Animal Magnetism – A practical and scientific approach

New frontiers for the Third Millennium hypnotherapy

The links with culture and with the history of ideas

Index

Animal Magnetism – A practical and scientific approach	1
Introduction	5
Essential Elements	9
The vital force	9
Exercise on being in contact with Nature	11
Inadequacy of the traditional interpretation of the "unconscious"	12
Changing the terminology	13
Animal Magnetism and Hypnosis	14
The current relevance of studying Animal Magnetism	15
Magnetism using animals and plants	17
Magnetism, Hypnosis and Somnambulism	17
Magnetism is non-verbal	18
Exercise – Halting the mental dialogue	19
Animal Magnetism and the retrieval of corporeality	19
Practical exercise	20
Persons in hypnosis and in Magnetism	20
Mesmer	20
Puysegur	20
Braid and the American school	21
What is the meaning of practicing animal Magnetism?	21
Sensitivity as a key to Magnetism	22
The plexuses – The brain in the body	24
Exercise	24
Why the idea of a fluid?	25
Linguistic exercise	27
Knowing not to know	27
The action of belief in steering energies	28
The "Rosenthal effect"	29
Physical energy and mental tone	30
Story of Magnetism	34

Magnetism and mesmerism in the history of European thought: Notable personali showed interest in magnetism	
1885 – 1925: The meta-psychics which branched out of Mesmerism	36
Magnetism's contributions to society	37
1925 - 2000 – From materialism to quantum physics: The new paradigms	40
Phases in the history of Magnetism and Meta-psychics	41
The post-Second World War years	42
Animal magnetism and Homeopathy	44
Reductionism versus the unknown	46
Some Similitaries between Mesmer's intuitions, Schopenauer's ideas, and modern que dynamics	
The meta-psychic risk and the academic reaction during the second half of the 1900'	s55
Historical de-construction	55
How irrational reality gets discredited	57
The facts	57
Which of the currently practiced disciplines continue the work of animal magnetism?	258
Science and Magnetism	59
False Beliefs	60
Mesmer and the Commissions	61
Literature	67
Other examinations	67
Some of the many famous personalities who concerned themselves with Magnetism are psychics	
Schopenauer and animal Magnetism	70
William James and meta-psychics	70
Henry Bergson	70
Kurt Gödel	70
Freud's interest in paranormal phenomena	71
Rupert Sheldrake	71
Parallelism between old approaches (Mesmer) and modern ones (David Bohm)	73
Additional questions and Methodology of analysis in the field	75
Meta-nsychics and Magnetism	75

	Why the classical scientific method is not readily applicable	75
	The reason why magnetism cannot be defined a placebo	75
	Which state is the subject in?	76
	Why do some videos show subjects acting as if they were robots?	77
	How does one distinguish magnetism from suggestion?	78
	How is magnetism distinguished from verbal hypnosis?	78
	What is the speed at which magnetism operates?	80
	What are its therapeutic capacities?	80
	What is the connection between magnetism and telepathy?	80
	Why has animal magnetism produced such a strong impression, and why even today it kee on frightening sceptical people?	•
	Can animal magnetism increase the interest in the practice of traditional hypnosis?	81
	Is the magnetized subject dominated by the magnetist?	82
	Are there categories of subjects which are more responsive?	82
	Do women respond more?	82
	What is the impression created by the fact of being magnetized?	83
	How can science measure magnetism?	83
	How is Magnetism linked to the al concept of "Personal Charm"?	83
	What should one think about in order to achieve the best results?	83
	Usefulness of Magnetism when practiced in conjunction with traditional hypnosis	84
	For a modern and more open vision of hypnosis	89
	Can a non-reductionist approach to hypnosis be useful?	89
	Do not set yourselves any limits	91
	Efficacy or Truth?	91
	Imaginary dialogue between a magnetist and a hypno-therapist who works with words	93
Ρ	arallel ideas	96

Introduction

The aim of this writing is to enable you to approach "Animal Magnetism".

The key to this technique is to achieve wholesomeness in clinging to simplicity and immediacy, and in recovering your own essential inward beings and your intuition.

So-called animal magnetism is a therapeutic and developmental dynamics. It is a door opening up on new dimensions, which some people call "energetic" dimensions. It has enjoyed a remarkable success and an unbelievable influence in the history of thinking, as well as on culture, philosophy and science, the weight of which historical critique has began to acknowledge in the last decades 1. It has inspired the German "philosophy of Nature" and the study of irrational realities in Western thinking. It lies at the root of a whole group of therapeutic disciplines which are currently used by thousands of people and are even recognized in some States. Animal magnetism has empowered the development of the metaphysical movement, and falls within a school of thought which steers attention towards man's transpersonal dimension, one which is consistent with the latest ideas of quantum mechanics and ultimately belongs to the same trend of thought.

The key point of this discipline is to re-establish connection with Nature and to perfect, awaken and feel inside oneself powerful qualities and energies, thereby becoming c apable of attaining a balance between those qualities and energies – which will be a new balance for whoever were to accost such discipline for the first time -. Through their development, moreover, the said potent qualities and energies gradually evolve in a manner which we had been previously unable to grasp.

The art of animal magnetism is founded on extensive researches, experimental trials, and successful accomplishments.

The word "animal" is linked to "soul" (*anima*) and to "animated". It is furthermore natural and in harmony with nature's energies. Besides, the use of the descriptive "animal" directs attention to the existence of an immediate contact, one that is shorn of superstructures imposed by thought.

This magnetism is linked to the person and closely tied up with physical vitality and mental approach. It is both mental and physical.

In order to develop this form of magnetism, revitalization and reinvigoration techniques have a beneficial role to play. Among these energies, we will notice the reawakening of the energy sharing the same nature as the one which the Indians refer to by the term "Kundalini". It is, however, by no means the only one.

Through animal magnetism, man takes on true responsibility vis-à-vis his own self, and he rediscovers his central dimension, his vertical line in the universe.

Magnetism agrees with the modern quantum approach: There is no absolute objective science, but only ways of conceiving science. In magnetism, every thing must primarily be experimentally gone through, which is done by starting from the premise of one's personal sensory perceptions.

As it is said by Mesmer: "Magnetism can be compared to a sixth sense. The senses are neither defined nor described. They are rather felt. One cannot explain to a blind man what colours are. One would necessitate him to be able to "feel", them, that is, to see them. The same holds true for magnetism. It must be mainly transmitted through inward feeling. It is only feeling that can make the theory of it understandable" $\underline{2}$.

This new discipline, therefore, is unconcerned with either words or with logical modes of thinking. We are dealing here with a "science" which is not of a Newtonian character, and which accordingly demands to be analyzed on the basis of its own peculiar methodologies.

Magnetic concepts might be conveyed more effectively by the paradigms of modern quantum physics. Quantum physics has lied at the basis of the nuclear bomb, the transistor, the laser, the instruments making use of light so as to transmit information, and the superconductors, and it will likewise be the foundation underlying the coming generation of computers. Even without such tools, however, the essential philosophy of quantum physics is accessible, inasmuch as man is part and parcel of the universe which such physics describes.

Quantum mechanics, after all, belongs, from both a practical and a historical point of view, to the same current of thought which animal magnetism is affiliated with. In quantum mechanics, indeed, observer and observed are interrelated. The emphasis is placed on being a participant in the experience.

Up to today, many people are unable to understand the true philosophy underpinning the discipline of magnetism, due to the fact that such discipline necessarily requires an attitudinal jump and an open vision.

Compared with a classical therapist, the magnetic therapist follows a different methodological approach to understanding. His is a science of "feeling" and participating in the experience which transits through his self and his body.

Learning animal magnetism carries the signification of learning, at the same time, new communication techniques which are based on non-verbal communication.

Our culture, conversely, devalues the body as an experimental medium. A truly scientific paradigm, however, should take the body into account, since, as we are taught by quantum mechanics, the observer does influence the observed. We are an integral part of the reality we observe, and we are only able to observe what our senses or the extensions of our selves in the form of observational tools enable us to perceive.

When, in the course of this book, we are going to speak of a scientific approach, what we intend to convey by that expression is a scientific approach which is in line with the quantum science of the last decades.

It is precisely on account of the fact that our body and our senses are made in a particular manner that the so-called quantum "paradoxes" materialize.

What is regarded as "science" is for 95% visual / audial, and is only minimally lived through the body. The height of absurdity, however, is that we are in the body 100% of the time.

There exists a prejudice whereby, if a thing might be seen, it is in principle deemed to be objective, whereas, if it is felt, it is categorized as being subjective.

Sensation is an immediate phenomenon. Magnetism is extremely simple. Thinking too much is of no benefit to a better understanding of it. In order, however, for you to be able to perceive and attain results, it is rather necessary that you, too, should immerse yourselves in the experiment as active participants in it, and that you should drop the castles erected by thought which prevent you from realizing something which, by contrast, is rather clear.

It is enough to let one's mind function in a different way, and to overcome an array of limiting beliefs, whereupon a person might be able to discover, beyond the screens set up by thought and imagination, the existence of a reality in which energy can be experienced directly.

Animal magnetism points out the path to be treaded by the hypnotherapy of the future, being a hypnotherapy in which

- the energy-related concept is at the heart of the system,
- no differenced subsists between the outward and the inward,
- the concept of consciousness and higher states of being is central
- the therapist is personally involved in the system, and
- participates with his present being and with his vitality in the change
- and further creates an "energetic field" together with the patient
- by utilizing sensibility as his main tool
- in order to steer actions which are dictated by his intuition
- and without creating images, only causative agents which produce power

Animal magnetism, therefore, enables the codification of a cluster of elements which, if one were to pay heed, would be found to be present in every effective therapy, but which actually fail to be analyzed because of the frequently reductionist spirit of our age. In actual fact, the reductionist approach itself is but a product of out mind, which

unceasingly seeks to recoil back into its "comfort zone" and thus eludes confrontation with the unknown.

Every hypnotherapist knows by his intuition the extent to which the points we have stressed here above are part of his work when the latter truly proves effective. In any event, he is always aware of the fact that adding such points to what he is busy practicing cannot but make it improve. We do hope that this work might open up somebody's mind to a new sensibility, and confer on him a scientific paradigm by which to frame his operations.

Even if you limited yourselves to put into practice a single point among the ones underlined in the first part of the book, you would be able to better your results.

You will end up unveiling a different orientation of the spirit. Whereas in terms of the classical approach, the hypnotherapist is like a person who walks down into the canteen of the unconscious, in accordance with the approach adopted by animal magnetism, the hypnotherapist who is at the same time a magnetist works with what are viewed as the higher planes of consciousness.

Essential Elements

The vital force

"One can develop a series of natural states, wherein the entire nature is in front of you, which you are part and parcel thereof" (F.A. Mesmer).

All the time since the ancient era, from the Greeks to hermeticism and renaissance culture, and later in romanticism, characterized by the "*Naturphilosophie*", Western culture has known the idea of a vital force, a superior energy arising out of the connection with Nature. By re-establishing his connection with Nature, man becomes himself more, and is more "alive".

The selfsame concept of vital energy is present in China, India and America.

Even though it might be generally accepted by the population, and is undoubtedly shared across the artistic field and even embraced by the "elites", such notion has found it hard to hold sway within academic circles.

The philosophy behind the concept of vital force, in fact, consists in letting go of mental superstructures. It would be paradoxical to hope to study it by means of words.

In fact, the first people to accept such philosophy and place it as a scientific reality within an academic context, without fuelling any objections to that step, have been the scholars devoted to the study of "other" cultures 3.

Science's acceptance of the concept of "vital force" has first occurred at the hands of ethnologists (R.H. Codrington - 1891) who were busy studying the Indonesian and Polynesian regions. Thereafter, it was taken up by the founders of religious ethnology (R.Marett, M.Mauss and E. Durkheim). It was in fact discovered that this force was present as an essential principle in most diverse cultures ranging from Asia and Africa to the American Indies. As stated by Mauss in this connection, "this composite idea of force and environment eschews classification in terms of the rigid and abstract categories of our language and reason. From the viewpoint of an intellectual psychology of the individual, such composite idea eludes explanation. Let us however investigate whether a psychology of the individual within a collective unit, which is not steeped in intellectualism, might concede and explain its existence" 4

What is garnered from reading Mauss' words is that it is important to understand that these studies might be carried out *without* the need to pose the question as to whether or not such "vital energy" can be proved at a physical level. It suffices, indeed, if it is perceived in the immediate directness of its effects and within the human being.

The difference between the various fields ought not to be blurred. Objectivity is useful in order to measure such physical elements as dimension, speed, motion, etc. These are concepts which still depend on the observer. As for this other sphere we are focusing on

here, it should be noted that it consists in a human context. Our interest in this context is in the wellbeing of the individual concerned and in psychological application. These disciplines belong therefore to the arena of subjectivity, and thus the question that must be raised is the following: "Subjectively, by placing oneself in certain specific conditions, is this vital energy one which can be perceived?". If the answer is in the affirmative, it represents an important reality to be concerned with.

Starting from the premise of this question, we can observe that the concept of vital force is universal and transcends the barrier of particularized cultures. It is a concept shared by populations which have never come into contact with one another. If we wanted to espouse the Jungian vision, we would refer to it as an archetype. If we prefer to adopt other visions of things, it would still be a transversally accepted reality. Therefore, regardless of the scientists who have endeavoured to ascertain whether such an energy existed at an objective level as well, to verify, that is, whether it could also be catalogued as a tangible "truth" at an instrumental level (refer to the so-called studies on biomagnetism in this regard), the existence of this force is undeniable when viewed from a subjective perspective.

The more one delves into this field of inquiry, the greater the impression one gets that this force is something which, though it cannot be captured and measured by tools, it does not for that reason escape encompassment by an inward sense of the human level. Regardless of anything else, at that level such force exists.

Even from the visual angle of the simplest and most reductive psychology, it is therefore useful to pay heed to this force when one is working on a client, with awareness of the fact that it is in any event a universal concept which is present in Polynesia just as much as in Africa and in America, i.e. in places which are the farthest one can get from one another, such that no reciprocal contact between them could be envisaged to have materialized at all.

By rediscovering the energy which is generated by one's contact with Nature, we might then also rediscover something which is intrinsic to man. Nature is the foundation of this intrinsic human reality.

This renewed connection with nature, this retrieval of an enlarged consciousness, represents the first step to approach this Animal Magnetism. In order to plunge into that state, thinking is not required. Nay, thinking might be the very impediment to a person feeling this state of expanded consciousness.

