified by her reliance on her father and subsequently on her 'spirit guides,' intimates a predominant external reference meta-program. This cognitive orientation prioritises guidance and validation from external sources, which could have sculpted her receptivity towards external inputs, notably in the context of her psi experiences.

Conversely, João's inclination towards self-reflection and his reliance on internal cognition, especially evident during his precognitive episodes, allude to a meta-program characterized by an internal frame of reference. Such a meta-program underscores self-sourced guidance and introspective decision-making, which likely enhanced João's access to subconscious insights and premonitory visions.

Both Cristina and João demonstrated a propensity for 'matching,' actively seeking correlations between their internal experiences and external realities. This cognitive pattern might have significantly influenced their perception of psi phenomena, driving them to discern profound linkages between their dreams and ensuing real-world events.

These observations, albeit tentative and derived from individual instances, posit that meta-programs may serve as cognitive lenses, modulating the individual's perception and engagement with psi phenomena. A deeper understanding of these underlying mental structures could shed light on the personal variances that shape the manifestation and personal interpretation of psi experiences. While further empirical inquiry is warranted to substantiate these interconnections, the presented case studies provide a stimulating basis for future exploration into the role of meta-programs in the domain of psi phenomena.

Belief Systems as Catalysts for Psi Experiences

The belief systems individuals hold about psi phenomena, and their identities, may play a substantial role in the emergence of such experiences. As NLP posits, beliefs are powerful determinants of our capabilities. If an individual like João believes in the significance of his psi experiences, this belief could foster an environment conducive to the manifestation of such phenomena (Dilts, 1990). The case studies of Cristina and João highlight the potential for belief sy stems to act as catalysts for psi experiences. Cristina's upbringing in a family w here spontaneous mediumship was accepted and even expected likely fostered a strong belief in her own psychic abilities. This belief, coupled with her cultural

context that validated such experiences, could have created a fertile ground for her psi sensitivity to flourish.

Similarly, João's early exposure to his family members' paranormal experiences, followed by his encounters with psi phenomena, likely solidified his belief in the reality and significance of these events. As NLP posits, beliefs are powerful determinants of our capabilities (Dilts, 1990). João's conviction in the importance of his psi experiences may have served as a self-fulfilling prophecy, unconsciously shaping his perception and increasing his receptivity to psi information.

It is important to acknowledge that the relationship between belief systems and psi experiences is complex and multifaceted. While belief may act as a catalyst, it is not necessarily a prerequisite for psi phenomena to occur. However, the case studies presented suggest that strong beliefs in one's own psychic abilities and the significance of psi experiences can create an internal environment conducive to their manifestation. This aligns with the NLP principle that our beliefs shape our reality, and in the context of psi, this suggests that belief can act as a powerful tool for unlocking and amplifying our psychic potential.

Language Patterns and psi

The nuanced interplay between language and psi phenomena is given prominence by the theory that linguistic patterns, especially those encompassed by the Milton Model (Grinder & Bandler, 1976), may prime the cognitive framework for psi reception. The Milton Model, characterised by its metaphor-rich and suggestively ambiguous language, facilitates a bypass of the conscious mind's analytical filters, engaging the unconscious directly. Such a linguistic approach may predispose an individual not only towards experiencing psi phenomena but also shape the interpretative lens through which such phenomena are integrated into their personal narrative.

Consider, for example, the precognitive dreams reported by João. Though the specifics of the linguistic precursors to his dreams remain undocumented, it's plausible that his internal monologue or external communications about his friend Sandro were imbued with Miltonic qualities. Statements tinged with emotion and vagueness, such as "I feel a profound connection to Sandro" or "An inkling suggests to me that events will unfold," mirror the Milton Model's linguistic structures and could have served to predispose João's unconscious towards the subsequent psi revelation.

Moreover, the manner in which psi experiences are recounted, often through metaphor-laden narratives, profoundly affects their assimilation into the individual's ongoing life story. For instance, Cristina's portrayal of her experiences with "spirit guides" as protective entities demonstrates how linguistic framing can influence the perception and significance of psi phenomena.

