

Consistent Conceptual Metaphor for Active Meaning Construction in Hypnotherapeutic Manuals and Script



Bima Bayusena¹, Erlina Zulkifli Mahmud², Irma Khoirot Daulay³

^{1,2}Universitas Padjadjaran, Bandung, Indonesia

³Institut Agama Islam Negeri, Kediri, Jawa Timur, Indonesia

ABSTRACT: Existential Positive Psychology embracing the importance of meaning of life received supports from many other fields of study, including cognitive linguistics and hypnotherapy. This paper analysed the source domain used by clients and compared the domains with those found in the manuals and scripts. The discussion then shifted to the role of consistent, positive conceptual metaphor to support active meaning construction in hypnotherapeutic manuals and scripts, starting from the pre-induction talk to its termination and evaluation. The research began with the acknowledgement of client's life experience that could provide help for the hypnotist in constructing the event structure of the schema, resulting, if required, in potential unique script for particular condition. This research was not based on maladaptive schema and it relied heavily on the potential internal strength found from the historical background information, interview and discussion during the pre-induction talk. This interview and discussion were treated as data for the analysis of the subjective function of the conceptual metaphor as it was applied in the treatment. The source domains used by the clients were then compared to those provided on Indonesian board of hypnotherapy manuals and scripts. The research then continued to find one possible consistent source domain to be applied throughout the manuals and scripts, based on recent findings from other disciplines that also focus on cognition and neuroscience. We proposed energy as the source domain and discussed the possibility to use this source domain, not only to deal with self as a single entity, but also to relate one entity to other entities and beyond.

KEYWORDS: Cognitive linguistics, hypnotherapy, meaning coherence, meaning purpose, meaning significance,

I. INTRODUCTION

Positive psychology flourishes rapidly. The development can be seen at least in terms of its methods and focus. As (Wissing, 2022: 1) claims, the third wave of positive psychology known as the existential positive psychology is "a new multi-, inter- or transdisciplinary domain of study focusing on well-being as multimodal with a focus on humans, but also beyond the individual and human social systems, and in particular suited to understand and promote health and well-being in complex situatedness". I want to put the emphasize that this refers to the fact that "more than one discipline is involved, and includes multi-, inter- and transdisciplinary approaches."

Such development in Positive Psychology is in line with the progress of integrated cognitive linguistics. As the focus of positive psychology is in meaning construction, cognitive linguists embrace this approach by also applying conceptual metaphor with the aim of constructing positive meaning of everyday experiences in life. The schema used can also refer to positive meaning construct, developed through various event structures.

The transdisciplinary approaches provide ways in which the two disciplines can help other fields of studies or other practitioners, including hypnotherapy. When a hypnotist tries to help clients deal with a certain mental problem, six standard procedures are performed, starting from Pre Induction Talk up to the evaluation session. Successful process starts from a strong rapport, built between the hypnotist and the client. As the stage progresses, the hypnotist will use several strategies that suit the client's needs, and in doing so, scripts that contain metaphors are helpful. The pre-induction talk, induction process and suggestions given in the scripts usually use standard metaphors, but the hypnotist may also create additional metaphors in order to address client's unique and specific needs.

Given the fact that Positive Psychology focuses more on internal personal strength, and that Cognitive Linguistics aims to utilize Conceptual Metaphor to construct meanings, hypnotists may also gain benefits if the scripts contain similar positive strength and consistent Conceptual Metaphor. The positive internal strength is highlighted in order to avoid the use of negative metaphor that may lead to a more pessimistic outcome (Ibrahim Ayassrah & Latiff Azmi, 2019). Under the spirit of Cognitive Commitment, we can revise the manuals and scripts based on the findings from several sub disciplines that work with cognition in order to complement the way hypnotherapy flourishes.

Consistent Conceptual Metaphor for Active Meaning Construction in Hypnotherapeutic Manuals and Script

This is the starting point of this research. As the focus of the Indonesian Board of Hypnotherapy manuals and scripts in general deals with the way to release negative emotion or troubled mind and to build stronger belief system, the focus of analysis starts with the metaphors used in the manuals and scripts when they address the issue concerning hypnotherapy, mind, emotion, and body. With the cognitive commitment in mind, we also feel the need to search for the basis of revision recommendation based on other disciplines that focus on cognition science. The research questions are formulated as follows:

1. What are the source domains used by the clients and by the hypnotherapy manuals and scripts to describe the mind?
2. Are the source domains consistently used to relate the mind and the body?
3. If consistent source domains are not used, is there a more consistent conceptual metaphor from recent findings that can be applied to address the internal and external relation of the entity?