The change of attitude which occurs within a natural environment is not, however, a mere impression. It is a proven fact that such an attitudinal transformation is escorted by a specific kind of attention. This variety of attention has ultimately been observed scientifically by the scholar of the environment, Kaplan 5 He analyzed its implications for the discipline of setting up an environment suitable to the human being, which is called "soft fascination". The Kaplan spouses have been, within the ranks of academic scholars, among the pioneers of the investigation of Nature's psychological benefits. By

resorting to a series of experiments, they have in fact shown how natural environments produce an impact on man's physical and mental health. Subsequent researches have demonstrated the usefulness of re-establishing connection with Nature. The studies carried out by Bernardine Cimprich have laid bare the truth that the psychological health of patients affected by cancer "improved drastically" after they began to busy themselves, for twenty minutes daily, thrice weekly, with activities conducted in natural environments. The monitoring group as such yielded no result. As for the studies undertaken by Frances Kuo and William Sullivan, they led one to discern the fact that people living close to trees would derive benefit for it. "More civilization, less aggression, and the youngsters studied more" 6.

Exercise on being in contact with Nature

The key lies in Nature. Animal magnetism means a magnetism which is in contact with Nature

What is, however, the essential import of getting in contact with Nature's energy?

One of Mesmer's inventions was the so-called "bacquet". The motivational drive behind such invention was the desire to reproduce a sensibility, an attention to the vital force which is a given in natural conditions, and which he found to be lacking in urban settlements. There is however no need to resort to machines in order for one to experience the sensation linked to "magnetism" and to the "Vital Energy". If one wants to start experiencing what is meant by "magnetism", or, to put it in mesmeric terms, "setting the fluid in motion", it is enough to betake to a natural spot, possibly one where trees are present, which is further in touch with silence. It would then be easy to detect a "sensation" of general balance. This sensation of balance is termed, in the discipline of animal magnetism, "renewed connection with nature" and "renewed connection with energy currents".

Scientific experiments have disclosed the fact that, in these scenarios of "soft fascination", even the motions by the eyes undergo a transformation, and the pupil becomes dilated. The mental state, too, changes 7. We recover a sensibility which, with regard to animals, is something obvious, whence the name "animal magnetism". At this stage, one can gain access to a different state, being one in which it is possible to open oneself up to intuition and to the mind's higher levels.

This state of connection is additionally linked to an emotion of openness. Love is in actual truth the perception of a connection. Precisely because of that, it probably is, in this sense of perception of a deep connection, the most important emotion for healing.

First limiting belief to smash in order to understand the discipline: Man is separate from Nature.

The truth, instead, is that man is part of Nature, and is connected with the whole.

Magnetism is thus based on an attitude of PARTICIPATING in the reality. In other words, every distinction between "subjective inward" and "objective outward" in man is misleading. Pure objectivity does not exist, as it always presupposes, in any event, an observer who interprets it through his senses (or through some tools), which only perceive what they have been enabled to perceive.

Man is connected to nature, of which he is an inherent part (F.A. Mesmer) 8.

Quantum note: After all, participation is the primary method of our existence. We can only understand what the world is if we are living in it. This truth gives rise to a further implied corollary - As Mesmer used to say: "Consciousness acts at the level of the fluid". Put it in other terms, while we perceive it, we also modify the deepest structure of our own world. We are the source of our reality, due to the very fact that we exist in it 9.

This likewise entails a power whereby magnetism is able to acquaint us with the fundament of current quantum sciences: We lie at the source-root of our reality, inasmuch as our presence is a must in order for potentialities to convert into reality.

Inadequacy of the traditional interpretation of the "unconscious"

Magnetism opens up attention to what is external to the individual.

An element of inadequacy can be detected in the traditional way the word "unconscious" is construed. No two schools of psychology are in mutual agreement on how to define what the unconscious is. Some of those schools, in fact, discern in it infinite potentialities, while others merely view it as a warehouse where mental programs are stored. Nevertheless, the use of such word "unconscious", on which every therapist confers his peculiar definition, tends to suggest that all the problems issue forth from our inward.

Such an approach, which is typical of a culture that differentiates between an "outward" which is objectively measurable and an "inward" which is subjectively measurable, exposes us to the risk of feeling more lonely inside the Universe, by virtue of the fact that it cuts us away from the quest for a balance which exists even in the form of a connection with the outside. In magnetism, by contrast, being in a state of balance with the whole is of fundamental importance. After all, as every expert in neurophysiology can confirm, this integrated whole (and the outward perception of it) is part and parcel of us, and is built inside the cerebral structures. There is thus no merit in distinguishing between outside and inside. Such a distinction is but a mental construct. It is therefore necessary to develop a fluid perception, in terms of which our contemplative look might also extend to the outward so as to regain inner balance. This, i.e. opening oneself to the outside, indeed represents the hidden secret behind several traditional forms of healing, one which is likewise ensconced in the idea of a "vital fluid", "prana" or whichever term we want to use for it, which is present both in the individual and in Nature. Every thing is in one, and one is in every thing (ek to pan) was a motto of the ancient alchemists, who intended to

convey by such phrase the meaning that the observer (man) is in the observed, and vice versa. Man is part of the universe which it interacts.

Changing the terminology

The terminology used by the current psychological sciences is heavily influenced by the Newtonian approach. In conformity with this obsolete materialistic approach, the unconscious is located "inside" a person, and thought occurs in the "mind", while the outside world is "objective" and unfolds itself in such a way that we are fully capable of analyzing it.

A very realistic position would be instead one of admitting that we do not know every thing of the world either, and that there is a dimension we are incapable of rationalizing. Magnetism supplies a key and a method enabling one to manage such dimension.

According to the magnetic approach, there is a Universe, of which the individual person is an integral part and from which he cannot be detached. The inward essential being of man is an expression of this universe and is in contact with it. Reality is not objective, but rather subjective and in a state of constant flux and change. This subjectivity entails the existence of a non-rational dimension of reality, which is made up of coincidences, of possibilities, and which is attuned with our specific level of consciousness and with the direction we take in any given moment.

If you succeed in blowing out of your selves the blocks represented by Newtonian language, you might be able to retrieve a different sensibility and a more open vision.

A small change in terminology has the ability to make us realize how valid the concept of "flowing" and "energy" is. Not only that, it might even enable us, very often, to push the indeterminate "unconscious" aside.

Instead of: "I would like your unconscious to choose the best solution", one should utilize the expression:

"Become conscious of your own self and your connection with the whole. Let energy flow and enliven the body, until it manages to find for itself a superior balance".

Instead of: "The unconscious knows", use:

"The energy always knows where it has to go".

Here is a limiting belief which ought to be eliminated: We are alone in the world and separate from it.

Let us rather think that we are part of the universe, constantly exchanging energy with it.

The rest of modern physics, too, teaches us that every distinction between inward and outward is purely a mental construction $\underline{10}$. There is no inward and outward. All that exists is an indivisible unity.

"A human being is part of the whole, called by us the "Universe" - a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest - a kind of optical delusion of consciousness" (Albert Einstein).

Animal Magnetism and Hypnosis

There is a link and a complementary rapport between animal magnetism and hypnosis, given that through Magnetism we might help hypnosis recover an idea of connection with the Universe, as well as the idea of a vital force.

The word hypnosis often has a scaring effect, insofar as it is tied up to the idea of automatism which has been originated by Dr. Wundt's psychological theories dating from the previous century 11.

Paradoxically, it is precisely the scientist attitude of the modern world, and especially its objectifying tendency, that has instilled fear in hypnosis among modern-day humans. That is so given that science does not study man's higher dimensions, while the excessive emphasis on scientism engenders the denial of spirituality. Spirituality is in fact procreated precisely by extending one's look beyond our tiny egotistic self, and by enlarging it so as shape up a unified vision capable of encompassing the reality which surrounds us.

Failing to perceive the non-physical realities, which is a typical trend of modern Western culture, occasions a social misconstruction as to the situations and occasions in which one gains access to such type of realities. To one who is unable to see, a person whose eyes are closed merely turns into an individual who has diminished his perception, whereas for the ancient Greeks, as well as the followers of all ancient philosophies, such a person is a participant in a different reality, namely, dream, as trances were and still are moments of opening oneself up onto the universe.

The word magnetism never frightens, as it gets naturally linked to the idea of energy. As for the adjectival noun "animal", it indicates the immediacy and naturalness of this energy. A new dissemination of energy-based paradigms actually opens up the mind. If you wish to understand magnetism, you must think of it on the basis that it consists in a technique whereby one approaches a higher form of energy and consciousness. Even though in some cases the subject might fail to remember the magnetic experience he has participated in, one part of his mind has simultaneously accessed higher levels and has recovered its connection. It is this retrieved connection which, in terms of the magnetic visions, enables change to take place.

These are also implied expectations entertained by whoever approaches hypnosis.

Hypnosis is mastery of the subjective.

Whoever opens himself up to hypnosis for therapeutic purposes involves in it desire and imagination, fantasies and myths, since he sees them as equally possible tools for his psychological evolution.

He is not looking for truths. He is looking for solutions. Moreover, very often, he impliedly seeks to regain access to the vital energy which is fleeing from him.

Animal magnetism is the art of working with the vital energy, and that is the precise reason why it completes the classical hypnotic work.

The current relevance of studying Animal Magnetism

The last decade displays an ever growing commitment, on the part of researchers and practitioners, to confront themselves with the critical, clinical and epistemological aspects of animal magnetism. This effort stands for the will to embark on new investigations relating to fields of inquiry which had so far been confined to the periphery, and which had often been neglected by the scientific studies of the second half of the last century, being indeed a period which had been rather dominated by materialism.

As Baron Du Potet used to state:

"We must have the courage to learn, as this is not a technique which is solely founded on reason. Animal magnetism makes one discern a new order of affairs. It transports one into a new universe, and enlarges the scope of our knowledge, of which it might be deemed to be the key. It confers pleasure; it enables the vision of interrelationships between people. Animal magnetism has its own peculiar modus operandi. It is not necessary to believe in something for one to utilize it, nor is it the prerogative of any one in particular.

All people possess it. It is an extra sense. It is the point at which virtue becomes connected with the laws of nature. It is, in addition, also the point where heart and spirit are set in harmonious agreement. When one makes use of his magnetic faculty, resolutely determined to enact it, it will not be long before he can observe effects which appear to be the result of that, given that that the person on whom you focus your action experiences changes to his usual way of being. Sometimes, these changes happen drastically, in an abrupt fashion, and are thus immediately discernible".

Animal Magnetism has nevertheless always consisted in a relevant *practice*. It is a patrimony of humanity as a whole, and has been so since the human race has existed. Even at present, the disciplines which are linked to the idea of a vital force boast thousands of practitioners and devoted followers.

Disciplines which branch out of animal magnetism or are somehow connected to it, at least as far as the general theory is concerned, are, even today, assets possessed by many

therapists. In some nations, such as Germany, such practice even enjoys legislative protection (the so-called *heilpraktiker*).

All the treatments which are termed "energetic", bio-energetic, and "bio-magnetic", share the guiding principles of Animal Magnetism.

Quite often, these treatments have ramified from sub-divisions of animal magnetism which, in some cases, have become progressively more medicalized, thereby articulating themselves as forms of parallel medicine (parallel, that is, to traditional medicine).

Even with regard to the different names: I work with *prana* in India, I work with the *Ki* in Japan, I work with the *Mauri* in New Zealand, we are in the presence of a single reality, and methodologies frequently overlap.

By the specific term "Animal Magnetism", we want to indicate the original source wherein the medical vision, the psychological one (both inward and outward), and even the esoteric and artistic visions, merge. This original source is the one in which the concept is expressed in its purest form, shorn of any superstructures.

The magnetic concept is at the hub of a philosophy of life, of therapeutic methodologies, and of a possibility given to man to develop his self.

We accordingly desire to redirect attention to the holistic and quantum vision of this discipline, which would serve as harbinger of new discoveries and incredible results.

Magnetism goes far beyond word-based therapy. It is immediate, and it works on the physical side. This is a fact which is corroborated by both the practice of this discipline and by the objectives which have been accomplished. Mesmer and his successors cure physical problems as well, such as ulcers, gastritis, skin-related problems and others.

In magnetism, the therapist, too, participates in the experience with his vitality and with his presence, whereupon the client feels, discovers and understands the meaning of fluid and vital force through the medium of the experience itself. In other words, the fluid is discovered in the very relationship between client and therapist. The reality of life does not have to be proved in the sense of being scientifically demonstrated. It must be proved in the sense of being "experienced".

Ask yourselves the question:

Is it better to be cured without knowing how it was done or knowing how to be healed without however getting cured?

Likewise:

Is it preferable to be happy and be unacquainted with the cause of such felicity, or not to be happy while knowing why that is so?

A deep truth is ensconced in this last question. Wellbeing is in no need of words or explanations. It is something natural, and it is exactly this naturalness we ought to access once more.

Limiting belief demanding to be shattered: In order to comprehend something, one has to study it in an abstract way, and parameterize it through words.

Magnetism is better understood by living it, without expressing it in words.

As F.A. Mesmer says: "Every person can, by adopting the right approach, ... learn from his own self and attain results. One relies on empiricism and direct experience 12".

Magnetism using animals and plants

This vital force which we might call "magnetism" is probably present at each and every level: We simply decide to allow ourselves to feel this force as a reality. This self-enabling is a form of opening up the mind to something which already exists inside us. All the peoples who are steeped in nature view the universe as a reality which is connected with us. Shamanism and the beliefs of indigenous peoples invariably speak, without any exception, of a communication which occurs in accordance with the level of every specific being. Thus, many beings intuitively address speeches to their own plants, even though they are devoid of ears, or to their cubs or puppies. We would like to mention Sheldrake's works with regard to experiences which have been gathered about animals.

It is cultural constructs which prevent sensibility from extending beyond our own selves.

The cause of human problems is found precisely in these cultural constructs. If your rational mind resists the idea of magnetism, ask yourselves simply: "Which is that force that seems to be interacting with other realms of Nature?". Studies have been recorded on forms of interaction with animals and plants, and neither of those two types of creatures might be the victims of suggestion. When it comes to plants, the practice of speaking with them appears to yield fruits. Plants are in fact seemingly sensitive to man's moods. We might refer in this connection to the researches which have been conducted by Cleve Backster, who has spoken of a "primary perception". Those researches are quoted in *Journal of Biosocial Research*. They were subsequently taken up by John Alexander, who was in charge of the "Advanced Human Technology" service.

Limiting belief to demolish: Man reacts differently from animals.

Man belongs to the animal kingdom, and it obviously shares a whole range of aspects with it.

Magnetism, Hypnosis and Somnambulism

Western animal magnetism is the equivalent of identical practices which exist in China and India, where one works with the concept of *prana* or *Chi*, being a universal energy deemed to represent the essential fundament of the Universe.

Modern verbal hypnosis is historically derived from Western animal magnetism. This derivation has occurred through a reductionist process, by eliminating, that is, whatever could not be explained at that time in terms of the then dominant Cartesian rationalism.