The compelling association between the utilization of metaphor and suggestion in language, as exemplified by the Milton Model, and the facilitation of psi phenomena accentuates the potential of linguistics in shaping and possibly harnessing psi experiences. While the precise mechanisms at play warrant further scholarly exploration, the case studies presented substantiate a persuasive link. Continued investigation into this dynamic relationship is necessary, but the preliminary insights affirm the transformative capacity of linguistic patterns in the realm of psi phenomena.

Anchors and psi

Transitioning to the concept of anchoring within NLP, the case study of Pedro exemplifies the potential of anchoring as a mechanism in the occurrence of psi phenomena. Anchoring, which associates external stimuli with internal states, may play a critical role in triggering psi experiences. Pedro's case reveals a possible psychophysiological foundation for psi manifestations, where emotional states, along with specific environmental stimuli, are anchored to his psychic faculties.

Pedro's experience, where anxiety about interpersonal dynamics might have functioned as an anchor to precognitive dreams, suggests that certain emotional states could serve as catalysts for psi abilities. This implies that by consciously replicating the emotional anchor, an individual could potentially access and control their psi abilities with deliberation.

Although the intricacies of anchoring and its role in psi phenomena demand rigorous research, the initial evidence posits a fascinating psychological and physiological interdependence. Understanding and utilising such NLP techniques as anchoring might open new pathways to not only elucidate but also to enhance the enigmatic capabilities of the human mind.

Cognitive-Behavioural Patterns as Precursors to Psi

In the secluded domain of one's mind, where focused introspection meets a sharpened attentiveness, the seeds of psi phenomena may well be sown. João's experiences, characterized by contemplative attention directed towards specific individuals or concerns, exemplify a mental process that aligns closely with Neuro-linguistic Programming's (NLP) conceptualization of cognitive-behavioral strategies. These are sequential cognitive patterns and behavioral responses that are posited to prefigure the manifestation of psi experiences.

The cognitive and behavioral antecedents to psi experiences, as evidenced in João's case, are suggestive of a far from random occurrence. They seem to

adhere to discernible psychological sequences that are reminiscent of NLP's TOTE (Test, Operate, Test, Exit) model. This model delineates a cyclic pattern where goals are envisaged, actions are executed, outcomes are appraised, and adjustments are made accordingly. Such regimented mental processes could ostensibly pave the way to psi occurrences. In João's narrative, introspective states, marked by concentrated emotional engagement with particular themes, may function as a mental catalyst for his precognitive dreams, hinting at a structured approach to unlocking psi experiences.

João's case serves as a poignant testament to the potential precursory role of specific cognitive-behavioral patterns in heralding psi experiences. His precognitive dreams typically emerge on the heels of intensive self-reflection, concentrated around distinct personal concerns or relationships. This regular prelude of deep reflection, entwined with emotive investment, appears to act as a precursor, setting the stage for the onset of psi abilities.

Interpreting João's experiences through the prism of the TOTE model offers valuable insight into the cognitive scaffolding that may underlie psi phenomena. The TOTE model explicates a structured, recursive cognitive process consisting of goal setting, proactive action, evaluative reflection, and subsequent behavioral modification. Drawing from this perspective, we might postulate that João's precognitive insights follow such an orderly cognitive trajectory, originating from a deliberate and emotionally laden introspection, navigating through a self-reinforcing cycle of internal assessment and psychic alignment, ultimately culminating in psi events.

This understanding situates João's precognitive dreams within a framework that underscores the interplay of emotional profundity and focused cognitive strategies as conduits to psi experiences, thereby contributing to a refined and systematic comprehension of the psychic potential inherent in the human mind.

1. **Test:** João experiences a deep concern or worry about a specific individual or situation.
2. **Operate:** He engages in intense introspection and contemplation, focusing his mental energy on the subject of his concern.
3. **Test:** He evaluates his internal state and seeks further information or resolution.
4. **Exit:** A precognitive dream emerges, potentially providing him with insights or emotional preparation for future events.

The case study of João provides a suggestive illustration of the premise that precognitive dreams may not emerge as sporadic and inexplicable phenomena, but rather as outcomes of intricate cognitive-behavioural processes. This hypothetical TOTE (Test-Operate-Test-Exit) sequence proposes that introspective states, particularly those charged with emotional resonance and

acute attention, may serve as preludes to engaging the unconscious in the acquisition of psi information.