II. LITERATURE REVIEW

((Lomas et al., 2021: 663) claims that the third wave of Positive Psychology manifests in terms of “expansion in scope, and expansion in methodologies”. They elaborate that the expansion in methodologies shows the “greater use of qualitative methods, implicit methods, and computational science”. However, I will not discuss this part further because I wish to focus on the discussion of the expansion in scope.

The expansion in scope covers the “approaches that are contextual, system- informed, cultural and linguistic, and ethical”. For the more contextual approach, (Ciarrochi et al., 2016: 2) proposes “context-focused positive psychology (CPP) interventions” that treat “the causes of behavior as largely residing within the environment” when they provide policy recommendation for the application of positive psychology in schools. For the more cultural and linguistic approach, even (Lomas et al., 2021: 662) invoke the “metaphor of ocean wave” to elaborate their paper. The discussion of a more ethical approach is addressed by (Wissing, 2022: 2) with the emphasis that “ethical aspects and values were considered crucial in understanding well-being (ethics is always about the quality of relationships and responsibilities)”.

With the highlight of CPP, positive psychology works best with Cognitive Linguists, because the use of metaphor is crucial in handling and treating client’s mental health, and because positive psychology focuses on meaning and meaning construction with metaphors as one of the instruments. (Martela & Steger, 2016: 531) say that “In order to live in the world as reflective beings, humans seem to need three things: they need to comprehend the world around them, they need to find direction for their actions, and they need to find worth in their lives”. The three aspects of meaning are differentiated as meaning coherence (focusing on meaning of life), meaning purpose (focusing on meaning of life), and meaning significance (focusing on the importance of living). (Stott et al., 2010) state that the use of metaphor is most significant especially if it is “from the patients’ own use of metaphor.” The process of client’s meaning construction can be fulfilled through active reframing of everyday experiences and embodied cognition as mentioned by (Amin et al., 2015: 746) following (Wilson, 2002) who propose that “body-based cognitive representations and processes ground a wide range of ‘off-line’ mental phenomena such as mental imagery, working memory, episodic memory, implicit memory, and reasoning and problem solving.”

As (Hampe, 2017: 7) suggests that “the use of metaphor in discourse feeds on rich, situated experiences that may also determine the salience of a given source domain in a particular communicative situation,” the use of metaphor in hypnotherapy setting also turns out to be crucial. (Sugarman & Linden, 2021: 1) claims that “clinical hypnosis can be described in terms of principles and skills that disrupt engrams of learning, experience, and behavior allowing for renewal.” By understanding the metaphors used by each client, and by suggesting different, consistent metaphors for reframing the situation faced by the client, a hypnotist may hope for desired changes in client’s mindset. Given the fact that most clients come with troubled mind, trauma, and even somatic body pain, the use of hypnosis to create consistent mindset of growth should reflect the harmonious mind, emotion and body relation. As (McVeigh, 2020: 493) claims “the body as constitutive of cognition and central to the development of mind and self,” a hypnosis from the start needs to have access to control the client’s body before mindset reframing can be performed through suggestive scripts.

III. RESEARCH METHOD

As the first and the second questions intend to analyze the standard procedures provided in the hypnotherapy manuals and scripts, we use text analysis in order to search for all the metaphors mentioned in three manuals by Indonesian Board of Hypnotherapy, namely the basic, advanced and professional hypnotherapy manuals. The focus of the study is to analyze all source domains to define the mind and to relate the mind, emotion and the body. The analysis then compares the metaphors found on the manuals and those used by five clients. The discussion is not only about the source domains used but also about the use of client’s internal strength and weaknesses as the basis of explanation concerning hypnotherapy.