Hypnosis, therefore, historically originates from Braid's materialistic approach. This approach begins precisely with the study of magnetic phenomena, but it abandons any focus on bodily and energy-related phenomena, as it presupposes that the central element is the mind rather than the body. In hypnotherapy, therefore, the problems of the mind are frequently expressed by words, and they might be solved precisely through words. While the emotional aspect plays a fundamental part in hypnotherapy, animal magnetism can delve into further dimensions, and access a more immediate level where the sole emotion we work on is the emotion of love.

Verbal hypnosis is born out of the fact that therapeutic value is assigned to the word. Essentially, that type of hypnosis makes use of words so as to heal. Magnetism might thus be viewed as complementary to hypnosis, and it can strengthen it by accessing the bodily and non-verbal kernel of the human being.

Magnetism is non-verbal

The non-verbal is innate and simple, whereas the verbal must be learnt and is complex.

Why do we speak of the useful benefit of a non-verbal technique? We should revert in this regard to the parallels we have drawn with the Eastern techniques.

The ancient Taoists (whose thinking has influenced Chinese Buddhism in an essential way) had already analysed, long ago, both the virtues and the limits of language. Their conclusions are the same ones which, centuries later, Mesmer lent voice to. The benchmark reference in terms of Taoist writings is Zhuangzi, specifically as regards the second chapter of the book "Discussion on what makes different things identical". The conclusion which that old text by Zhuangzi eventually reaches is that language and linguistic discourse split up reality on the strength of a certain number of words, parameters and signifiers, as that has the capacity of making it more intelligible and of arranging some kind of consistency among life's various experiences and sequences. By treading that route, language catalogues the world and leans on the side of rigidifying it in fixed categories. These fixed categories are in turn the easy gates to dogmatisms, thereby making it extremely hard to adopt a new look at one's own self 13.

By virtue of that analysis, Taoists highlight the limits of language in a way which is comparable to what has been done in this field by such modern schools as Bandler and Grinder's Neuro-Linguistic Programming, nay, in a much deeper way as well. Besides, Taoist approaches have not offered as solution the search for a new language which

transcends the limitations of the old one <u>14</u>. They have rather emphasized the dimension of consciousness, both perceptive and reflective, which is attainable, not through speech, but only through psychosomatic practices, among which the perception of energies occupies a fundamental place, as well through practicing the *Koan*. Such practice leads to an opening, which the Japanese masters call "reawakening" (named "*satori*" or "*kensho*" in Japanese).

Essentially, the solution lies in reawakening consciousness.

In the West, magnetism identically represents the exteriorization, which has first occurred in the 1700's, of the therapeutic ingredients of an ancient alchemic school, the purpose of which consisted in fact in bringing about man's reawakening.

Inside the marrow of magnetism, we accordingly find the yearning for accessing higher levels of consciousness.

These higher levels are examined in the so-called states of ecstasy and somnambulism 15.

Exercise – Halting the mental dialogue

Try not to speak to yourselves in the mind. At first, it might seem to be very difficult. A key might be provided by endeavouring to pay attention to sensations. A mere slowing down in the process of mental dialogue already represents a success. Thereupon, you will find yourselves capable of being sensitive to reality. Remind yourselves of the fact that F.A. Mesmer practiced this exercise for three months in a row 16.

Limiting belief to overcome: Words enable one to understand reality.

Words, in actual fact, often veil reality.

Through magnetism, we witness thought formulas acting without language and defining the acts to carry out (Du Potet) $\underline{17}$.

Animal Magnetism and the retrieval of corporeality

The magnetic approach is directed at the totality of the body, and even at what lies outside the body. We are accustomed, in our culture imbued with the Cartesian spirit, to think of the body as a kind of machine ruled by the brain 18. This idea is fallacious. The idea of thought having its fixed locus in the brain might legitimately be seen as a vestige of a reductionist paradigm 19. Modern science, by contrast, confers on what we ascribe to our mind the different guise of a totality of properties which arise out of a vast system of vague contours, which is characterized by multiple levels of functioning: Cellular, individual, family-based, social, and environmental. Thought is concretely embodied in the body (Francisco Varelo).

Through the concept of "embodied" thought or "enaction", Francisco Varela shows us how human thinking cannot be circumscribed to the head, but ought rather to be extended to the entire body and further beyond. By once again attributing to the body its own intelligence, and by granting it leave to "express itself", we establish a kind of "somatic participatory democracy", whereupon the road to healing is made simpler.

Practical exercise

A simple exercise aimed at attaining consciousness of one's own body is the exercise of the "bodily referent". What a person is requested to do is to become consciously aware of his hand or his foot, and then sustain such consciousness. Gradually, a new sensitivity shall be established.

This methodological path leads one, step by step, to be more present. When that stage is arrived at, one can then even reach the point where he directly feels the energetic concept, without needing to "imagine it".

Limiting belief to transcend: Thought is located in the mind, which secretes it the way liver secrets the bile.

Thought is instead born and develops inside the body.

The preceding exercise of the bodily referent additionally assists us in integrating physical perception within ourselves. We are too often inclined to turn oblivious to our body. When we integrate the body, we draw closer to being in contact with our instinct, with our intuition.

Persons in hypnosis and in Magnetism

Word-based hypnosis, Somnambulism and Magnetism are thus distinct approaches which are sometimes confused with one another, though in truth they narrate a diversity of stories. They might in fact be traced to different founding persons:

Mesmer

Magnetic and non-verbal healing which unfolds itself in an immediate and natural manner. Mind and spirituality are interlaced with matter in conformity with a quantum vision. Though it is said that Mesmer used to practice hypnosis, it would be more correct to state that hypnosis was but a small part of his method, which was mostly energy-based. In Mesmer's view, the inward understanding of the magnetic phenomenon predates its theoretical elaboration. His is an experimental approach which arises from within.

Puysegur

Investigation of the meta-psychic, and discovery of magnetism; probing the higher dimensions of the being. Somnambulism grows out of mesmerism, but the distinguisher

is that it is practiced on specific subjects, and its goal is to develop those subjects up to a higher level, by causing their consciousness to evolve.

Braid and the American school

The concept of "hypnosis" begins with Braid. What is meant by it is an alleged specific state which facilitates the so-called "suggestion". This initial concept was succeeded by researches aimed at establishing a scientific hypnosis able to reconcile neurophysiology with psychology in the post-Hull and Erickson scenario. In fact, an exact definition of the state of "hypnosis", by excluding every element which is "not verifiable", seems to be a rather thorny task from a theoretical point of view.

This is an experimental approach from without, which is not of quantum character, and which often ends up proving reductionist, aside from the case of Erickson and a small number of his successors. This approach might be better defined by mentioning those aspects of the magnetic approach which it leaves out. In the view of such "scientific" hypnotherapy, in fact, the mind is a subjective dimension which, according to most of the authors who have espoused it, is located in the brain. The internal processes are seen as subjective, and they are kept neatly distinct from the processes pertaining to the "outside world". Accordingly, materiality is distinguished from spirituality. Altering the hemispheric domination is deemed to be the foundation for the accomplishment of "hypnotic" results. The non-dominant hemisphere is considered to be the seat of man's potentials. Usually, however, no heed is paid to any energy-related paradigm of becoming connected with Nature.

What is the meaning of practicing animal Magnetism?

The key is the simplicity of the action.

If you wish to understand magnetism and thus heal people, you have to begin with your own selves and with your subjective desire to help others. By doing so, we in fact regain the emotion of the basic connection.

Practicing magnetism well demands the existence of a specific attitude.

It is only possible by:

- Eliminating mental superstructures; and,
- especially, by crushing within yourselves a series of false and limiting beliefs, mostly rationalising ones, which often complicate life.

At the beginning, animal magnetism leads one to think and pose himself questions, but at the end of the journey, it results in such person discovering the most subjugating simplicity. As it was already said by Aristotle when he spoke of similar practices, it makes us see and teaches us the way to access an action which far transcends words and our rationalism. We must make an inner effort to move past habitual ways of thinking.

If we insist on thinking too much, of being the victims of the mental dialogue, we will never access the vital energy which is present in us.

By contrast, once we have resolved on going beyond, it would then be possible for us to move past a certain threshold and opening ourselves to a whole new world.

Precisely because magnetism has always signified a break with excessively rationalistic paradigms, magnetic and meta-psychic phenomena have constantly attracted both the curiosity of the public at large and an incessant scientific research, naturally accompanied by a critical stance on the part of the reductionists.

The reductionists have essentially focused on the lack of a plausible reason, as they were unable to deny the effects which were achieved through the practice of magnetism. In other words, the sceptical spirit asserts the following: "If, according to science as presently known, the thing cannot possibly take place, it must follow that it is not true. If I am unaware of how it functions, it has no existence".

If one wants to be blind, that is purely his problem. In this field, the one who thinks too much will reap little. It is likely that this attitude originates in the fear that something inexplicable might exist. Nevertheless, it is only that science which admits its inability to explain each and every thing which is truly science. Even not knowing, in fact, has a value.

In order to understand and reproduce the concrete results of magnetism, it is necessary that one should have an open and immediate approach.

Sensitivity as a key to Magnetism

As Mesmer used to say: "Magnetism must in the first place be conveyed through "feeling". Only "feeling", without anything else, might make the theory intelligible" <u>20</u>.

This "feeling" is rather easy to develop, so long as one has a desire for it.

In order to arrive at this "feeling", however, one has to eliminate the useless thoughts which society saturates us with.

Tens of thousands of people have successfully practiced magnetism in the past. The concept of vital force is spread right across all traditions and cultures in the world. Magnetism is thus, first and foremost, a "recovery" of a sensitivity which is, after all, already present in every one of us.

Exercise: Bring your right index finger closer to the centre of your palm. You will notice that it is quite easy to set yourselves in a spiritual mood whereby you might be able to feel as if a sensation ran through the palm of your hand. At first, you should draw so close as to feel the heat of your finger, whereafter you should withdraw at a distance. Thereupon, carry on the exercise by shifting the sensation to your hand.

You will soon realize that there are two accessible realities: One reality in which you feel nothing, and another one in which you can "indulge yourselves" in that sensation. Some physiologists 21 have speculated that such sensation represents an "anticipated" reaction to the act of touching. Indeed, similar experiments which have been carried out on monkeys have revealed that a cerebral reaction antedates the moment when the body is actually touched. The said reaction can be measured by the electroencephalogram. It is thus not a suggestion, but a physiological fact. That you do not feel it at once is caused by the fact that your rationalism denies it, and yet it is more natural to feel it than not to feel it. Nevertheless, try, once you have perceived that sensation, to move you hand away or not to look at it. If you do so, you will observe that it is still possible to keep on feeling the relevant sensation.

Try now, a number of times, to create for yourselves "sensations" in your body in the aforesaid manner. Move to an area where you feel some itching or a light sensation. Take notice of how a sesation can arise, and how you can master the ability of changing the perception. Once you have realized how the process works on your own beings, it might then be also carried out on some other person.

Seen from that perspective, the instances in which you pass your hands over your body make sense in every possible respect.

Even the most reductionist approach might be able to view them as valid, at least as non-verbal suggestions which, instead of being expressed by words, are expressed through gestures. In truth, however, the less reductionist we are and the more we open ourselves to the universe, the better it is for us, as we would then recover the potentials which are supplied by feeling connected with the Universe.

By pursuing this line, we might even witness the appearance of results without having to pass our hand over the body. What is important in this phase, however, is the fact that we develop sensitivities, given that the possibility of ascending to higher levels is premised on developing attention to our sensory dimension first.

Moving from there to the establishment of a connection with positive intention might enable us to reach the therapeutic gesture.

If we prefer to adopt a less reductionist approach as a means of interpreting such results, we might quote Beverly Rubik who, in his work "Bioelectromagnetics and Energy Medicine", takes notice of the different theories, and puts forward, as a suggestion, the idea of the "biofield". As for Gerber, the essence of energy-based medicine is to reestablish balance through the apposite vibration. Gabriel Cousin, in turn, describes man

as a series of energy fields which interact with one another and are multidimensional. Yet another series of studies have been conducted on the "therapeutic touch" by Dr. Krieger ("Accepting your power to heal", 1993). In 2009, an experiment has been carried out at the University of Missouri by Guy McCormack, which involved patients who had undergone a surgical operation. The cohort of patients who were treated by touch evinced a better score than the other cohort whose treatment revolved on a non-therapeutic touch.

In any event, the intention of doing something good and the one of re-establishing connection with the vital force and intuition must become interlaced.

As Baron Du Potet says:

"The first prerequisite of a magnetist is a powerful vitality.

He must feel this flame which brings about enthusiasm.

The senses must be intact and very sensitive.

The magnetist must be open to the tiniest impressions".

The plexuses – The brain in the body

In certain areas of the body, you will perceive different types of sensations. Man contains different sensibilities which correspond to its various plexuses (called "chakras" by the Indians).

Even though they are, in the end analysis, provided by our own physical structure, it is important to discover them through one's own specific sensitivity.

An essential plexus is the one which corresponds to the area of the abdomen ("hara" in Japanese). With regard to this area, studies prove that it is as if a second brain (enteric brain) is located therein.

The magnetist initiates a dialogue with the entire body, and does not think that the seat of thinking is the head.

This is also the reason why magnetism is so effective when it comes to dealing with physical problems. The enteric plexus is indeed the one responsible for the organism's defence reactions.

Exercise

Bring the energy to the centre of your own selves, to your personal *hara*. Focus thereon your undivided attention. If you are hypnotherapists and you thus direct your clients' energy thereto, you are bound to detect powerful results.

Why the idea of a fluid?

The fluid <u>22</u> is not only healing energy, but also the foundation of the universe. As long as Western medicine clings to the Newtonian model, it will not be able to take into account subtle energies and what they signify <u>23</u>.

In Mesmer's method, the "fluid" is the equivalent of the same concept which is asseverated when one mentions that, in terms of modern quantum physics, reality is made of energy. According to the physics expert David Bohm, it is as if there is an infinite sea of energy which underlines everything and which shapes space, time and matter.

The word "fluid" is not exclusive to Mesmer, as it is in fact shared by several remote disciplines, such as the Eastern ones where the *chi* or the *prana* is similarly represented. The concepts of energy, termed fluid by Mesmer and *prana* or *chi* in the Eastern models, and likewise the concept of the power of intention, might be understood from a quantum perspective, but not from a Newtonian one.

The "fluid", in animal magnetism, is energy. If we wished to borrow a modern quantum terminology, the fluid would be the implicit order behind reality.

"Implicit Order" and "Explicit Order" are two terms suggested by the physics expert Bohm as a way of indicating two different orders of analysis.

In terms of the implicit order, the existing distances and distinctions between the elements of the explicit order do not exist (F. A. Mesmer used to say that "at the level of the fluid, everything is interrelated"). As the implicit order is present in the explicit one, everything is made of fluid.

"Movement gives rise to the forms Structure confers order on movement"

(Leonardo da Vinci, as paraphrased by David Bohm in1976).