Further empirical exploration is warranted to substantiate the validity of this model. Nonetheless, the evidence provided by João's experiences intimates the potential existence of identifiable mental sequences, analogous to the TOTE framework, which could precede and potentially engender psi experiences. This proposition invites a reconsideration of psi phenomena as experiences that may be systemically mediated by distinct mental strategies and intentional introspection.

By deciphering these cognitive-behavioural patterns, there is the tantalising prospect of evolving methodologies for deliberately fostering and amplifying psi abilities. Such advancements would not only enrich the current understanding of psi phenomena but also broaden our comprehension of the latent capacities within the human psyche.Observing NLP Presuppositions in the Case Studies

Here are some examples of how we can observe several NLP presuppositions in the case studies of Cristina, Frida, and João:

The Map is Not the Territory:

This presupposition emphasizes that our internal representations of the world are not the world itself, but rather our own unique interpretations.

Example: Cristina's belief in "spirit guides" could be seen as her map, or interpretation, of her own internal experiences and psychic abilities. This map may not necessarily reflect the objective reality of these "guides," but it provides a framework for her to understand and interact with her experiences.

People Respond to Their Own Internal Representations:

 This presupposition highlights that our behaviors and responses are based on our own internal maps, rather than on objective reality.

 Example: João's initial anxiety and fear regarding his precognitive dreams can be understood as a response to his internal representation of these experiences as threatening or overwhelming. As he reframed his perception of these dreams, his emotional response shifted, allowing him to utilize them in a more positive and proactive way.

People Have All the Resources They Need:

This presupposition emphasizes that individuals possess the inner resources necessary for change and growth.

 Example: Frida's journey of self-discovery and emotional healing, despite her traumatic past, exemplifies this presupposition. Through therapy and her own exploration of various practices, she was able to access and utilize her inner resources to overcome challenges and move towards a more fulfilling life.

There is No Failure, Only Feedback:

 This presupposition encourages a growth mindset, viewing challenges and setbacks as opportunities for learning and adjustment.

 Example: João's initial difficulty in managing his psi experiences could be seen as feedback, prompting him to seek support, develop coping strategies, and ultimately gain greater self-awareness and control over his own mind and emotions.

The Meaning of Communication is the Response You Get:

 This presupposition emphasizes the importance of considering the impact of our communication on others, rather than solely focusing on our intentions.

 Example: In the therapeutic context, this presupposition highlights the importance of therapists communicating clearly, respectful, and empowering for clients, regardless of their experiences with psi phenomena.

People Respond to Their Own Internal Representations:

 This presupposition suggests that psi experiences may be triggered by an individual's internal needs, desires, and beliefs.

 For example, Cristina's need for security and protection, particularly after the loss of her father, may have unconsciously triggered her experiences with "spirit guides."

Similarly, João's deep concern for his loved ones and his desire to anticipate and prevent potential harm may have played a role in triggering his precognitive dreams.

People Have All the Resources They Need:

This presupposition suggests that individuals possess the inner resources necessary to access and experience psi phenomena.

For example, Pedro's heightened emotional states, while seemingly challengin, could be seen as a resource that allowed him to access his psi abilities. Similarly, João's introspective nature and ability to focus his attention may have been key resources in facilitating his precognitive dreams.

Dilts´s S.C.O.R.E. Model

The S.C.O.R.E. model in NLP stands for **Symptoms, Causes, Outcomes, Resources, and Effects**. It provides a framework for understanding and addressing problems by considering various levels of experience. While the model is primarily used in therapeutic contexts, it can also be applied to explore the dynamics of psi phenomena.

Here's how the S.C.O.R.E. model elements can be observed in the case studie, along with examples:

Within the context of the SCORE model, this background could be conceptualized as a "perceived cause" that facilitates the activation of permission and authorization within an individual's belief system. This process enables the individual to engage with the Test, Operate, Test, Exit (TOTE) model in a manner where needs, underpinned by both personal and collective beliefs and values, can be systematically fulfilled. This systemic approach allows for the alignment and integration of individual motivations with broader societal and cultural frameworks, thereby supporting a holistic pathway towards achieving personal goals and addressing psychological challenges.