For the third question, the focus is to find possible consistent source domain to relate mind, emotion and body. If the source domains vary, we search for one source domain that may cover the phenomenon. In order to do this, corpus derived from recent journals from several journals such as Cognitive Linguistics, Positive Psychology, Clinical Hypnotherapy etc., discussing

Consistent Conceptual Metaphor for Active Meaning Construction in Hypnotherapeutic Manuals and Script

cognitive sciences are used. We then propose the source domain and discuss the result of the literary findings with a group of hypnotists to determine whether it can be applied on the first session of their treatment, that is the object imagery therapy.

IV. RESULTS AND DISCUSSION

As we have three problems to discuss, the results are made in three sub chapters. The first deals with the source domain used by the clients to describe the mind and compare it to the domains found on the manuals. The second subchapter deals with the use of those domains to relate the mind and the body. The last subchapter focuses on literary reviews to discuss the possibility to use energy as one consistent source domain that may work well to deal not only with the internal system of the self, but also to relate one entity to other entities and beyond.

4.1 The Source Domain Used for the Mind

As five clients enters the Pre Induction Talk session and describe their problems, only three of them describes the condition of their minds while the other two focus on their emotion and physical pain. The metaphors used to describe the state of the mind are as follows:

Table 1. Domains used by Clients

Source Domain	Text
Thread	<i>Pikiran kayak kusut aja gitu</i>
Container	<i>Kacau banget ***, gak bisa ketampung dan kayak mau meledak</i>
A Void in Space	<i>Kadang kayak kosong, ngelayang, kadang bengong.... males mikir apa apa</i>

Each client comes up with different metaphors, from which the hypnotist can develop the Pre Induction Talk under the Solution Focused Brief Therapy guidelines in order to determine the desired outcome, the scale of the issue, the coping experience and the client's exceptions. Once this is complete, the hypnotist begins with the training and education process, explaining the function of hypnotherapy using the manuals as the guideline. This is where the analysis of client's metaphor should be addressed and the hypnotist's metaphor is introduced.

From the three manuals, we can find that the source domains to define the Mind in the Pre Induction and Induction stages are as follows:

Table 2. Domains found on Pre Induction/Induction Stage In the Manuals

Source domain	Text example
COMPUTER	<i>Subconscious Mind mirip dengan storage di sebuah computer, yang kosong untuk pertama kalinya, kemudian secara bertahap mulai diisi berbagai program (software) dari luar, termasuk software yang mungkin buruk dan berpotensi merusak (misal:virus) (BH8)</i> <i>Tujuan hypnotherapy salah satunya adalah melakukan proses "pemaknaan ulang" atau Reframing atas seluruh program negative yang telah ada (BH9)</i>
ICEBERG	<i>Pemodelan kesadaran ini dapat dianalogikan seperti gunung es di lautan, dimana bagian yang muncul di permukaan hanya puncak yang kecil, sedangkan bagian terbesar justru terbenam tidak terlihat. (BH8)</i> <i>Di bagian gunung es yang tidak terlihat inilah terpendam berbagai kekuatan besar yang dapat bersifat positif dan dapat pula bersifat negatif. (BH8)</i>
A BUILDING	<i>Setiap orang nyaris memiliki "gateway" atau gerbang untuk memasuki Trance walaupun mungkin sangat samar. (BH18)</i> <i>Kita namakan saja gedung ini adalah gedung relaksasi, dimana dengan membayangkan berada di dalam gedung ini saja sudah membuat anda bertambah rileks, dan lebih dalam dari sebelumnya (CSD15)</i>

The three domains provide different kind of paradigms on how we should understand mind. We can relate the second client's metaphor of MIND IS CONTAINER to the first metaphor found from the manuals, that MIND IS COMPUTER because when the client claims that the mind is "Kacau banget ***, gak bisa ketampung dan kayak mau meledak" (very chaotic ***, cannot contain and like almost exploded), we can relate "the chaotic mind" as "chaotic file system", "the inability to contain" as "the inability to store" as the capacity of computer storage is limited, and "like almost exploded" as also "like almost exploded" as one computer is overheated. However, we can see that even for the second client, we need to ask for another interpretation of the mind as the

Consistent Conceptual Metaphor for Active Meaning Construction in Hypnotherapeutic Manuals and Script

explanation goes on to discuss the differentiation between conscious and subconscious mind using different kind of metaphor (MIND IS ICEBERG), and when the hypnotist talks about the critical area that guards the subconscious mind as the gateway (MIND IS BUILDING).