If we watch the sea and look at the waves which are created on its surface, we get the idea of a series of waves. These waves move along the surface of the sea. If, however, we were to place a cork on these waves, we would notice how the cork might rise and drop down whenever a wave passes through, without moving at all in actual fact. The reality of the waves shifting as separate entities would thus be shown to be an illusion traceable to the motion of the sea. At this point, we can understand the following sentence better:

"Reality, being in a state of constant motion, gives birth to what we cal "forms". These forms in turn depend on the kind of structure we create, as that structure "arranges for us" this movement "in an orderly fashion".

The forms are produced by the kind of analysis which is carried out (in our preceding instance, the sea, being perceived in a particular manner, gives us the idea of waves as mutually separated entities).

The mesmeric vision (not just Mesmer's vision, since identical ones are found in the Eastern disciplines from China and India) coincides with Bohm's vision even with regard to the usefulness of resorting to the term "fluid".

Words, in fact, create and fix reality at a mental level. The mesmeric reality, conversely, cannot be fixed, inasmuch as it is further influenced by the consciousness which acts in it.

The word "fluid" must therefore be understood as linked to the concept of movement. The fact that such word is used is on account of its correspondence with an equivalent psychic reality.

It is quite similar to the truth ensconced in the term "rheomode", a word first coined by the scientist David Bohm. By means thereof, every researcher alludes to a language which reflects reality to a greater extent, being a language founded on the idea of flux. Such idea is "latently" present in Mesmer, too, and finds a therapeutic application in his method.

The idea of the "flux" is one of the most innovative ones in the field of linguistics. The rheomode is a "new language" based on the idea of flux (from the Greek "rheo"= I flow), for the purpose of empowering the mind to understand the quantum processes. The departure point consists in the idea that names modify one's vision of reality, where nothing static exists. The very same sheet of paper on which something is written turns yellow and undergoes a change. It is only our perception which makes us elaborate the idea that things are the same. Even an individual, though he might be called by the same name, changes in terms of his behaviour and in his way of being with the passing of time. Reality is thus a flux. The method of the rheomode consists in converting all names into verbs. This might prove to be quite useful even in respect of analyzing organizations or in one's therapy. The problem or the situation is seen as a "process", as a "flow". In other words, the use of the word "flux" prevents the mind from giving concrete verbal shape to the concept, whereupon the mind steps into the process of transformation.

This attitude will grant you an open and dynamic vision of the surrounding reality.

Limiting belief: I have to strain myself in order to perceive energy

No effort is needed. In reality, everything is already energy and transformation. Energy knows innately where to go. All that one requires is to know how to perceive it in its reality.

Linguistic exercise

Train yourselves to speak in "rheomode". Practicing this mode will lead you to conceive reality differently. The problem does not exist as problem: It is only a temporary manifestation of reality. At that stage, the solution, too, might emerge clearly in the act of letting such manifestation flow out. This is, after all, the hub of the relevant technique we are focusing upon here: Finding a way through which problems flow out and balance is regained.

Note: In modern Ericksonian-type hypnosis, this result is achieved "by asking the unconscious to work out the most fitting solutions. This kind of expression is the exact equivalent of "recovering contact with one's own self and with nature, and letting energy flow naturally towards the most suitable direction".

In animal magnetism, that is carried out in a fully non-verbal manner.

Knowing not to know

As the philosophers say, for example Socrates and even, in very similar terms, Lao Tse: "We must know not to know".

This essential phrase plays an important role in the process of adopting a realistic attitude in the face of life, by understanding that no science can superimpose itself upon consciousness.

A limited approach which elevates Cartesian rationalism into the status of a dogma lacks the adequate parameters either to measure the reality of Animal Magnetism or to practice it.

For centuries, man has attempted to fetter reality.

The truth, however, is that, save for an ostensible superficial part, life is always and invariably unpredictable, and there will always be aspects which elude perception. Words are not enough to account for reality. Whoever turns his attention to magnetism is duty-bound to use the relevant theories as mere pointers. The tangible character of magnetism is essentially found in the results, which might be readily ascertained, as well as in one's individual feeling.

This requires of course a learning curve, but then, every discipline calls for the attitude which is specific to it in order for it to be practiced. One cannot ask a person who works on the human psyche to adopt the same attitude which governs the actions of a

physiologist, just as a computer cannot be requested to compose successful music on its own.

Art necessitates the artist, and a house demands either the architect or the engineer.

It is therefore necessary to step past the threshold of wanting to measure the universe in terms of traditional geometry, and to realize the existence of other types of geometry which suit different realities better.

Even if we speak of scientific experiments and analyses, you ought to leave your mind open.

Magnetism, in fact, convoys one to directions which have the ultimate effect of wrecking the limiting belief that the world is nothing but sheer rationalism one can control, or alternatively mere logic.

Another belief that narrows one's horizon, which is likewise broken by magnetism, is to think there is only one, measurable reality.

Relinquishing a belief might be a constructive step. It is indeed precisely the interest and the openness that have been awakened through the history of animal magnetism, eventually blossoming into a different overall vision of the world, which has acted as the indirect cause of some of mankind's most significant discoveries, such as quantum mechanics which is founded on nothing other than the principle of indetermination itself.

Limiting belief to give up: Every thing can be explained in a logical manner.

We should rather leave room for "not knowing" and for "feeling". Wherever a rational explanation for a fact or a coincidence occurs to you, you should exert yourselves not to halt at the first solution that flashes through your mind, and to stay open to a range of different possibilities. Such modus operandi might even be explained as follows: When you adopt a reductionist approach, you limit yourself to activating only your logical brain, and you prevent yourselves from giving free rein to your intuition. If, by contrast, you allow yourselves to "know not to know", you will access the potentialities of your essential inward selves.

An Ericksonian note: Whereas an Ericksonian approach would maintain that "there is no need for you to know, your unconscious in fact knows", it is more apposite to say in the field of animal magnetism, where man's outward and inward are merged, that "the Universe knows".

The action of belief in steering energies

Even if the "how" of the magnetic effect might not be known, it is important to know "what" one wishes to accomplish. If we desire to verify the results of magnetism on our

own selves, we are necessarily called upon to develop confidence in our essential being and in its way of acting.

"One's belief changes the magnetic results. The agent is still the same, but with some people, the results take on the garb of characteristics which spring out of faith in oneself" (Du Potet).

The one who is pessimistic cannot attain results, but he who has faith in the result is going to accomplish it.

Even more decisive is the need for the operator to entertain that trust. There are indeed plentiful instances of sceptical subjects who were later compelled to surrender to the sheer strength of the evidence. One of the first such examples was Court de Gebelin, a very influential person in France, who had received his first treatments from F.A. Mesmer himself whilst being totally sceptical, only for him to later turn into one of the most fervent supporters and sponsors of magnetism.

Puysegur used to say "believe and will". Having belief mobilizes into active energy forces which would otherwise remain latent. This force, termed "fluid" by Mesmer, has a tendency of following the course of a person's subjective beliefs.

As Du Potet used to say:

"Some moments one feel to possess this force, whereupon something that confers every power comes to pass — one is alerted to its presence by a motion on the part of the whole being, by some kind of illumination to the effect that the principle of life we are made of benefits from the support which is lent to it by higher agents than our own selves. At that moment, we do not entirely belong to ourselves, and the realization dawns that a moral order exists, which on certain occasions manifests to our intelligence when our heart, by being the recipient of a greater degree of electricity, bestows on the blood those qualities the latter was previously lacking. What ensues therefrom is an expansion of one's sensibility. In the same way as a flower opening up to the rays of the sun and spreading scented fragrances around, man's inner core outwardly disseminates the secret virtues which God has regaled it with. MAN DOES NOT CREATE IMAGES, BUT RATHER AGENTS WHICH ARE ENDOWED WITH POWER. What he creates is thus real and has strength in itself, it moves, causes movement to take place, and infuses others with movement. The Magnetist should view himself as a physical machine which produces by itself the causative agent of phenomena".

The "Rosenthal effect"

We create our own reality. Let us then create a reality which might make whatever we wish to obtain possible.

Current science seems to explain to us why and how our images have a tendency to act upon other people. Beliefs tend to actualize themselves in a way which has not been fully

codified as yet. Not only, in fact, the beliefs one has in his own self tend to be actualized, but that fate is shared by beliefs we entertain concerning others as well. Rosenthal has proven in 1971 that the beliefs held by professors with regard to the intellectual level of their own students actually materialize.

The Rosenthal effect clearly evinces the self-accomplishing power held by beliefs. In an analogous fashion, this experience demonstrates the fact that imagining energy in magnetism might represent a sound psychology, since it will somehow mobilize forces leading to a cure.

Put it in other words, what we think impacts on the client. One can notice how that takes place unbeknown to the client himself. It is strengthened by the therapist's human capacities, and further reinforced by his professional experience.

The power of the Rosenthal effect rests on the therapist's faith, that is, in the faith he has in his own capacity to help. The patient need not adhere to such faith. He simply has to make himself available. Some scholars have even gone to the extent of asking whether it is at all possible to remove oneself from the Rosenthal effect: Are magic or prayers, too, species of the Rosenthal effect?

It is therefore a certain fact that the effectiveness of hypnosis rests in the therapist as well.

The answer one is allowed to put to himself is: "Who influences the other?". At times, the therapist can perceive the client's thoughts.

Some people have claimed that even hypnosis, when it is laid out in a rational manner, is a means to withdraw power from one's resistance to the Rosenthal effect. It in fact provides logical reasons to explain what is happening. In spite of that, the active force is something else, something which the therapist, too, does not know.

Hypnosis enables access to a free space in which imagination might actually turn into "vis", i.e. into a force, as Sir Francis Bacon used to assert.

This paradigm is likewise applicable to Ericksonian hypnosis, wherein the Rosenthal effect plays a fundamental role. The efficacy of Ericksonian hypnosis consists in the fact that the therapist is in a state of pure expectation, while the client follows this "movement" and gradually becomes a "believer" regarding the possibility of a result and of a change 24. The question which is bound to surface at this stage is whether, even in this context, what frequently happens is not similar to what occurs in the practice of magnetism, and whether there is not in fact a direct action unfolding itself from mind to mind, which is camouflaged as rationalism and veiled by language. In essence, what one might ask himself is whether some kinds of therapy which are seemingly verbal do not practically work because they inwardly encompass some magnetic elements.

Physical energy and mental tone

Magnetism is born when we have an available "surplus" of potential.

The idea of circulating energy evokes the existence of some kind of unity.

The space where it is easier to first perceive such vital energy is the human body.

The energy which circulates, in a way which parallels the circulation of blood and human breathing, is a cementing bond leading to a coherence which exists beyond the body and its various functions.

Jean Servier (1918-2000) notices the fact that the West displays an inclination to deal separately with the different constituents of the human being. The vision espoused by Animal Magnetism, by contrast, sees man holistically, as a totality. The respiratory, muscular and glandular exercises are then a means to set energy in motion and augment one's mental tone by starting from the body.

Man, after all, is a transformer of energy. The mental tone is linked to somatic conditions. Illness and physiological defectiveness have clear repercussions on the psychological and nervous force 25. This "vital force" might thus be rendered more potent by acting at a multiplicity of different levels, for example on the endocrine system: The hormones which are secreted by the various glands exercise an essential impact on a person's psychological and mental functioning.

Mind and body are interconnected. We can strengthen the mind by working on the body.

Let us pick out, from all the existing exercises, the speech on the subject of "rhythmic breathing". One must establish in himself a voluntarily demarcated breathing rhythm. He must acquire a deep, conscious and controlled breathing. Besides, by placing the emphasis of one's attention on the rhythm, **we chisel out**, as does a chisel used on a piece of stone, a whole series of automatic and limiting reactions which are detached from a person's will. These reactions fall by the side of our being which then, bit by bit, emerges with greater presence.

Magnetism is energy. Vitality is energy. Magnetism is vitality, and now we start learning how to develop this vitality more and more.

Exercises based on rhythmic breathing.

Phase of Preliminary relaxation: Start from a seated position.

The feet must be flat on the ground. Neither the back nor the shoulders should touch the chair. The shoulders and the arms must fall downwards naturally. The hands are placed on the knees, while the elbows rest against the body. The feet are not joined, but rather form a V shape. Take care to remain comfortable and calm during the implementation of the exercise.

At this stage, stare at a point in front of you. The look shall be fixed on such point throughout the duration of the exercise.

Now breathe five or six times rapidly. On the last occasion, become conscious of your body as you exhale the air. At this point, initiate a progressive relaxation of the body.

Once that has been done, you might start carrying out the exercise of rhythmic breathing.

Exercise 1 – Basic rhythmic exercise

While in the perfectly upright position which has been described just above, start with a long exhaling of air. Thereafter, begin to inhale air deeply, gradually and with a steady rhythm, counting up seven seconds in your mind, or, even better, climbing up the rhythm over seven pulsations of the heart. Keep your sight focused on the spot to which you are directing your concentration. The facial expression must be one of calm and satisfaction. Mentally follow the currents of air within your body. After you have inhaled, hold your breath for three or four seconds. Thereupon, exhale the air, again over a period of seven seconds. Stay like that with your lungs emptied for four seconds, before your resume a seven-second drawing in of air. Another possible option consists in reducing the duration of these instances of inhaling and exhaling to, say, four seconds for the act of inhaling and 2 seconds for the retention of air. The exercise might be carried out thrice daily for three minutes, for a total of nine minutes devoted to one's wellbeing and individual growth.

Think of the fact that breathing is life and puts us in contact with the outside world. Feeling the air which comes in and out teaches us to transcend the distinction between outward and inward, and to live out the integrated unity of reality.

Exercise 2

With this second exercise, you should stand upright and breathe as in the preceding exercise (7-3-7-3), though with the difference that you should lift yourself on your tiptoes while you draw air in. Simultaneously, clinch your fists (and not the arms) and relax by exhaling air. Repeat the exercise five or six times. This exercise will bestow on you a particular sensation of energy, which will be further increased if you watch a light (max 60 watts) from a distance of around three meters, and you think up "energy" (as if you were inhaling the light).

Developing the basic energy

One exercise with an extensive ability to develop energy physiologically is the exercise of bending. This exercise works upon the base of the spinal chord. According to the Indians, this is the basic-level, sexual chakra which confers energy. Moreover, when we carry it out, it subsequently produces in the person a whole series of physiological consequences. The exercise in itself is extremely simple. While you stand on your tiptoes, bend by the knees and then lift yourselves again, always standing on your tiptoes. Repeat that two or three times. There is no need to look at any specific spot or to breathe in any particular manner. The only important aspect is to keep your balance. This exercise generates an immediate vitalization, whereupon it can make you stronger and more capable of embarking upon subsequent actions. Besides, it might even be linked to other exercises or undertaken immediately prior to them.

Limiting belief: Mind and body are separate.