Symptoms

For example, Cristina's precognitive dream about her father's death or João's dream about his friend Sandro's illness would be considered symptoms.

The "symptoms" in the context of psi phenomena would be the specific experiences reported by individuals, such as precognitive dreams, telepathic impressions, or clairvoyant visions.

Causes:

The case studies suggest that various factors, such as heightened emotional states, focused introspection, and specific personality traits, may play a role.

For example, Pedro's heightened emotional states seemed to trigger his psi experiences, while João's introspective nature and focus on specific individuals seemed to precede his precognitive dreams.

Outcomes

The "outcomes" of psi experiences can vary widely, depending on the individual and the nature of the experiences.

For example, Cristina's precognitive dream about her father's death may have helped her prepare emotionally for the loss, while João's dream about Sandro may have prompted him to offer support and comfort to his friend.

Resources

In the realm of psi phenomena, the term "resources" encompasses a variety of internal and external elements that bolster and contribute to the emergence of such experiences. Internal resources may include an individual's belief systems, mental states, and the nuanced fabric of their psychological constitution. External resources can consist of cultural validation, societal beliefs, and the supportive presence of community or significant others.

Taking the instances of Cristina and João as illustrative, Cristina's conviction in her "spirit guides" constitutes an internal resource, anchoring her psychic experiences to a trusted framework. Concurrently, João's cultural milieu, which recognises and affirms psi phenomena, serves as an external resource, reinforcing his experiences and embedding them within a collective understanding. These resources, both internal convictions and external affirmations, create a conducive environment for the manifestation and acknowledgement of psi experiences.

Effects:

Positive Intent and purported psi events

We can explore the potential positive intentions behind the individuals' psi experiences.

For example, Cristina's psi experiences may have helped her cope with the loss of her father and find a sense of security, while João's experiences may have strengthened his connection with his loved ones and motivated him to offer support during difficult times.

By applying the S.C.O.R.E. model to the case studies, we can gain a more comprehensive understanding of the various levels of experience associated with psi phenomena. This framework allows us to consider not only the specific experiences themselves but also the potential causes, outcomes, resources, and effects associated with them. This can be valuable for both researchers and practitioners, contributing to a more holistic and nuanced understanding of psi phenomena and their impact on individuals.

Cristina's Case:

Cristina's premonitory vision concerning her father's demise, although ostensibly distressing, may embody an underlying benevolent purpose. It is conceivable that such a dream was nature's anticipatory mechanism, emotionally conditioning Cristina for the forthcoming bereavement. This psychic event could have functioned as a subconscious initiation of the mourning process, granting her the necessary psychological scaffolding to reconcile with her father's mortality.

In the wake of such a significant personal loss, Cristina's subsequent interactions with 'spirit guides' might be construed as fulfilling an innate psychological imperative for direction, safeguarding, and emotional sustenance. These apparitions, often manifesting in the aftermath of bereavement, might be interpreted as psychological constructs, emergent to assuage the void left by her father, providing her with a continued sense of security and guidance through the vicissitudes of life post-bereavement.

João's Case:

While initially disconcerting, João's premonitory visions may be perceived as having a constructive underpinning, operating as an inner alert mechanism to potential threats or forthcoming adversities concerning his close relations. Such foresight afforded him the opportunity to extend support and solace, thereby fortifying the interpersonal connections with those he cherished.

His pursuit of comprehending and directing his psychic episodes could be viewed as a commendable endeavour towards cognitive and emotional sovereignty, fostering a journey towards enhanced self-knowledge and individual evolution.

The inherent benevolent drive of such behaviours may not be immediately discernible, potentially lying dormant within the unconscious. Yet, the

presumption of a positive impetus invites a more expansive and empathetic viewpoint towards claimed psi encounters, with a focus on unveiling the latent advantages and avenues for advancement that such experiences may present.

In the therapeutic setting, guiding clients to discern and appreciate the affirmative motivations behind their psi-related encounters can be profoundly enabling. This affirms a more integrative and affirmative stance towards psi phenomena, acknowledging their capacity to catalyse personal development, enrich relational dynamics, and offer profound introspection into the breadth of the human condition.