The various source of domains used may not be problematic because on the level of discursive practices, the hypnotists and the clients can both provide their arguments to come up with the same ground to define the mind. Yet it may be problematic if the inconsistency creates conflict, or not in accordance to the way emotion and body are then perceived. This is discussed on the second sub chapter.

4.2 The Source domains on the manuals and scripts for Mind-Body Relation

In this part, we discuss the problems as the metaphors used on the manuals, scripts and those used by the clients cannot find similar ground. We first discuss the possibility of using iceberg as the source domain. Then we focus on the second source, that is the computer domain. We discuss the container domain last, since that is the metaphor that is found both on the client's list and the manuals and therefore, this may lead to a more fruitful result. This means that the source domain of building applied in the manuals is merged into the bigger source domain of container, since the building can be categorized as a certain kind of container.

4.2.1 Iceberg and Depth Level of Relaxation

As the manuals describe the conscious and subconscious mind as iceberg, clients are asked to imagine the tip of the iceberg as the conscious part of the mind, while the subconscious part is hidden below the surface of the water. Such a division provides a distinction between the two parts and the water surface is then introduced as the critical area that functions as the gate keeper to protect the subconscious mind.

The embodied cognition can work well with this approach as the hypnotist can introduce the function of relaxation that goes deeper and deeper. The way the body goes deeper in the relaxation process indicates the way the mind goes deeper into the subconscious part. The critical area as the keeper can try to reawake the conscious part of the mind, yet, as (McVeigh, 2020: 494) claims "the body as constitutive of cognition and central to the development of mind and self," the control over the subconscious mind can be gained once the trust and mutual respect make the client open the critical area for the hypnotist.

Following the metaphor of Mind Is Iceberg, consistent application can be gained for several suggestibility test to create a more rigid and cooler body parts. The hypnotist may ask the client to relax and the deeper the relaxation takes place, the cooler the body becomes. Such technique may be necessary for those practicing anesthetic processes or handling somatic pain.

Table 3. The use of iceberg as source domain in hypnotherapy stages

Pre Induction Talk	Induction	Suggestive Scripts
Conscious and subconscious mind	Progressive Extended Relaxation	Rigid Catalepsy
Pemodelan kesadaran ini dapat dianalogikan seperti gunung es di lautan, dimana bagian yang muncul di permukaan hanya puncak yang kecil, sedangkan bagian terbesar justru terbenam tidak terlihat. (BH8)	Rasakan getaran relaksasi ini turun secara halus dan perlahan ke daerah bahu, punggung dan dada dan tentu saja membuat bagian-bagian yang terlewati getaran ini menjadi benar-benar nyaman dan sangat rileks (EPR3)	Rasakan semakin dingin, makin dingin, sedingin es
		Rasakan semakin kaku, sangat kaku

However, the use of this metaphor can be problematic if it is used for other techniques such as future pacing, object imagery, role model, meditative or spiritual scripts. For those cases, other source domains may be needed.

4.2.2 Computer

Another source domain used in the manual is computer. As the mind is analyzed using computer as the source domain, we can find the way the mind is placed as the operating system, the emotion can be interpreted as the applications and the body plays more as the hardware. We can still relate the use of computer as source domain to one standard deepening script, namely the activity technique, usually using lift or elevator as the medium to suggest further and deeper relaxation. In this sense, the elevator is a program created to bring the client down to the basement. However, such a formulation cannot be translated much into the hypnotherapeutic suggestion used on the scripts. From all the scripts provided, nothing is mentioned to create mind-body relation in terms of computer.

(McVeigh, 2020: 495) refers to the computer analogy in his paper and claims that "The standard analogy is of the mind as a computer, with cognitive processes like memory, perception, and emotion being analogous to programs run by the mind's software atop the brain's hardware. Since computers with different hardware can run the same software, one can seemingly study cognition without attention to either physical manifestation or environmental medium."