The body has the capacity of directly influencing the mind and our inner state.

We must be vital if we desire our client to be vital.

It is a pity that most of modern therapies abandon the idea of vitality, although it is undoubted that the client responds better when the therapist himself is in that state.

Story of Magnetism

In the past, magnetic phenomena used to be attested within a religious and alchemic context.

The alchemists were wont to view their discipline as consisting in an inward development. They used to say that the totality of Nature was interrelated and that man was not separated from it but was rather a part thereof. One of the sayings among them was the following: "You will never make the one until you have first become one with yourself" 26.

The alchemists thus focused a great deal of attention on a path of inward evolution aimed at re-establishing integration with oneself, and they accordingly saw the material world as being linked to the spiritual one 27.

Already Paracelsus spoke of magnetism. According to Paracelsus, there was a vital energy, an "arcanum" in the universe.

We have to wait however till the end of the so-called "age of enlightenment" to find testimonies of magnetism outside such religious and alchemic contexts.

F. A. Mesmer, by publicly divulging the so-called animal magnetism, steers the path towards a new, non-traditional direction, thereby breaking with the need of a religious system as a prerequisite for experiencing a dimension lying beyond matter. He sets out his phenomena which are linked to a retrieved connection with Nature, to such an extent that some people used to liken his ideas to those laid out by Rousseau in his theory of the "Noble Savage", that is, his ideas about a return to Nature <u>28</u>.

His spectacular healing bouts caused the whole of Europe to speak of him and his method.

F.A. Mesmer was putting forward a theory in which a single unified force, one simultaneously linked to consciousness and action on one's body, sustained a world wherein everything was somehow interconnected.

Later, it is especially with the magnetic somnambulism propounded by Puysegur (1784), a disciple of Mesmer, that these facts achieve renown in Europe.

Puysegur, by magnetizing his valet, involuntarily and with a sense of wonderment, stumbles upon the discovery of an unknown state of consciousness, one in which self-diagnostic capabilities as well as an extra-sensory, potently therapeutic perception, seem to manifest.

Henceforth, the current of thought of animal magnetism and meta-psychics spreads all over Europe.

Magnetism and mesmerism in the history of European thought: Notable personalities who showed interest in magnetism

There are hundreds of famous people who have displayed attention to magnetic phenomena.

Interest in magnetism spread around from its original cradle in France.

Only as a way of briefly highlighting the course of history, we would like to mention that Mesmer, in 1792, decided to leave Paris, as he was disgusted with polemical arguments and shows of envy. This decision, given the times in which it was taken, can be seen with hindsight to have represented a fortunate turn of events. Possibly spurred by his instinct, he thus eschews the French Revolution, which has the effect of wreaking total havoc in French society 29, and temporarily channelling people's spirits towards a different set of worries; after he spent a period in England, almost as an unknown entity, he moves to Germany, and from there to Switzerland, where he will meet his death in 1815. It is the Berlin Academy of sciences, permeated as it was by the romantic moods of the *Naturphilosophie*, which rediscovers him in 1812; that is how Karl Christian Wolfart, the emissary of the Academy, comes to meet him.

He describes him as an open and energetic person despite his very advanced age, one visited by queues of patients he continues to cure, many of them free of charge 30.

Karl Christian Wolfart encourages Mesmer to write the last of his treatises, which bears the title "Mesmerismus", or, in German, "Der System der Wechselwirkungen": Rather ambitiously, the already quite old Mesmer (he will pass away only two years later, in 1815) promises to teach an "applied theory of animal magnetism, understood in the sense of a general therapeutic scheme aimed at the preservation of man".

Thereupon, the German universities turn into powerful advertising tools – Berlin and Bonn will soon establish university cathedrae of magnetism -, while a commission appointed in 1816 by the Prussian government passes a judgment which is clearly in favour of Mesmer.

Among the most prominent personalities of that age, Schelling 31 detects in the magnetic fluid a tool, placed at man's disposal, which enables him to communicate with the cosmic soul; to a lesser degree of enthusiasm, Fichte, after he attended some sessions of induced somnambulism, reflects upon the extent to which the individuality of the self is relative and modifiable. Already in 1785, Christoph Wilhelm Hufeland, a medical practitioner living in Weimar – where he became part of Goethe's intellectual circle – concerns himself with Mesmer und sein Mesmerismus; a quarter of a century later, while he is the medical head at Berlin's Charité and chief physician of Frederick William III, Hufeland writes about the existence of a *Sympathie* which, in nature, has the effect of connecting everything together, in so doing going on to also explain the most unique relationship which holds together magnetizing therapist and magnetized patient. This relationship is portrayed as being so intimate as to turn the pair of such individuals into a single person,

and their souls into one and the same soul, that is, something which might only be compared to the intimate relationship a foetus has with the maternal womb. Accordingly, in Hufeland's view, magnetic healing goes through similar phases as those which take a child from conception to birth.

Seen from a philosophical point of view, animal magnetism, in spite of all its enigmas, appears to Schopenhauer in the guise of "the discovery most pregnant with content ever". For nearly a full century after Mesmer, a method of accessing the unconscious was guaranteed by artificial somnambulism, which was very soon acknowledged to be in unison with magnetism. Its first adepts, which set up the mesmeric Société de l'Harmonie Universelle, included the three Puységur brothers, who descended from an old French aristocratic family. We owe to one of the three brothers the fact that the original and very controversial fluid regaled with astonishing qualities "disappears", and is replaced by a peculiar form of "will", as a prerogative of the magnetizing person, together with an ineffable "relationship" between this will and the magnetized subject. In the France of the First Empire and the Restoration, intricate and tortuous events accompany this shift, whereupon mesmerism spread everywhere, proceeding however along rugged and often mutually divergent terrains.

Mesmer initiates a new epoch in Europe, and his work accordingly gives birth to a vivid cultural ferment which crosses the entire 1800's, though it is at the beginning of the 1900's that researches are pushed further owing to the development of psychological studies.

1885 – 1925: The meta-psychics which branched out of Mesmerism

The magnetic movement in fact marches on even within the field of the so-called metapsychic researches, i.e. the researches carried out on the action, on the influence, which might be exercised by one person over another.

Although, since the most ancient past, and across all cultures, that influence is seen as an established fact, magnetism has undoubtedly opened itself up to a desire to experiment the phenomenon and thereby seek to reconcile it with prevailing scientific knowledge.

The echo produced in Europe's intellectual milieu by psychic researches between 1885 and 1925 is astounding, though one which is oddly forgotten nowadays.

July 1900 witnesses the birth of the International Psychological Institute, the international council of which gathered the following 12 members: Albert von Schrenck-Notzing (Germany), Myers (United Kingdom), William James (United States), Lombrosi (Italy), Ochorowicz (Russia), Théodore Flournoy (Switzerland), and Arsonval (France). France was additionally represented by Duclaux, the director of the Pasteur Institute, as well as a member of the Academy of Sciences and Medicine, by Marey, who was also a member

of the Academy of Sciences and Medicine, by Sully Prudhomme from the Académie Française, by Théodule Ribot, director of the *Revue Philosophique*, and by Pierre Janet, a professor at the Sorbonne as well as an assistant professor at France's College.

One of the guiding aims of the institute consisted precisely in climbing on board the scientific approach to meta-psychic phenomena. It is indeed the activity carried out in that institute which sets in motion a series of researches that witness the participation, among others, of Pierre Curie.

On the Anglo-Saxon front, we come across the "Society for Psychical Research" (see Alan Gould, "The Founders of Psychical Research"), which includes, in its governing council, such people as Sir William Crookes, Sir Olivier Lodge, Alfred Russel Wallace, Lord Raylegh, and various prominent personalities like the former prime minister W.E. Gladstone and the future prime minister Arthur Balfour, alongside renowned writers, including Alfred Tennyson or John Ruskin, philosophers and psychologists, for example Henry and Leonora Sidgwick and Frederick Myers, and also, among its ordinary members, celebrities of the calibre of Lewis Carrol and William Bateson.

As for America, the American Society for Psychical Research (ASPR), which was founded in Boston in 1884, likewise brought together a gamut of well-known academics. The founding committee consisted of E.C. Pickering, Stanley Hall, William James, Henry Pickering Bowditch, William Wattso from M.I.T., Charles Sedwick Minot, Alpheus Hyatt, Samuel Scudder and N.D.C Hodges.

It is impossible to mention all the great personalities who have devoted themselves to psychological research in those years, e.g. Flammarion, Pauli, a physics professor, Geiger, professor of philosophy, Lindemann, professor of mathematics, Marcinowski, a psychiatrist, Moutier and Osty, two medical practitioners, Charles Richet, a Nobel Prize winner in biology, Marcel Prévost, a writer, and Nicolas Tesla, an inventor.

It is worth noting that no one among these famous personalities subsequently disavowed his interest in the subject. Quite the reverse, the research conducted in this field and the experimental results obtained thereby have often refuelled such interest and persuaded them even further.

Magnetism's contributions to society

The new discipline which was born out of Puysegur's experiments has stimulated, enriched, and also disquieted culture (as every unknown novelty is bound to do).

In reality, no distinction exists between the mental approach of present-day quantum mechanics applied to man and animal magnetism. Nay, one can actually discern, in the history of ideas, a historical continuity between the two.

The experiments carried out by Mesmer and Puysegur have represented one of the major cracks in the set of beliefs of the rationalism inherited from the Age of Enlightenment,

which had at first appeared to be capable of explaining every thing. Reductionism has died, and has opened up to the new.

Two hundred years later, we can see how the *Encyclopedie* of Diderot and D'alambert was nothing but a utopian dream. It was a dream justified by the desire to overcome religious dogmatism, and at the same unjustified in its pretence to suffocate the unknown.

Mesmer's animal Magnetism has thus represented what society demanded at that time. It created an opening into the unknown.

Historiography shows how from the era of Animal Magnetism one moves onto the epoch of Romanticism and subjectivity. Rousseau lives on in Thoreau and Emerson. Suffocating rationalism has been vanquished, and man is no longer regarded as a machine. The natural and immediate sprit is once again free. Acknowledging magnetism bears the meaning of breaking with the materialistic belief and conceding the fact that reality encompasses something in excess of what we are able to perceive through the senses. It opens one up to the analysis of this realm, which is not exclusively religious or the sole prerogative of churches.

Mesmer dared to say that there is a world which is not analyzable rationally. Up to the present day, the biggest sceptics and reductionists are not bold enough to assert that. On the one hand they discern a God, a spirituality which is purely religious, and on the other hand they see an objective Universe. Mesmer has been brave enough to contend that man is able to venture into a spiritual and yet not necessarily religious dimension. Because of such courageous stance, he was forced to fight his way through. Had he done like Father Hell, who attributed his bouts of healing to Divine intercession, no one would have bothered to criticize him.

This openness to a novel dimension has subsequently concerned some of the sharpest Western minds endowed with a forceful personality, who range from Maine de Biran to Bergson, from Hegel, the famous philosopher, to William James, the father of American psychology, from some of the most illustrious Western philosophers to several recipients of the Nobel Prize 32.

Gradually, the scholars devoted to the analysis of magnetic and meta-psychic sciences have elaborated non-traditional research tools and investigative methods which were peculiar to them.

The subjectivity of the spirit, in fact, additionally demands that the analysis should be carried out with a specific variety of instruments.

The hyper-rationalist tendency which has invaded the world after the 1950's makes it difficult nowadays to realize how the program of research which effectively saw its light as a result of the influence exercised by the current of thought of magnetism and metapsychics was able to stimulate the pre-Second World War culture to a remarkable extent. The culture of that period had in fact opened itself up to the desire to learn the non-

rational, as it realized that even rationalism and Cartesian thought might likewise be no more than superstitions.

After all, as stated by Ilya Prigogine in "The End of certainties", the scope of determinism can only be determined in terms of probabilities 33.

Precisely this openness, which had already been given birth to in the past, has ensured that some of the intuitions holding the greatest relevance for the human race have emerged during that period and are thus the offspring of the spirit of the 1930's, which historical revision is showing us to be, in certain respects, more open than the dominant spirit of the 1960's or the 1970's, the latter age being indeed dominated by materialism.

Art opens itself up to new forms.

Those are also the years seeing the birth of quantum mechanics, which casts doubt on the usual concepts of reality.

The itinerary followed by history has ensured that, through the medium of Schopenauer, who had integrated animal magnetism in his philosophy by linking it to the Eastern disciplines, even modern quantum physics would be precisely born out of reflections about the Universe which originated in the West as a result of the dissemination of the phenomena connected with animal magnetism. In addition, these intuitions from animal magnetism are in turn blended with the vision of Eastern philosophies.

Erwin Schroedinger was influenced by Schopenauer, who had built his philosophy upon animal magnetism. Schopenauer loved to say: "The world is but a representation of mine". In 1933, Schroedinger shows in a coherent fashion how reality as we represent it to ourselves has no existence until we observe it. He was not the only one, however, who was influenced by the prevailing climate of that period. Niels Bohr, another physics expert, advocated similar concepts and demanded that the Chinese symbolism of Ying and Yang be affixed onto his tomb 34. We should also underline the fact that in Mesmer's view the fluid moves in sets of polarities.

The current return of these ideas:

Escaping what is known is the key to unlock new ideas. Already Mesmer used to observe how words give birth to ideas and theories which are subsequently turned into idols people believe in. It has been related that, in order to understand reality better, he sought, over two consecutive months, to put a stop to the mental dialogue for the sake of comprehending what existed.

Too often, in fact, we are the victims of words.

Materialism is based on reasoning, which suffocates intuition.

Undoubtedly, and in fact hopefully so, sooner or later this mental openness, which is a formidable harbinger of discoveries of highly significant import, shall again hold a hegemonic position, whereupon it might possibly lead humanity to unravel solutions he is in need of, by assisting in the process of reasserting the centrality of man and Nature. This is perhaps the only path to exit the technological impasse in which man finds himself entangled. That is so unless the scientist, materialistic and production-inspired ideology which has arisen immediately after the Second World War does not end up suffocating it by regimenting the world through the entrenchment of a new superstition, this time in the form of a superstitious belief in the absolute power wielded by a linear science which forgets the truth that man and Nature represent the true dual key point.

1925 - 2000 – From materialism to quantum physics: The new paradigms

A positive aspect is that it truly looks as if a new sensibility is presently arising.

One can discern four periods in the 20th century. The first period begins with 1925, the year when Dr. Osty denies the existence of any phenomenon which is external to the body, thereby paving the way to the development of the materialist tendency.

The prevalence enjoyed by the materialistic tendency, however, is not an unchallenged one during the period stretching up to the Second World War (1940-1945). In the postwar scenario, the most materialistic paradigms get the upper hand. Julius Evola, for instance, authors his book "Men among the ruins", which draws attention on *inter alia* the attitude which people connected with the most authentic traditions in the field of the study of man might have vis-à-vis the dominant materialism. The focus of that age was essentially limited to the brain. However, the swing of history's pendulum is once again shifting attention to man's higher dimensions.