Psi Phenomena in Therapeutic Practice

In therapeutic contexts, psi phenomena are approached holistically, reflecting a respect for the full spectrum of human experience. These experiences are not merely acknowledged but are actively engaged with, providing deep insights and opportunities for personal evolution, resonating with the ethos of humanistic psychology (Rogers, 1951).

 Cristina's interactions with entities she identifies as "spirit guides" present an intriguing subject for therapeutic exploration, transcending their immediate categorisation as psi phenomena. These encounters may also serve as symbolic embodiments of her inherent resilience and intuitive acumen. Therapeutic dialogues, dream analysis (Krippner, S., Bogzaram, F. & De Carvalho, 2002), along with various other therapeutic modalities, offer pathways to deeper psychological insight. Through such processes, Cristina could forge a more profound connection with her inner self, harnessing these encounters as catalysts for her own personal development. This therapeutic approach is reflective of humanistic psychology's core principles (Rogers, 1951), advocating for the exploration of self, the pursuit of personal significance, and the individual's innate potential for self-realisation and healing.

Similarly, João's precognitive dreams could be utilized in therapy as a source of information and emotional preparation for future challenges. By carefully analysing the dream content and exploring its potential meanings, João, and his therapist could work together to develop coping strategies and navigate difficult situations with greater resilience. This approach acknowledges the potential value of psi experiences while ensuring that they are integrated into the therapeutic process in a way that is both meaningful and beneficial for the client.

When integrating psi phenomena within therapeutic contexts, a delicate balance of sensitivity and critical judgement is imperative. Therapists are tasked with the responsibility of fostering a nonjudgmental space, abstaining from projecting their own beliefs or biases onto their clients. They must also vigilantly ensure that such

explorations do not precipitate client confusion or dissociative states. Conducted with holistic intention and ethical rigour, the investigation of psi experiences has the potential to become a profound avenue for self-exploration, fostering personal development, and equipping individuals with enhanced resilience and insight to traverse the complexities of life.

The case studies presented offer promising examples of this holistic engagement, paving the way for further exploration and development of therapeutic approaches that embrace the full spectrum of human experience, including the potential for psi phenomena.

4 - Research Methodologies: Unveiling Psi

The advancement of our understanding of psi phenomena calls for diverse methodological approaches. A mixed-methods framework (Creswell & Clark, 2007) integrating the depth of qualitative narrative analysis with quantitative robustness, is essential for exploring the 'System of Integrated Factors' that underpin psi experiences.

The synthesis of NLP with the study of psi phenomena offers a compelling paradigm, suggesting that neuro-linguistic structures might significantly impact the experience and expression of psi. The principles of NLP provide a theoretical and practical framework to explore these phenomena, positing that strategies such as state management and anchoring can assist individuals in accessing deeper psychic states, thus facilitating psi experiences (James, 2004). Moreover, the strategic cognitive-behavioural patterns observed in individuals' case studies point towards a more orderly emergence of psi experiences, challenging the notion of their sporadic nature.

Expanding on the methodology for investigating the relationship between NLP and psi phenomena through a mixed-methods approach offers a nuanced pathway for uncovering the depths of this intriguing interplay. Delving into the specifics of research designs and methodologies, we further explore concrete examples and protocols that could underpin such a scholarly investigation.

Building on the foundational understanding of mixed-methods research as essential for exploring the multifaceted relationship between NLP and psi phenomena, the subsequent section details specific qualitative and quantitative methodologies, alongside innovative research designs, aimed at uncovering the mechanisms through which NLP practices may influence, enhance, or otherwise relate to psi experiences."

Qualitative Methods:

Phenomenological Studies: To capture the essence of psi experiences as influenced by NLP, phenomenological research could be conducted. This approach would involve in-depth interviews with individuals who have both practiced NLP and reported psi phenomena, aiming to extract the themes and essences of their experiences. The goal would be to understand the subjective reality of these phenomena, focusing on how participants perceive, describe, and make sense of their experiences.

Ethnographic Observation: An ethnographic approach could involve observing NLP practitioners within their natural environments, such as workshops or training sessions, with a specific focus on practices that may elicit psi phenomena. This method would allow researchers to gain insights into the

communal and cultural aspects of NLP practice, including shared beliefs and practices that might catalyze psi experiences.