Consistent Conceptual Metaphor for Active Meaning Construction in Hypnotherapeutic Manuals and Script

The most problematic case to use computer as source domain is that the embodied cognition seems to differentiate the mind, emotion and body in such a fixed position, not allowing one part to change position into another, and certainly not allowing that each is embodied. Furthermore, since computer as source domain is relatively new findings compared to the discussion of life, soul, or mind-body relation, the way this source domain works to comprehend all those aspects is quite limited, and quite limiting. For example, there will be no basis available for the hypnotist to talk about inner child wound or somatic pain if we have to force the use of computer as the source domain.

4.2.3 Container

Another way to describe the relationship between the mind and the body is the containment; that the mind is contained in the body. The hypnotist may guide the client using extended progressive relaxation script, asking the client to imagine that the mind can enter a certain comfort zone within, *“Alangkah luar biasa jika sesekali kita dapat memasuki wilayah yang sangat tenang dan istimewa yang terdapat dalam diri kita sendiri. (EPRI)”*

The whole idea of any relaxation technique used is to gain control over the mind through the relaxation of the body. By controlling the client’s body as the container, the hypnotist tries to gain control over the client’s mind. This Indonesian Board of Hypnotherapy provide two approved procedures and scripts for this, namely the extended progressive relaxation, and Dave Elman induction scripts.

However, the way body and mind relates is not a simple case of containment. Body is not always the containment of the mind because the mind can be projected out of the physical body in spiritual mindfulness therapy, imitate the mind of a role model in role model empowerment therapy, enters the earlier version of client’s body in age regression session, etc. The way containment works in body-mind relation can be a two-direction and each can play as the container for the other. For some other cases, the distinction between the mind and the body is crucial and the mind can have different container (other body as in role model script, or even the universe as in meditative or spiritual scripts). The text examples can be seen on the table below.

Table 4. Scripts for Mind-Body in Containment Relation

Text	Stage/Script	Contained/Container
<i>“Alangkah luar biasa jika sesekali kita dapat memasuki wilayah yang sangat tenang dan istimewa yang terdapat di dalam diri kita sendiri “</i>	Extended Progressive Relaxation	Mind can be projected to stay inside a place within the body Body is the Container
<i>“Sebentar lagi saya akan menepuk pundak anda, saya akan membawa anda ke kelas 1 SD, dan anda akan berada di dalam kelas, pada saat jam belajar.”</i>	Age Regression	Inner Child Body is the Container
<i>“sesungguhnya pikiran adalah energy yang bebas lepas, merdeka, dan tidak terperangkap di tubuh fisik”</i>	Meditative State	The Mind is not contained in the Body
<i>“Anda bahkan dapat mengamati diri anda, keberadaan anda, dengan sangat jelas.”</i>	Spiritual Therapy	The Mind is not contained in the Body
<i>“Silakan sampaikan apapun yang ingin Anda sampaikan pada anak di depan anda, versi kecil diri anda sendiri”</i>	Gestalt Therapy	The Mind faces Inner Child Self (A complete Embodied Mind)
<i>“saya minta anda kembali menyatu dengan tokoh idola anda, dan niatkan anda dapat menduplikasi energinya bagi anda, sehingga saat anda keluar dari tubuh idola anda ini, maka anda dapat tetap merasakan energy yang sangat baiknya.”</i>	Role Model	The Mind Imitates and Possesses Another Body (The Body of The Role Model) and Moves Back and Forward

From this we can see that the use of container as the source domain to relate the body and the mind cannot be applied consistently for thorough comprehension of the way hypnosis work with the clients’ internal system.

4.3 Recommendation for the revision and Energy as Source Domain

The manuals used as the standard from Indonesian Board of Hypnotherapy (IBH) are distributed from the 2015 version. This version may gain some benefits using recent finding from all the disciplines that focus on cognition and neuroscience. There are three points that we need to highlight for further discussion in order to revise those manuals:

1. Since IBH use positive psychology as the basis of its development (**berorientasi kepada kelompok kedua, yaitu Positive Psychology**), recent findings and latest wave of positive psychology should also be applied for the possible revision. As the

Consistent Conceptual Metaphor for Active Meaning Construction in Hypnotherapeutic Manuals and Script

second and third wave of positive psychology put more emphasis on meaning, the manuals and scripts used in the manuals should also reflect similar pattern. We can see that from the version under study, the manuals and scripts never mention anything about meaning. Therefore, there is no discussion concerning meaning of life, meaning in life and meaning significance found on the data. We feel that this alone indicates the need for revision of the manuals in order to help clients in creating active and positive life meaning construction. However, the discussion for this requires further elaboration, and cannot be addressed only as a part of the discussion of the conceptual metaphor in this paper.