In the course of the 60's, one further witnesses a burgeoning attention for the dimension of the "heart" and the "body". The realization is attained that true intelligence is not only the one located in the head, but is also the intelligence of the heart and the body. Beginning with 1970, through the writings of Fritjoff Capra specifically, an approach to quantum physics which is accessible to the large masses has been brought back to life. Many philosophical concepts of quantum physics are the same as the ones Mesmer had intuitionally grasped centuries earlier. Meanwhile, an increased ecological awareness was busy steering attention to Nature. Last but not least, even a larger presence of women within managerial circles might be assisting the rise of a new consciousness. People are becoming increasingly alert to the fact that certain phenomena are interesting, and that the scientific research shaped by the convictions of the 1800's is beset with ingrained limitations. More and more people are now awake to the existence of something else in reality.

Lynn Mc Taggart, for instance, asserts what follows in such a work as "The field", which is a collection of an incredible range of quantum researches: "At the most elementary level, we are not some chemical reactions. Rather, we are energy". Do we not detect in

his words an echo of the energy-based idea of Mesmer's animal magnetism, in terms of which the whole universe consists of this energy which he calls "fluid", as that is essentially another way of saying the same thing? The expert in physics Max Planck, one of the founders of quantum physics, who received the Nobel Prize in 1918, has highlighted the fact that the emptiest space is in actual fact full of energy at a foundational level. Interestingly, one of Mesmer's basic allegations was that "the void does not exist".

Phases in the history of Magnetism and Meta-psychics

Years	Context	
Before Mesmer	Religious and alchemic context	
Mesmer	One is dealing with a force. Spread of animal magnetism. Utilization of Magnetism as a means of interpreting Eastern philosophies	
Puysegur (1784)	Directing attention to the phenomena which relate to higher states of consciousness	
1800 -1850	Spread of Magnetism in Europe	
	Creation of the concept of Hypnotism as being distinguished from magnetism	
	Introduction of Animal Magnetism in philosophical systems, the most important one of them being the philosophical system of Schopenauer, who adopts it as an empirical basis for interpreting Indian philosophy. Through Schopenauer, the concepts derived from experiments become widespread in other fields as well	
1850 - 1885	Split of the relevant current of thought. The term hypnotism is now essentially used within an academic context to denote a state in which the operator is not an active participant in the state which is thus created	
	Towards the end of the century, one can witness an increased interest in animal magnetism and in hypnotism, which is <i>inter alia</i> occasioned (beginning with 1870) by Donato's representations.	

1885 - 1937	Extreme degree of interest. Studies on magnetism spread to society's highest echelons
	Opening up to the irrational; creation of quantum mechanics, the founders of which were inspired by Schopenauer. Discussions are held on what quantum dynamics would entail for the mind
1937 - 1960	Period of the war and post-war reconstruction
	The focus on hypnotism is diminished both in the European continent and in America. In the latter, hypnotism itself is on the verge of disappearing
1960 – 1970/80	Rediscovery of the intelligence of the "heart" and the "body"
	Revival of interest in hypnotism in the USA due to the works of Erickson and Elman. In America, hypnotism gradually regains acceptance more and more. Quantum mechanics is seen however as something confined to the physical dimension
1970 - 2011	Spread of American hypnotism in Europe as well. Revival of interest for the dynamics of the spirit. Renewed interest in the application of quantum mechanics to mastery of the spirit, owing to the works of Frithjof Capra and other authors

The post-Second World War years

The years following the end of the Second World War witnessed a flight from irrationalism. This phase lasted until the 1980's, whereupon the polarization espoused by quantum mechanics and an increasingly growing number of significant experiments have begun to encourage the contemplation of new dimensions stretching beyond the horizon of sheer scepticism. The interest displayed in Eastern philosophies has escalated,

and such development means that those philosophies are becoming more and more part of our culture.

Animal magnetism and Homeopathy

What is devoid of existence penetrates wherever no interstice is to be found (Lao Tse).

Animal magnetism might be strictly linked to Hahnemann's homeopathic theory. The initial theory of Christian Friedrich Samuel Hahnemann (1755-1843) centralizes, as its foundational principle, the ancient law of similitude which is traced back to Hippocrates and later Paracelsus (*vis medicatrix naturae*). This theory likewise postulates the principle of a "vital force" or a "vital energy" being present in the body. In order to produce a cure, such vital force or energy needs to be dynamized. The process is accordingly similar to the one which characterizes magnetism, a fact Hahnemann was aware of

In the last 200 years, the subject of homeopathy has further ramified into isopathy (Wilhelm Lux), anthroposophy (Rudolf Steiner), clinical homeopathy, homeopathic complexes, homotoxicology, and Hahnemann's classical method (Unicist and Pluralist Homeopathy).

In Hahnemann's work, the concept of Lebenskraft (which was already formulated in terms of *Entelechia* and *Dynamis* in Aristotelian philosophy) plays an essential role. The vital force animates all the living beings and enables them to feel, to perform a function or an action, and to sustain themselves, and is similar to Mesmer's concept of "animal magnetism".

This is what Hahnemann personally stated in his book "Organon of the Art of Healing" (1842):

"9) In a state of Health, the (sovereign) immaterial vital energy (*dynamis*), which animates the material part of the body, exercises an absolute dominion.

It maintains, among all the different parts of a living organism, a harmony which encompasses functional activities and reactions.

10) Without vital force, the organism is incapable of feeling, acting, and preserving itself. (a) The organism owes its sensations and the actualization of its vital functions solely to the immaterial essence (principle of life – vital energy) which animates it, whether in a state of health or in one of sickness" 35.

Hahnemann was a contemporary of Mesmer, and had a solid knowledge of animal magnetism. In the same way, all the magnetists (see for instance Dupotet, "Philosophie du magnétisme animal") have always recommended homeopathy as a complementary therapy to animal magnetism.

According to a purely rationalistic analysis, homeopathic preparations no longer contain any active principles. In spite of that, and even without the prop of plausible causal explanations which are congruous with the current state of scientific knowledge,

homeopathy works and is successfully practiced by several doctors. In this field, too, we can discern a fight against traditional medicine which is comparable with the one that is presently waged against it by animal magnetism.

Reductionism versus the unknown

The one who knows about every thing is surely not a sage; just as the sage surely does not know every thing (Lao Tse).

The 1800's and the 1900's have been the centuries in which the mechanistic and deterministic model of the Universe was evolved. In terms of such vision, the cosmos and its constituent parts are governed by forces which are susceptible of being measured, while phenomena might be foreseen through the use of mathematical models.

Magnetism intrigues because its results can only be partially explained in accordance with relationships of cause and effect.

After all, the idea that everything is explicable by parameters of cause and effect is being shown to be a very limiting belief in certain fields, which thing explains why philosophy has long abandoned that idea.

Within a subjective sphere, for example, the more one tries to objectify and explain matters rationally, the lesser the results which are ultimately harvested.

Classical psychology, with its excessively rational and scientist approach, which has found admission in institutes and universities, is unable to solve people's problems. State psychologists, who are often compelled by bureaucracy to take every thing into account from an objective viewpoint, achieve results which are far inferior to the ones recorded by colleagues who are not imprisoned by the same shackles.

Is it better to heal without knowing, or to know without healing? (Bernard Meheust – Professor of history of philosophy)

Thought is equally capable of creating and fettering. An excessive amount of questions can only yield a paucity of answers.

The desire to explain too much paralyses the mind, especially in respect of magnetism where intuition must retain a fundamental role.

It is a proven fact that, oftentimes, academics are not the ones who succeed in accomplishing the best results. This is due to the circumstance that an excessive culture might even turn into a limitation which compels the individual concerned to think with other people's heads, and in the process forgetting his own.

The more "culture" increases, the greater is the growth of technique and, simultaneously, the lesser is one's intuition.

The history of magnetism enables us to discern how, in actual fact, the best and swiftest results were often attained by people who knew how to develop a specific attitude within their own selves.

That is why, for whoever wishes to learn animal magnetism, it is indispensable to begin by working on his self first.

Once one has then come to master the art of acting, results are bound to materialize in a visible and often immediate manner. At that point, magnetism might become the gate through which one accesses other dimensions, at the levels of "magnetic somnambulism", which is characterized by particular states of lucidity.

One who is not waiting for the unexpected will never find the truth (Epictetus – Greek philosopher).

As the Sorbonne-based Prof Meheust, a professor in history of psychology, underlines, an excellent and easy point one needs to observe is that, in spite of the hegemonic pseudorationalistic culture, factual occurrences of phenomena which academic rationalism was disabled from providing any explanation for have always unfolded themselves. This is indeed the most cogent proof that rational reality is a mere appearance, a sheer drug which precludes one to open his self up to the true reality, which is neither rational nor irrational: It simply *is*, in a way which cannot be expressed by words.

The meta-psychics and the magnetists have invariably managed to refute and deconstruct, through the aid of concrete facts, all the arguments which have been adduced within certain academic circles. Extremely difficult, double-blinded and exacting experiments have been carried out, of a kind which such disciplines as psychotherapy would not be able to successfully pass through unscathed, and yet inexplicable cases keep occurring.

A sociological question one might raise is how is it that, after the Second World War with regard to most recent times, and, in the past, during the period immediately following Mesmer's death, at a certain point in the course of history people have begun to fear meta-psychics and magnetism and have sought to reject it notwithstanding the hundreds of observations which remained unexplained, as opposed to accepting them and engaging in the study of them, possibly in an attempt to use them as departure point for some novel discoveries. It is only recently that an inversion of tendency can be detected.

Magnetism is simple. Precisely for this reason, it is hard for complex people to understand it (Saying by a magnetist).

How is it that people whose task is to help others, when they are faced with a positive result which should induce them to say, 'How can I replicate it?', often wash their hands of the entire phenomenon by resorting to such hackneyed clichés as "it is nothing but a suggestion" and "he is just a healer", without attempting to ask himself the question whether they, too, might produce similar results?

The truth is that, in that instance, the excessive Cartesian spirit engenders limiting attitudes.

One frequently encounters an action which is more directed at subtracting power from other people than at adding power to oneself. As a matter of fact, man's rational mind attempts to refute the irrational. This is indeed a phenomenon which takes place at a social level as well.

There is often, in addition, an envy which is aroused when successful results are detected.

The phenomenon reminds one of the envy which poor people harbours towards wealthy individuals. Most of the persons with scant financial means wish that their fellow humans blessed with material riches might fall into dire straits, so as to feel on par with them, without ever sparing a thought to the aspiration of lifting their own selves up.

In the field of healing alone, there are thousands of cases which are left without examination, either because they fall outside the norm or on account of the fact that they are not dealt with by recourse to the standard methods, although they might be more profitably viewed as the foundation for a higher form of culture.

Too often, the interest is directed at the attempt of boxing the new fact inside theories which have already received the stamp of approval, as opposed to making an attempt to accepting the new.

Neurosciences and studies on consciousness approach the mind as if it were nothing more than the mere fruit of biological functions.

This attitude makes one move backwards, not forward. The exaggerated scientism of psychological sciences represents an advantage only up to a certain point. The more one delves into the subjective, the more this appears to be an "encumbering burden" 36 37.

We can see that exemplified in the context of Braid's hypnosis, which, though ostensibly more scientific, has actually achieved less results than the magnetizer La Fontaine, whom he used to refer to as the one who had unlocked the key of the method, was able to garner on the ground.

In addition, Braid's approach was slower in producing results, and less immediate and natural.

Even nowadays, no one making use of the methods of scientific hypnosis is capable of reproducing many of the experiences which Lafontaine described in his books.

This means that the theory of Braid was incomplete, and that its purpose was to justify rather than to create.

Braid himself acknowledges, in a letter he wrote, the difference between his method and that followed by the magnetists.

Donato, a contemporary of his, used to recount the fact that no one was able to hypnotize by using Braid's method, despite the fact that it seemed to be a logical method. Even at present, after all, no one uses it exactly in the way he describes it in his book.

If we were to inquiry from a hypnotist as to why that is so, he would frankly answer us that it was due to the fact that "it did not work well". Essentially, modern hypnosis had its genesis in something which did not work well and yet appeared to be logical, something which was but the bad copy of what instead worked perfectly even though it could not be rationally boxed and labelled.

Beliefs in theories, indeed, transmute into imprisoning cages. In hypnotherapy, it might happen that verbal techniques are more widespread as they are seemingly more rational, and yet they are slower in yielding results than their non-verbal counterparts, and even slower than what used to be practiced sixty years ago.

Who says that no adverse therapeutic effects might arise from the use of hypnosis?

There are several therapists who ascertain such adverse effects, but hesitate to speak about them in scientific magazines. It is likely that the incidence of adverse effects is far higher than the number of such cases which are formally reported.

The possibility of acting independently of space, regardless of the many verified cases in that regard, are neglected by scientific studies, even though they might actually intersect with Bell's theorem which asserts that there are no local causes, that is, all things are interconnected at a certain level.

The Causes

In Europe, some people have put forward the thesis that the negative attitude towards meta-psychics, that it, the paranormal and the irrational dimensions, was a spin-off of the popularity which Marxism enjoyed during the 60's. The choice of lending preference to the rationalistic paradigm enabled one to shelve the spiritual world aside as if it was some unproven subjective hypothesis, while taking care to confer a scientific foundation on atheistic concepts. Those years were witnesses to the inroads made by the idea that 1) there had in fact been an empirical verification which, by unanimous consensus, denied the existence of anything beyond materiality; 2) and besides, the affinities showed by some aspects of classical meta-psychics with themes which were dear to the extreme right wing rendered it suspect.

Nevertheless, both these allegations fail the test of historical scrutiny, inasmuch as there has never been any examination of the matter, and the connection with right wing ideas is no necessary prerequisite. The tangible consequence thereof is that present-day society lacks paradigms which enable man's elevation.

Materialism ensures that even patent phenomena get ignored within the academic circles.

Scientific blindness towards the higher dimensions of the human being might be equated to the blindness which made it possible to believe for centuries that women were weak in logic or in any event inferior, whereas in fact they are the ones who get the highest marks in philosophy.

The alleged weakness of women had been erected upon the prevailing social beliefs.

As stated by Goedel, a mathematician known for his theorem, "it is strange that some people lend more credit to the unproven theories of subatomic particles than to their own intuition or their own senses".

What he meant to convey by his said statement was that every theory has some points, termed "postulates", which cannot be proven, and which ultimately depend on senses or intuition. It follows that we assign greater worth to the consequences derived from postulates than to the reason which urged us to lay down those postulates.

In the end analysis, the postulates as such cannot be proven.

The truth might consist in the fact that intuition makes us confront a field where our rationalism lacks any grip.