Quantitative Methods:

Longitudinal Studies: To assess the impact of NLP training on psi phenomena over time, a longitudinal study design could be employed. Participants undergoing NLP training would be assessed at multiple points to gauge changes in the frequency, intensity, or nature of psi experiences. This approach allows for the observation of trends and patterns over time, providing a dynamic view of the NLP-psi relationship.

Psychometric Testing: Developing or employing existing psychometric instruments to measure both the proficiency in NLP techniques and the occurrence or strength of psi phenomena could provide quantitative data on their correlation. This could involve standardized tests measuring aspects such as meta-cognitive awareness, perceptual sensitivity, or specific psi abilities, alongside scales assessing NLP skill levels or usage.

Potential Integrated Research Designs and Protocols:

Action Research Design: This design emphasizes the practical application of NLP techniques in real-world settings to facilitate psi phenomena, with the research process itself being a catalyst for change. Participants would be involved in cycles of action and reflection, applying NLP strategies to enhance their psi experiences, while researchers gather qualitative and quantitative data on the outcomes. This approach tests the efficacy of NLP techniques and empowers participants through active engagement in their psi development.

Case-Control Study: To further establish a causal link between NLP practice and psi phenomena, a case-control study could be designed. Individuals with reported psi experiences (cases) and those without (controls) would be compared on their exposure to NLP training and techniques. This design could help identify whether NLP practice is more prevalent among those reporting psi phenomena, offering evidence towards a potential causal relationship.

Having delineated the research design and methodologies employed to explore the nuanced relationship between NLP and psi phenomena, it is imperative to acknowledge the limitations inherent in this study, particularly the reliance on anecdotal evidence from case studies. Furthermore, the ethical considerations underpinning this research warrant explicit discussion to ensure the integrity and responsibility of our investigative approach. The following paragraphs detail these critical aspects, reinforcing our commitment to rigorous, ethical scholarship.

One notable limitation of the present study is its reliance on anecdotal evidence derived from case studies. While these narratives provide rich, qualitative insights into the interplay between NLP techniques and psi phenomena, they inherently carry the limitations of subjective interpretation and the potential for selection bias. The deeply personal and often unrepeatable nature of psi experiences poses challenges to establishing generalizability and causality. Hence, while case studies serve as invaluable windows into the complexities of human experience, their findings should be approached with caution and considered as preliminary evidence necessitating further empirical validation.

5 - Theoretical Expansion and Synthesis

The insights gleaned from this monograph offer a harmonious echo to the robust theoretical constructs of parapsychology and transpersonal psychology, providing a symphony of interdisciplinary resonance. The model put forth by Stanford (1990), which articulates the conditions under which spontaneous psi events are inclined to occur, speaks to the capacity for NLP techniques such as state management and anchoring to craft the very cognitive landscape conducive to the flourishing of psi phenomena—periods marked by intensified attention and a diminution of cognitive burden. These NLP techniques may thus serve as invaluable tools in the orchestration of optimal states for the manifestation of psi.

Complementing this is Sheldrake's (1981) proposition of formative causation, a hypothesis that envisages a field—the morphogenetic field—underpinning the form and behaviour of living entities, potentially extending into the realm of psi. The NLP framework, with its emphasis on the potency of internal representations and belief systems, might provide the interpretative lens through which we can comprehend how individuals interact with and perhaps influence these morphogenetic fields, thus unlocking an understanding of how such fields could be navigated and harnessed.

The rich narrative tapestry of the case studies presented within this monograph also harmonizes with the principles of transpersonal psychology, particularly its focus on states of consciousness that transcend the egoic self (Walsh & Vaughan, 1993). NLP techniques that induce meditation and deep trance states may act as conduits to these profound levels of consciousness, serving to enhance the individual's capacity for psi experiences. Psi phenomena, within the transpersonal purview, could thus be interpreted as spiritual or transcendental encounters, with NLP's transformative aspirations providing the supportive framework for individuals to integrate these experiences meaningfully into their personal narratives and growth.

In pursuit of advancing the field, future empirical endeavours should be directed towards the validation and exploration of the intricate relationship between NLP techniques and the facilitation of psi phenomena. A mixed-methods research approach, adeptly blending the rich, qualitative depth of narrative analysis with the robust, quantitative rigour of experimental designs, would prove invaluable. Such a methodology would allow for the capture of the nuanced complexity of individual psi experiences while also providing the empirical substantiation needed to assess the efficacy of NLP interventions in fostering and amplifying psi abilities.