2. The manuals and scripts also do not discuss several important aspects that highlight the relation between life, meaning, soul, mind, emotion and body and embodiment. There are three metaphors used in order to define the mind, yet these metaphors can be applied sporadically for several mind-body relation and may fail in relating the mind and the body for other cases.
3. There seems to be a breakthrough from several disciplines that focus on cognition and neuroscience to come up with one conceptual metaphor to consistently define and address hypnotherapy procedure, the soul, the mind, the emotion and the body. As the Indonesian Board of Hypnotherapy manuals under study is the 2015 version, the literary study conducted focuses on the publication from 2015 up to 2022. This seems fit to access of the latest findings to support the revision. For this research, our focus is on the interpretation of the psyche with one particular source domain, that is energy. The discussion below focuses on recent findings that discuss the use of energy as the source domain to define the soul, the mind, brain frequencies, consciousness, emotion and body.

One researcher that discusses the soul-mind-body along with the memories and brain frequency in terms of energy is Pereira. Soul is defined by (Pereira, 2015: 314) in his conclusion as “a sphere of energy that encases me”. Such definition is also echoed by him as he discusses Quantum Field Theory (QFT) that describes the world in the form of quantum electrodynamics. From this theory we can see that the quantum field is considered as the field that “make up the mind” and that “the mind and its memories are a product of the interactions taking place in the quantum fields and therefore reside in these fields that constitute everything in the universe” (Reddy & Pereira, 2018: 73). In relation to the discussion of brain frequency, they claim that “As they oscillate at different frequencies, they get classified in bands such as alpha, theta and gamma, etc., and each of these waves in turn are associated with different tasks and can be viewed in an EEG” (Reddy & Pereira, 2018: 72)

Pereira is certainly neither the first nor alone, because other researchers share similar perspective concerning the soul as quantum energy field. (De Aquino, 2012: 1) also claims that “along the life of a person, the energy of its soul is characterized by several quantum levels of energy.” Another research that focuses on near death experience also comes up with the case report summary stating that “consistent with reports in the literature, patterns of changes in the bio field observed during the dying process included the bio field decreasing in size and intensity The energy field moved up and outward from the crown with death” (Peck et al., 2017: 36). (Rai & Kumar, 2020: 550) claim that “The soul is considered as super-controller and universal consciousness energy state in the body,” and the mind is considered as “the main source of energy that control the physiological and spiritual processes of the human body.”

From this view concerning the soul, the mind then can be described also as a product of this energy field in form of potential energy. For example, (Holly, 2021: 78) claims that “the mind causes change to occur as the potential energies: dark energy, dark matter as focal points of dark matter (FPDMs), and normal matter.” This is also in line with (Pepperell, 2018: 2) who relates the soul with the mind and defines consciousness as “a product of the way energetic activity is organized in the brain” and furthers claims that “neurons, in concert with other material structures such as astrocytes and mitochondria, convert, distribute, and dissipate electro-chemical energy through highly organized pathways in order to drive behaviors critical to the organism’s survival.” Similar domain is also supported by (McFadden, 2020: 1) when he says that “consciousness is physically integrated, and causally active, information encoded in the brain’s global electromagnetic (EM) field”

Energy as source domain can also relate to the affective aspect. The word emotion, derived from Latin *emotere* is energy in motion. If emotion is not properly released, it is suppressed, leading to stress, depression, somatic pains and other psychological or physical problems. The energy in motion as the basis for the understanding of emotion leads several other researchers to the discussion of emotional energy chart, emotional frequency, emotion vibration etc. For example, (Boyns & Luery, 2015: 152) indicate that “two additional processes have become salient in elaborating the dynamics of emotional energy: power and status inequality [25,28], and the role of internalized interaction rituals [22]. They also suggest that “the emotional energy advantages of power and status are cumulative, such that high levels of power matched with high status produce an even greater potential for emotional energy accumulation than do either power or status in isolation.” Since the motion of the energy requires channel and spatial expression so that the language “talking about emotion in spatial terms feels natural” (Wnuk & Ito, 2021: 195).