At the end of the day, in fact, the world must be understood, in quantum terms, as an infinite potential which takes on no shape until and unless consciousness is introduced in it.

When it came to the ancient Greeks and Romans, the fear of this unknown was not there, and it is even more absent in those non-European cultures which are not afraid of spirituality at all.

Rather, all these cultures which are not scared of the unknown are on the lookout for techniques aimed at lifting one's consciousness.

Many cultures view magnetic therapies as being mundane and obvious realities. That is not the fate which has been reserved for them by Western culture.

Nevertheless, the new physics of the early 20th century has dealt a fatal blow to the deterministic principles underpinning the old school of thought. An interesting aspect of quantum physics is that some facts only emerge into view if an observer measures and observes them, both directly and through the aid of instrumental tools. A new variable is hereby introduced: Consciousness. Without the perception of the natural world on the part of a conscious observer, serious doubts would be entertained concerning the existence of reality.

If we analyse things well, however, every thing is dependent on consciousness.

As the expert in physics Cohn Henry puts it <u>38</u>: "The sole reality is the reality of the mind/consciousness and its observations, and observations are not classifiable as "things". In order to observe the Universe as it really is, we have to jettison our tendency to conceptualize observations as if they consisted in things". Henry goes on to seal his article by his statement that "the universe is immaterial, mental and spiritual".

Despite the difference in levels, his is after all the same concept expressed by Max Planck, four years prior to his death, in the course of a discourse of his titled "The Nature of matter", precisely in the passage where he states that "there is no matter; matter has its origin in a force, and we must presuppose the existence of a consciousness behind this force". There is thus a link between magnetism and quantum physics.

Some Similitaries between Mesmer's intuitions, Schopenauer's ideas, and modern quantum dynamics

Magnetism is a term which has been coined on the basis of analogy in order to designate a concept which would otherwise be left unexpressed. F.A. Mesmer himself was fully aware of the fact that the name consisted purely in a metaphor.

If we dwell on F.A. Mesmer's concepts we will realize that his was an attempt to explain a reality in which the human element represented an indissoluble part of it. It is not by chance that his contemporaries, captivated as they were by the rationalism of the 17th century, found it difficult to understand his stance. His ideas predate and inspire those of Schopenauer, who cultivated a passionate interest in animal magnetism, and they run parallel to the ideas championed by quantum theory, which had in turn drawn inspiration from German philosophy, and more specifically from Schopenauer himself.

Mesmer	Schopenauer	Quantum Dynamics
There is something comparable to universal fluid in motion. Motion is the foundation of all existents	There is an energy underlying the whole universe	There is a force which lies at the root of everything
This something which might be compared to a fluid is so	What we perceive is endowed with a degree of	There are two realities: An explicit order (one, that is,

	<u></u>	
subtle that it cannot be perceived by the senses, even though it gives rise to bodies of a higher level which the senses are able to perceive. Only consciousness (understood in the sense of the totality of the nervous system) has the capacity of perceiving the fluid through its own self	existence in itself (the representation - vorstellung), though it in turn depends on the expression of a higher level we are unable to grasp save by expressing it in ourselves, which is where the basic energy of the universe flows (will)	which we observe through the senses) and an implicit order (at the level of which everything is interconnected; this is an order which no measuring instrument can allow us to perceive) (Bohm)
Everything is conjoined at the level of this something which we are unable to perceive directly and which we call fluid	All beings are interconnected	At an implicit level, no time and space exist (Bohm). As well as: There are local causes (Bell's theorem)
There can be more than one effect at a time		Concept of correlation (entanglement)
Every thing is derived from the universal fluid in conformity with its various combinations	Every thing is representation	Every thing can be interpreted as energy
Man's consciousness is capable of functioning at the level of the fluid		The observer influences the observed (Schroedinger's theorem). Consciousness has an impact on what we perceive as "matter"
We are limited to the possibility of observing only that part of reality which is perceived by our senses	Reality is irrational, and it will always eschew any attempt on our part to rationalize it	Schroedinger's theorem of indetermination
Time and space lose any meaning at the level of the fluid	The observer is located beyond space and time	The concepts of space and time are unsuitable when applied to consciousness (Goswami and others)
The void is a fiction; everything is full of universal fluid	Non-existence cannot exist	The void does not exist

BEYOND

Magnetism and Meta-psychics and history of ideas

New frontiers for hypnosis

The meta-psychic risk and the academic reaction during the second half of the 1900's

Too many questions turn a man insane (Virgilio).

"All truth passes through three stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident." Arthur Schopenhauer (1788-1860)

How is it possible to explain that, despite the geniality which is implicit in the theory of magnetism, the forerunner of quantum science in harmonious agreement with all the Eastern disciplines permeated by knowledge, with hermeticism, and with the intuitive perception of the entire spectrum of natural peoples, and despite the bouts of healing which occurred through its use and which would otherwise not have been possible, magnetism has been compelled to overcome obstacles placed along its evolutionary path?

In the year 1962, the historian of science Thomas Kuhn has put forward the idea that what we call science is in fact controlled, in its practical operation, by "paradigms".

The "paradigm" represents a kind of "super-theory". According to Tart <u>39</u>, the paradigm turns into an implicit structure which in turn conditions the ways of thinking.

Once the paradigm has become "obviously meaningful", those who have welcomed it with acceptance refrain from subjecting it to any further verification. The one who follows it can no longer realize that he is controlled by his own concepts.

It is only quite recently, through the emergence of new sensibilities, that the wave, i.e. the "paradigm", is once again changing compared to the way it had become entrenched after the Second World War. An increasing number of scientific publications (as regards France, see for instance Bertrand Meheust) are rediscovering the phenomenon.

As Kuhn says, the great openings to a radically new vision of the Universe occur precisely when someone decides to apply himself relentlessly to the data which are generally seen as "futile" or out of the norm, whereupon he succeeds in showing the existence of discrepancies in the paradigm, once it is pushed beyond certain limits, and in evidencing the fact that there in alternative way by which one can look at the universe.

The process is nevertheless a slow one, and plenty of scientists are still tied up by paradigms which fail to pay heed to the mind-body interaction (the latter being a different paradigm which has begun to surface during the 1960's).

Historical de-construction

Magnetism has experienced a remarkable success in the course of European history, yet a historical deconstruction and reconstruction which has taken place between 1950 and 1990, essentially within the academic milieu only, has sought to negate its importance.

The reason behind such attempt, aside from the fact that living in a fully rational world is more comfortable, and thus lends support to certain political visions, is the fact that the meta-psychic and magnetic observations are not neutral, since they introduce consciousness and man in the scientific study.

These observations have the tendency of shattering a whole cluster of beliefs and develop the human being in new, non-materialistic directions, in the sense of establishing integration between matter and spirit. This kind of observations do not tow the line of the modern world where every thing is regulated, where everything is subjected to instrumental control and is obliged to be rational, and where man's consciousness and freedom are exceedingly narrower, as the dominant trend is in fact inclined more and more towards the production of the man-machine in which the brain, too, might be examined and controlled, and in which the existence of loftier regions of the spirit is deemed to be a matter which only an institutionalized, and increasingly secularized religion, is required to venture into. It is probably due to this prevalent scenario that resistance is encountered by magnetic observations. Yet reality is only linear at a superficial level. Linearity is invariably an appearance, indeed, it is largely a mental construct by which we seek to reassure ourselves and thereby ignore our true potentialities.

The world is not linear, starting from the human world, where it is untrue that the one who is the most intelligent or works the hardest attains the best results.

As evinced by the researches in the field of neuroanatomy, the belief in a linearity and absolute validity of rationality pertains to the brain's left hemisphere, which theorizes, categorizes and relies on acquired learning.

The rationalist scientists might not be fond of it, but the truth is that the imaginative minds will always enrich the scientific and logical discoveries through fringe ideas, ideas which belong to the "by-ways" of science. They will then integrate such ideas in their own thought system, and will thereby give life to new visions of the world, in so doing unveiling new possibilities, as well as anticipating future developments.

In order for our truth to be such at a human level, it is incumbent on it to fully take part in our intellectual potentialities. It should additionally consist in the activity of the right brain, which perceives correlations between things and their underlying unity, and thus welds them together.

However, it is regrettable that, oftentimes, intuition receives scant acceptance at universities as a means of analysis. Preference is rather accorded to the conformity of what is being written with what has already been written in the past.

It is as if, at a social level, we were witnessing the scenario, well known in psychology, in terms of which the conscious part of the mind leans towards the denial of the unconscious. What essentially takes place is that a person rationalizes his irrational behaviour and feigns their non-existence.

In the same fashion, at a social level rationality tends to negate and combat the possibility that something which eludes its cognitive grasp might exist at all. That is however a lost battle to begin with, given that, as corroborated by the theorem formulated by Goedel (likewise a scholar with an eager interest in meta-psychics), every theory must invariably be founded on postulates, that is, on elements which are not proven. As a result, each and every theory is ultimately a product of our intuition, or at least of our senses (including the tools which enlarge their action).

How irrational reality gets discredited

According to some statistical studies, at least two-thirds of all Americans have experienced inexplicable facts in their lives $\underline{40}$, even though the percentage of those who write about them is far lower.

How comes that a phenomenon of that dimension is not taken into account?

The standard scenario which is used by the hyper-rationalists who are frightened by the new and by the unknown, and by avid practitioners of witch-hunting, as far as the last two hundred years are concerned, is always the same when it comes to deal with metapsychic, psychic and magnetic phenomena.

The most ancient narrations are disposed of as being mere legends, while the more recent accounts, which obviously cannot be denied, are said to derive from the capacities some people have to decipher unconscious signals (although the existence of such faculties would in any event deserve a more accurate investigation) or else to derive from the gullibility of the common people, from auto-suggestion, and from the fact that exacting controls have not been applied to the observation of the relevant phenomena. These theses are in actual fact demonstrably false. Although some particular cases might fall under one of the aforesaid categories, those exceptions can never explain the whole gamut of instances, alternatively they do so in such a generic manner that one might be able to explain every thing thereby.

Already two hundred years ago, the academic culture was explaining cases of animal magnetism which produced successful results with the fact that people had colluded to create those positive results. That remained the trend until an advocate, Fournel, drew attention to the circumstance that, as the relevant instances ran into thousands, one would be forced to conceive a gigantic conspiracy, which was absolutely unimaginable.

The facts

A significant point to stress is that, from the time science has begun to analyse these phenomena, there has been no break in the factual observation of distance, magnetic and psychic effects, notwithstanding the fact that the procedures to scrutinize them were getting progressively more stringent.

That included double-blinded scientific examinations of such a level of rigour and exactness that no psychological discipline, from psychoanalysis to hypnosis, might have endured them and emerged from them unharmed. In spite of the aforesaid, not one of such experiments has manage to totally exclude the occurrence of inexplicable cases.

These facts are inexplicable when seen from a Galilean visual angle, but are capable of being explained in terms of a quantum perspective. They should accordingly act as spurring incentives for the articulation of new theories which might in turn be, as it was the case in the 1930's, a driving factor behind novel discoveries.

We might for instance mention in this connection the concept of "primary perception" which Cleve Backster elucidated in 1960, and which might represent an additional explanation of how, in animal magnetism, it is possible to work directly on the cells, and why it proves to be particularly effective in tackling physical problems, over and above its effects on plants, as referred to by a large number of magnetists. Backster, who has called this concept "bio-comunication" of a human and cellular character, has in fact shown that plants, in spite of the fact they lack innervation, might be somehow able to directly feel external symptoms of threat (as well as, conversely, positive stimulations as well). This concept, too, might be linked to the idea of the quantum field. Backster's experiments were carried further by Colonel John Alexander, the head of the "advanced human technology" service attached to the US army. He achieved equally positive results. These experiments corroborate the intuitions of Schopenauer and the Nobel Prize winner Henry Bergson (both of whom had a fervid interest in animal magnetism and in meta-psychics), as they relate to the existence of a global interconnection, and they echo the ideas propounded by the old alchemists of the spirit.

Which of the currently practiced disciplines continue the work of animal magnetism?

Animal magnetism as such has witnessed its own ebbs and flows, which included alternate periods of widespread diffusion.

Thousands of people still push Mesmer's ideas ahead. A huge number of persons practice aspects of animal magnetism without being aware of that fact. Quantum Touch, Bioenergetics, Pranotherapy, bio-resonance therapy and other disciplines as well, still retain many points in common with the fundamental paradigm of animal magnetism. In fact, they frequently branch out of it. Homeopathy is harmoniously consistent with its principles.

The fact these disciplines are not practiced by all and sundry, and that they seldom receive institutionalized recognition and support $\underline{41}$, represents an altogether different issue.

Every one knows that quantum physics is "more real" than traditional physics, and yet the asseverations of the former approach are not widespread, despite the fact that the application of its paradigm might have beneficial effects. Whoever believes that science evolves by letting the best ideas develop is stuck with a naïve vision which is premised on society being guided by the utmost transparency.

Even verbal hypnosis, the validity of which is universally acknowledged, would have fallen into total oblivion had it not been for the works of Milton Erickson and Elman.

Few remember either that, in the 1950's, the only hypnosis which was practiced in America was that of showbiz hypnotists, whose numbers were also progressively dwindling. Moreover, Milton Erickson had to fight hard to earn official recognition. At present, thousands of professional hypnotists are operating in the field.

The possibility that humans might get it wrong for millennia is proven by the fact that Western thinking has doubted for centuries women's rational capabilities, whereas nowadays it is often women who score the highest marks in philosophy. The answer as to why, over a period of millennia, women had been viewed in that manner was due to the fact that through those millennia their abilities had been deconstructed. They were denied even though they still manifested in actual reality, whereupon the only choice women was granted consisted in the choice of conforming to such deconstruction and negation.

If something so plainly evident as women's capacity has been denied for so long, one can understand how much easier it is to deny facts which one has to intentionally produce.

Science and Magnetism

"In theory, there is no difference between theory and practice. But in practice, there is." - Yogi Berra

If we wished to paraphrase Victor Hugo, who was an ardent advocate of the need to embark on a scientific analysis of meta-psychics and animal magnetism, we would state that we agree with the view that one has to keep a lucid state when confronting the irrational. Rejecting the dialogue and being eager to deny, on a principled basis, a series of phenomena, only turns us into the allies of what is being indicted. It causes us to fall into yet a new superstition. No argument can ever justify an attitude of ostracism vis-à-vis psychic sciences.

In the world, at the start of this XXI century, we come across many people who not only refute the reality of an entire chain of facts, but even the mere possibility of discussing them.

Such a closed attitude sits ill with the principles of freedom which present-day society officially professes.

Such narrowness encages one in another superstition, and deprives the world of part of the richness it might otherwise be gifted with. The one who rejects confrontation, however, furthers the idea of the danger which might be posed to society by opening up to the meta-psychic dimension. It is necessary for us to reflect about the following

paradox: American shamanism and African witchdoctors' sapience, recognized as prized elements on which a vast literature has been built, are more familiar and less disquieting than animal magnetism and meta-psychics, which are examined through the filter of affection-dominated reactions.