As scholars and practitioners delve deeper into the confluence of NLP and psi phenomena, there is the tantalising prospect of contributing to a more integrated and expansive comprehension of human consciousness. This interdisciplinary collaboration beckons the promise of unveiling hitherto untapped dimensions of

the human experience and devising innovative modalities for personal evolution and profound psychological change.

Researching and applying NLP in the context of psi phenomena also introduces several ethical considerations that must be meticulously addressed. Informed consent is paramount, ensuring that participants are fully aware of the study's nature, aims, and any potential risks involved in exploring psi experiences. Researchers must respect client autonomy, allowing participants the freedom to withdraw without penalty and ensuring their experiences and narratives are handled with sensitivity and confidentiality. Additionally, the exploration of psi phenomena can unearth deeply personal or distressing experiences; thus, researchers must be prepared to provide appropriate support or referrals to participants if needed. Ethical considerations extend to the responsible application of NLP techniques, ensuring they are used in a manner that prioritizes the well-being and psychological safety of all involved.

Considering Alternative Explanations for Psi Phenomena

While this monograph explores the potential influence of neurolinguistic factors on psi experiences, it is crucial to acknowledge that other factors may also be contributing to the observed phenomena. Maintaining a critical and balanced approach requires considering alternative explanations, which can help to refine our understanding of the complex nature of psi.

Here are some potential alternative explanations for the psi experiences reported in the case studies:

1. Coincidence:

Some seemingly psi experiences may be attributed to coincidence. For example, João's dream about his friend Sandro's illness could be seen as a coincidence, especially if Sandro had been experiencing health issues prior to the dream.

2. Subconscious Inference:

Individuals may unconsciously pick up on subtle cues and make inferences about future events or the mental states of others, leading to experiences that seem like psi.

For example, Cristina's precognitive dream about her father's death could be explained as subconscious inference if her father had been exhibiting signs of illness or distress that she unconsciously processed and incorporated into her dream.

3. Psychological Factors:

Psychological factors such as heightened emotional states, wishful thinking, or a strong desire for connection can influence perception and lead to experiences that are interpreted as psi.

For example, Frida's dream about the therapist could be attributed to her intense transference and desire for intimacy, rather than actual telepathic communication.

4. Cultural and Social Influences:

Cultural and social factors can shape individuals' beliefs and expectations about psi phenomena, potentially influencing their experiences and interpretations.

For example, Cristina's upbringing in a family and culture that accepted mediumship may have influenced her own psi experiences and her interpretation of them as communication with "spirit guides."

It is important to note that these alternative explanations do not necessarily negate the possibility of genuine psi phenomena. However, considering these alternative perspectives encourages a more critical and balanced approach to understanding the complex nature of psi experiences. By acknowledging the potential influence of coincidence, subconscious inference, psychological factors, and cultural influences, researchers can refine their investigations and develop more nuanced explanations for the observed phenomena.

6 - NLP Integration with psi research

The principles and methodologies of Neuro-Linguistic Programming (NLP) offer a strategic approach to facilitate and potentially enhance experiences of psi phenomena. For example, research could investigate the application of NLP submodality interventions, which adjust the sensory qualities of internal representations, to heighten the vividness and detail of psi experiences. Additionally, state management techniques in NLP might be utilised to cultivate mental states conducive to psi receptivity.

The TOTE (Test, Operate, Test, Exit) model, a strategic cognitive-behavioral pattern within NLP, can serve as a framework to discern and analyse the precursory mental patterns leading up to psi experiences. This may enable the development of structured mental strategies, which individuals could use to systematically access psi information. The sequential process of setting an intention (Test), engaging in a cognitive or behavioral action (Operate), observing the results (Test), and then refining one's approach (Exit) could be pivotal for individuals like João, enabling a conscious pathway to experiencing psi.

The amalgamation of qualitative and quantitative research methodologies can offer a profound and multi-faceted exploration of the interplay between NLP and psi phenomena. The depth provided by qualitative narrative analysis, when coupled with the empirical strength of quantitative measures, can yield a comprehensive understanding of this intricate relationship.