The use of energy as one source domain to address the soul, the mind, the emotion is in line with the notion of embodiment. Through this domain, we can see how researchers such as (Khouri et al., 2017: 1160) discuss “the implications of embodied mindfulness on research and clinical interventions.” We also suggest this domain for further discussion when we focus on “hypnotic conversations with the embodied mind” (Sugarman & Linden, 2021: 1). We also find similar ease to talk about procedures to “examine possible intervention procedures that could allow improving embodied emotional behavior.” (Coello & Fischer, 2015)

Consistent Conceptual Metaphor for Active Meaning Construction in Hypnotherapeutic Manuals and Script

Another reason why we propose the use of energy as source domain is the possible stretch of discussion when we discuss the self not in terms of one particular system, but also as a part of larger systems in relation to client's environment, and even when we need to relate the client to the macro cosmic energy field of the universe in meditative or spiritual scripts. (Boyns & Luery, 2015: 152) claims that in regard to the social interaction, "the greater the emotional energy derived from an interaction, the more likely that interaction, its participants, and its symbols are to be a source of future thought." Meanwhile, in the relation to the universe and energy transfer, (Holly, 2021: 79), claims that "The Universe is a particular sphere of activity of all existing matter and space considered a whole (i.e., the macrocosm and microcosm). Thus, it represents activity through interdependent relationships of potential energies with different states of mind and associated intelligence acting as a substrate and where a thought system occurs as consciousness."

Simply put, the recommendation for the revision may refer to the spiritual quantum energy field (the soul), working with energy potentials (the mind) through energy signals accessed through the sensory motor, releasing energy in motion (the emotion) that needs to be released through the energy channel/vessel (the body). As conceptual metaphor formed by this source domain provides consistent explanation to relate the soul, the mind, the emotion and the body, a more consistent frame can be utilized in order to handle the problem(s) each client faces. Consistent usage of energy as source domain can hopefully help clients to create consistent active meaning construction throughout the whole session. Further research and discussion still needs to be done to address this.

CONCLUSIONS

From this discussion we can conclude that:

1. There are four source domains used to describe the mind in hypnotherapy scripts and manuals, that is computer, iceberg, building/container and energy. Only the first three are found on the Pre Induction Talk and Induction, while the energy as source domain can only be seen on the hypnotherapeutic scripts.
2. The first three source domains cannot be consistently used to relate the mind and the body for all the discussion in the manuals and the three source domains are not in line with the client's personal metaphors. The lack of discussion of the soul-mind-emotion-body relation and the embodiment may create a sense disconnection since the manuals and scripts fail to relate all those aspects in dealing with the healing procedures.
3. We propose energy as a more consistent source domain for the general understanding in order to address the relation of mind, emotion and body. The same source domain can also be used when the discussion shifts from a client as one system to a client in relation to other beings, and even in relation to the universe as energy field. Energy as the proposed source domain may also work well as the basis for creating clients' more active meaning construction, one point that requires further discussion under the positive psychology approach used by Indonesian Board of Hypnotherapy.