Furthermore, the fusion of NLP with psi research posits an invigorating new paradigm for psychological exploration. By harnessing the theoretical constructs and practical techniques of NLP, such as targeted interventions and the exploration of strategic cognitive-behavioral patterns, researchers can open new avenues for systematic and intentional engagement with psi phenomena.

Embracing methodological diversity and incorporating the precepts of NLP could propel the field of parapsychology towards a broader comprehension of human consciousness and its expansive capabilities.

NLP provides a versatile and pragmatic framework for engaging with both the reported experiences of psi phenomena and the individuals who report them, independent of the veracity of such experiences. NLP's focus on the subjective nature of experience, its repertoire of cognitive and perceptual modification techniques, and foundational beliefs such as the presupposition of Positive Intent offer a well-rounded approach to understanding and integrating psi experiences in ways that promote personal development and well-being.

While the authenticity of psi phenomena remains a subject of debate, the application of NLP offers a practical, client-centric methodology that supports

individuals in processing these experiences. This contributes to self-discovery and the leveraging of these phenomena for personal transformation. By recognizing the full spectrum of human experience and acknowledging the profound interconnection between consciousness and external reality, NLP plays a vital role in advancing a more inclusive and comprehensive understanding of consciousness and its latent potential, laying the groundwork for continued research and the evolution of therapeutic practices.

References

Frogs into Princes: Neuro-Linguistic Programming. Moab, UT: Real People Press.

Carvalho, A. P. de. (1994). Some Socio-Psychological Aspects of Psi. Journal of the Society for Psychical Research.

Carvalho, A. P. de. (1995). The emergency of the 'System of Integrated Factors'. Journal of the Society for Psychical Research.

In APA style, the reference would be formatted as follows:

Carvalho, A. P. de. (1996). Transference and possible spontaneous psi phenomena in psychotherapy. Journal of the Society for Psychical Research.

Creswell, J. W., & Clark, V. L. P. (2007). Designing and Conducting Mixed Methods Research. Thousand Oaks, CA: SAGE Publications.

Dilts, R. (1990). Changing Belief Systems with NLP. Cupertino, CA: Meta Publications.

Durkheim, E. (1912). The Elementary Forms of Religious Life. London: George Allen & Unwin Ltd.

Grinder, J., & Bandler, R. (1976). Patterns of the Hypnotic Techniques of Milton H. Erickson, M.D. Volume I. Cupertino, CA: Meta Publications.

Honorton, C. (1977). Psi and Internal Attention States. In *Handbook of Parapsychology*. Jefferson, NC: McFarland & Company.

Jung, C. G. (1960). *The Structure and Dynamics of the Psyche*. Collected Works of C.G. Jung. Princeton, NJ: Princeton University Press.

Krippner, S., Bogzaran, F., & De Carvalho, A. (2002). Extraordinary dreams and how to work with them. State University of New York Press.

McClenon, J. (1984). Deviant Science: The Case of Parapsychology. Philadelphia: University of Pennsylvania Press.

Rhine, L. E. (1981). The Invisible Picture: A Study of Psychic Experiences. Jefferson, NC: McFarland & Company.

Sheldrake, R. (1981). A New Science of Life: The Hypothesis of Formative Causation. Los Angeles, CA: J.P. Tarcher.

Stanford, R. G. (1990). An experimentally testable model for spontaneous psi events. In S. Krippner (Ed.), Advances in Parapsychological Research 6 (pp. 54-74). Jefferson, NC: McFarland & Company.

Tornatore, N. (1977). The Paranormal Event in Psychotherapy: A survey of 609 psychiatrists. Psychic Magazine, July, 34-37.

Ullman, M. (1979). Psi communication through dream sharing. In B. Shapin & L. Coly (Eds.), Communication and Parapsychology (pp. 202-227). New York, NY: Parapsychological Foundation, Inc.

Van de Castle, R. (1977). Sleep and Dreams. In Handbook of Parapsychology (pp. 473-489). Jefferson, NC: McFarland & Company.

Walsh, R. N., & Vaughan, F. (1993). Beyond Ego: Transpersonal Dimensions in Psychology. Los Angeles, CA: J.P. Tarcher.