REFERENCES

- 1) Amin, T. G., Jeppsson, F., & Haglund, J. (2015). Conceptual Metaphor and Embodied Cognition in Science Learning: Introduction to special issue. *International Journal of Science Education*, 37(5–6), 745–758. <https://doi.org/10.1080/09500693.2015.1025245>
- 2) Boyns, D., & Luery, S. (2015). Negative emotional energy: A Theory of the "dark-side" of interaction ritual chains. *Social Sciences*, 4(1), 148–170. <https://doi.org/10.3390/socsci4010148>
- 3) Ciarrochi, J., Atkins, P. W. B., Hayes, L. L., Sahdra, B. K., & Parker, P. (2016). *Contextual Positive Psychology: Policy Recommendations for Implementing Positive Psychology into Schools*. 7(October), 1–16. <https://doi.org/10.3389/fpsyg.2016.01561>
- 4) Coello, Y., & Fischer, M. H. (2015). Perceptual and Emotional Embodiment. In *Perceptual and Emotional Embodiment*. <https://doi.org/10.4324/9781315751979>
- 5) De Aquino, F. (2012). *Quantum Reversal of Soul Energy*. <https://hal.archives-ouvertes.fr/hal-01129313>
- 6) Hampe, B. (2017). Embodiment and discourse: Dimensions and dynamics of contemporary metaphor theory. *Metaphor: Embodied Cognition and Discourse*, 3–24. <https://doi.org/10.1017/9781108182324.002>
- 7) Holly, P. W. (2021). A unifying theory of physics and biological information through consciousness. *Communicative and Integrative Biology*, 14(1), 78–110. <https://doi.org/10.1080/19420889.2021.1907910>
- 8) Ibrahim Ayassrah, M. A., & Latiff Azmi, M. N. (2019). Conceptual Metaphor of Eliot's Waste Land Versus Al-Sayyab's Rain Song. *KnE Social Sciences*, 2019, 446–463. <https://doi.org/10.18502/kss.v3i19.4877>
- 9) Khoury, B., Knäuper, B., Pagnini, F., Trent, N., Chiesa, A., & Carrière, K. (2017). Embodied Mindfulness. *Mindfulness*, 8(5), 1160–1171. <https://doi.org/10.1007/s12671-017-0700-7>
- 10) Lomas, T., Waters, L., Williams, P., Oades, L. G., & Kern, M. L. (2021). Third wave positive psychology: broadening towards complexity. *Journal of Positive Psychology*, 16(5), 660–674. <https://doi.org/10.1080/17439760.2020.1805501>
- 11) Martela, F., & Steger, M. F. (2016). The three meanings of meaning in life: Distinguishing coherence, purpose, and

- significance. *Journal of Positive Psychology*, 11(5), 531–545. <https://doi.org/10.1080/17439760.2015.1137623>
- 12) McFadden, J. (2020). Integrating information in the brain's EM field: The cemi field theory of consciousness. *Neuroscience of Consciousness*, 2020(1), 1–13. <https://doi.org/10.1093/NC/NIAA016>
 - 13) McVeigh, R. (2020). The Body in Mind: Mead's Embodied Cognition. *Symbolic Interaction*, 43(3), 493–513. <https://doi.org/10.1002/symb.476>
 - 14) Peck, S., Corse, G., & Lu, D. F. (2017). Case report: Energy field changes approaching and during the death experience. *Integrative Medicine (Boulder)*, 16(6), 36–42.
 - 15) Pepperell, R. (2018). Consciousness as a physical process caused by the organization of energy in the brain. *Frontiers in Psychology*, 9(OCT), 1–11. <https://doi.org/10.3389/fpsyg.2018.02091>
 - 16) Pereira, C. (2015). Soul & Consciousness. *Scientific GOD Journal*, 6(7), 311–315.
 - 17) Rai, D. V., & Kumar, G. (2020). Soul and mind as quantum states of an embedded human system. *International Journal of Scientific and Technology Research*, 9(1), 550–558.
 - 18) Reddy, J. S. K., & Pereira, C. (2018). The emergence of mind as a quantum field phenomenon. *NeuroQuantology*, 16(11), 68–78. <https://doi.org/10.14704/nq.2018.16.11.1846>
 - 19) Stott, R., Mansell, W., Salkovskis, P., Lavender, A., & Cartwright-Hatton, S. (2010). *Oxford Guides to Metaphors in CBT* (First). Oxford University Press.
 - 20) Sugarman, L. I., & Linden, J. H. (2021). Hypnotic conversations with the embodied mind. *European Journal of Trauma & Dissociation*, 5(3), 100166. <https://doi.org/10.1016/j.ejtd.2020.100166>
 - 21) Wissing, M. P. (2022). Beyond the “Third Wave of Positive Psychology”: Challenges and Opportunities for Future Research. *Frontiers in Psychology*, 12(January), 1–20. <https://doi.org/10.3389/fpsyg.2021.795067>
 - 22) Wnuk, E., & Ito, Y. (2021). The heart's downward path to happiness: Cross-cultural diversity in spatial metaphors of affect. *Cognitive Linguistics*, 32(2), 195–218. <https://doi.org/10.1515/cog-2020-0068>



There is an Open Access article, distributed under the term of the Creative Commons Attribution–Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.