This might be due to the fact that magnetism is closer to us, as it actually belongs to our own culture. These reactions, therefore, are not linked to the subject itself, i.e. to magnetism. They are rather interiorized manifestations of mental habits. From this point of view, the attitude adopted by some persons towards magnetism resembles the one displayed by the users of national languages to dialects, though the latter, too, are languages which have simply enjoyed less fortune.

False Beliefs

It is an undoubted fact that paranormal elements and those relating to animal magnetism are difficult to prove through the scientific method, and it ostensibly happens that the operator's subjective consciousness and attention has an impact on their actualization. However, we can discern an academic "strategy of elusion" with regard to certain issues.

As highlighted by Bertrand Meheust, who drew up a list of those academic attitudes and then replied to each one of them in detail, such foundational strategy is founded on a set of false beliefs which have not been adopted because they have been empirically proven (quite the opposite, as a logician would describe them as "not provable" and in fact as being themselves subjective), but merely because they are reassuring.

The most frequently encountered objections are the following:

Have paranormal effects ever been observed under controlled conditions?

Is it not true that famous mediums have been caught cheating?

Has it not been established at the start of the XX century that parapsychology was not a science?

Is it not an entrenched truth that the study of paranormal phenomena is linked to a right-wing approach?

Is there not a risk of encouraging a kind of dreaming which distances us from discussion on issues of current interest?

Is it not, therefore, an epistemological, political and ethically suspect approach, a poison we would have to safeguard society from?

Is it not right to say that responsible intellectuals keep themselves away from it?

If no debate is raging, is it not because of the fact that the issue has been conclusively settled?

As the traffic policeman says, 'Move away, there's nothing for you to see!' 42.

As underlined by Prof. Meheust, a full-time professor of history of psychology at the Sorbonne, the aforesaid seemingly logical statements, which are however either prejudices or are simply false, the latter being in fact the case of many of them, by the sheer force of repetition have ended up paralyzing any progress and discussion over the last forty years.

Nowadays, refuting any suspicion of being superstitious is viewed as a sign of integrity. This is however a moral standard of our age, not a scientific one.

A study of African shamanism is for instance scientifically accepted, so long as it analyses its conditions, relevant localities, practitioners and ancillary matters. Yet the same subject turns into a taboo if one attempts to study the phenomenon per se.

This attitude is institutional, but not scientific. No prejudice should be so sturdy as to prevent us from engaging in a critical examination. Even the totality of observations we have just listed above, which declare themselves to be "rationalist" or "reductionist", enjoy no special privilege capable of removing them from the scope of rational examination.

All the aforesaid objections are susceptible of being refuted. For example, if one casts a look at history, he will discover that the critical examinations in the past are themselves exposed to critiques, and that the discussion has never been finalized and sealed. That is after all a rather obvious point, as there are forever new frontiers which are unknown to man.

Mesmer and the Commissions

Mesmer had derived his teaching and a large part of his theories from earlier writers, such as *inter alia* Paracelsus.

With Mesmer, we witness the first confrontation between Newtonian reductionist science and the sapience embedded in age-long traditions which are traceable back to hermeticism and run parallel to Indian philosophies.

The selfsame confrontation is going on even now that we have entered the third millennium.

One might increasingly notice how a new paradigm is starting to emerge, one which rests on the platform of increasingly more stringent proofs. This new paradigm takes man to the centre, and is capable of confirming these intuitions through the results achieved by modern quantum physics, as they expose the contradictions which are inherent in a purely reductionist approach that eliminates man and consciousness from the picture.

A common untruth which is often found to be widespread among hypnotists is that a French commission had ruled that the results of animal magnetism lacked validity, and that such ruling gave rise, through Braid, to the scientific vision of hypnosis which paves the way to modern hypnosis. Such a historical reconstruction of events is out of line with actual facts. In reality, though the subject was repeatedly examined, no commission ever questioned the truth that people would feel better after being subjected to "animal magnetism" treatments.

Unfortunately, that circumstance has never received publicity, by virtue of the fact that magnetism upsets the structure which bonds common beliefs together.

The commissions in the past have accordingly preferred to focus on theories rather than facts, and it is on those theories that they have grounded their analyses.

No unanimous scientific judgment has ever been passed on the way in which healing occurrences took place.

Discussion has additionally been held on the effects produced by the so-called "magnetic somnambulism" such as *inter alia* telepathy, and an uninterrupted sequence of high calibre scientists has defended magnetic phenomena from that viewpoint as well.

It is nevertheless worth noting that the so-called meta-psychic effects, such as telepathy and distance action, are mentioned by many writers only by the way, as peripheral issues to deal with, simply because they are more interested in the practical side of therapeutic applications. Mesmer, to quote an example, had no interest in other than the therapy itself.

Notwithstanding the aforesaid, it is undoubted that any proof of meta-psychic phenomena further corroborates the validity of magnetism by stressing its difference from verbal hypnotic techniques, which in any event is antecedent to any such proof (seeing that magnetism is non-verbal in nature).

Mesmer used to say: "I have always resisted the idea of a commission made up of official doctors and erudite people, as I know that they are full of preconceived ideas. Moreover, whenever a greater number of people assemble around something (in this case magnetism), a phenomenon of emulation having the effect of causing that thing to lose its originality is often produced".

He rather chose, in this regard, to make himself available for the eventual implementation of comparative analyses aimed as establishing whether, percentage-wise, a sample of individuals treated with magnetism would heal better than a counter-sample subjected to

no such treatment. In the face of the refusal to embark on such verification of the concrete facts which was voiced by the academic environment of his times, he gathered and sent a series of reports which provided tangible proof of the results accomplished by recourse to his method.

Mesmer was very aware of the novelty of his discovery and the difference which marked his approach. Colquhon relates how Mesmer once refused an annual grant of 30000 Francs, offered by the king of France through the intermediary of the then minister Maurepas, in return for Mesmer disclosing his secret 43. The reason he adduced for declining the said offer was that the grant was only extended for the sake of pecuniary interests and in order to exploit his method, rather than as an acknowledgment of his discovery.

Magnetism operates indeed in a manner which makes it hard to subject it to experimental trials. The tool which is used in magnetism so as to probe reality is one's own intuition. It is in fact only our consciousness, which, as stressed by quantum mechanics, is part and parcel of the total equation of reality, which can penetrate by its understanding this very reality it is an active component of. The experimental method of magnetism, therefore, proceeds from within. It stems from one's own sensibility. Such being the premise, the fluid need not be proven in the sense of being empirically demonstrated, but rather proven in the different sense of being perceived. The shared perception of it is itself proof of its existence. Intuition is like an inward and invisible microscope which becomes progressively perfected, not on the basis of absolute parameters, but on the distinct basis of the relationship which is thus established and turns gradually deeper. This is the real tool which enables us to create and verify extraordinary phenomena. The magnetic rapport is thus transmuted into the instrument through which reality is experienced.

From a historical point of view, however, three successive commissions were set up for the purpose of passing judgment on the validity of animal magnetism. The first such commission, headed by Lavoisier, examined in 1784 the phenomena produced by a student of Mesmer, a certain Deslon (Mesmer personally did not take part in the works of that commission, as we have already emphasized, since he held the view that the members of the Commission would be guided in their pronouncements by the prejudices of that age). As for the other two commissions, which were established during the historical period of the Restoration, they analysed the phenomena of somnambulism.

The first commission

The commission has not denied the facts or the instances of healing. It has objected to the theory, that is, to the explanation based on the action of fluids as they have been articulated by the adepts of the discipline. Their judgment, more than being one regarding mesmerism itself, revolved around "Deslonism", i.e. the version spread by the former student Deslon, which did not coincide with the theory adhered to by Mesmer himself <u>44</u>. The said commission was made up of persons who belonged to different fields of

knowledge, very few of whom worked in the medical field <u>45</u>. The effects were accordingly ascribed to imagination and imitation, although Mesmer himself observed that the ones who were truly the victims of imitation were the so-called sages of the Academy, who contented themselves with judging on the sole basis of parameters and their personal prejudices.

The fortunate thing, however, is that conformism did not totally prevail. The final summary, in fact, was not adopted unanimously, as one of the members of the commission, Laurent de Jussieu, refused to bow down to pressures, and submitted his own report in which he recommended a further and more in-depth investigation of the phenomenon, due to the "tonic and salutary" results he saw animal magnetism producing. Some mention the presence of Franklin as part of this commission, but in actual fact, due to his old age, he did not take part in the main experimental trials, and restricted himself to reading the reports drawn up by the other members <u>46</u>.

Even the terms which were employed by this commission explain very little. Indeed, as was stated by Deleuze when he spoke of those members of the commission who used the word "imagination" to describe the cause of Mesmer's phenomena, "one is forced to wonder what meaning they actually assign to this word... the philosopher Francis Bacon (1561 – 1626) ... would have agreed with the concept that one is dealing with a person's imagination having an effect on the body of another individual" 47. In other words, the members of the commission had replaced "fluid", which was utilized by the magnetists to explain the effects of their discipline, with a term which, throughout renaissance philosophy, is seen as an active and reinvigorating force, and which, precisely for the majority of renaissance writers, would be actualized even outside the individual.

It might be that recourse to the term "imagination" 48 was due precisely to the fact that, through it, one was able to say and not to say at the same time, whereupon it would become possible to reconcile all the different attitudes within such a variegated commission. After all, the members thereof, being cultured people, could not have ignored, as Michel Cazenave has highlighted 49, the theories of imagination as a creative force, which is actualized beyond the individual, as that idea was present in all the writings from the past, whether those of the Neo-platonic school or the works of Marsilio Ficino, not to mention Jakob Boehme's "Mysterium Magnum". Therefore, as Michel Cazenave's view goes on to suggest, the reference by the royal commission to acts caused by imagination is not to be read as a definitive indictment. It is merely a refusal of the psychic fluid understood as a physically and objectively verifiable reality, and the simultaneous preference for "psychosomatic" medicine as it was conceived in that epoch. Imagination was thus a "spiritual" agent which has an impact on the body. As Bacon indeed used to say, "imaginatio est vis" ("imagination is strength"). That is what Deleuze again emphasizes when he observes that the comparison between Mesmer and the stimulators of convulsive crises might be read in both senses. Not only the stimulators of convulsive crises should be viewed as persons who worked and healed on the strength of the same spiritual agent of the imagination which had been pinpointed as the cause behind Mesmer's curative successes, but Mesmer's actions shared participation in the same reality where an unknown force, eluding perception by the senses, and called

"imagination", i.e. a positive action by a person's mental images over other persons, would manifest 50.

Be it as it may, this verdict, which, in terms of the desire entertained by many people, should have caused Animal Magnetism to be dead and buried once and for all, did not produce that result, as in fact the practice of Animal Magnetism kept on spreading around like wild fire.

Cover of "Précis historique des faits relatifs au magnétisme animal", a text authored by Mesmer as a reply to manipulation of facts engaged in by his detractors

After a few years, due to the fact that the ruling passed by the first commission was the subject of such heated discussions, and magnetism was actually accepted in other important European nations like Germany, in its specific case, too, as a result of the examination carried out by a commission (which displayed however a positive attitude), as well as the unavoidable reality that the denial of the existence of such a widely practiced phenomenon could not be contemplated, a second commission was set up.

The second commission

The second commission, headed by Husson, worked for six years, and in 1831 it conceded the veracity of most of the phenomena which the magnetists spoke of, in addition, of course, to the reality of the very phenomenon of induction in conformity with magnetic practices. It thereby gave rise to a lively debate.

The third commission

As the academic Institution was dissatisfied with the result produced by the second commission, a third commission, chaired by Dubois d'Amiens, was established. This commission worked for a few months only, since no agreement on the protocols governing the relevant experimental trials could be struck. Such third commission did not cast doubt on the magnetic induction, only on paranormal facts. It passed an unfavourable judgment on the few experiments it conducted. It ought to be noted that this commission has thus only been in operation for a few months, whereas the previous, Husson-led commission, has examined the facts for six consecutive years. In spite of such huge time differential, the final report drawn up by the third commission was politically more palatable to the Academy, which explains why mention of it is made frequently in later times. It is worth stressing that the third commission itself refrained from passing an adverse verdict on the reality of animal magnetism or on the possibility that it might be used as a curative method. That aspect was not open to dispute, for otherwise the very work engaged in by the commission would have opened itself up to easy attacks if no

magnetic induction had been carried out. What was placed in dispute consisted in the parapsychological effects of such induction, for example telepathy, among others.

Despite their lack of relevance to the terapy, in any event, even for Mesmer, prophecies, distant visions and several other facts which are seemingly absurd and extravagant do represent authentic cognitive methods in which individual persons in a somnambulistic state observe certain phenomena of Nature. Nature, therefore, always lies at the centre of the system. According to Mesmer's view, it should also be at the hub of science, given that, in his vision, "the learned people take attentive care of the big tree of sciences, and yet, in their engrossment with the branches, they tend to forget the trunk". They might likewise be compared to "travellers who have strayed from the path, and who, the more they move ahead (instead of retracing their steps so as to find the way again), the more they get lost" 51. This last sentence contains an anticipation of Amit Goswami's theory of the universe which attains self-knowledge through man 52. In accordance with that vision of things 53, consciousness is seen as having a prioritized function. At that point, once we drop the postulate that there is an objective reality which is independent of the consciousness that recognizes it, the paradoxes of quantum physics become eminently explicable 54.

In England

Even in England, a commission was established, which in this case consisted in a commission on medium-controlled somnambulism attached to London's prestigious Dialectical Society. This commission, in July 1870, following two years of investigation and the study of 33 people in the course of 50 sessions, concludes that no explanation can be put forward for a whole array of effects, and thereby encourages the undertaking of even deeper researches on the subject.

Here are the three French commissions which have analysed animal magnetism, along with the English commission

Commission	Response	Time frame of the analysis	Experiments	Participation
First Commission (Bailly 1784)	It accepts the reality of curative occurrences it directly observes, but rejects Mesmer's theory	A few months	All types, but not with regard to meta-psychic phenomena as well	One member who is against the response of the commission (namely, Jussieu) invites the commission to carry out a more extensive analysis, because of the "tonic and

				salutary" effects which have been noticed
Second Commission (Husson)	It fully accepts the phenomena of magnetism	Six years	All types	Unanimous decision
Third Commission (Dubois d'Amiens)	It denies meta- psychic phenomena, while accepting the induction processes which are needed in order to produce them	A few months	Few	Partial, inasmuch as no agreement is reached on protocols for the analyses
English Commission (1870)	Accepts magnetism fully	Two years	Various types	Unanimous decision

Literature

Apart from the reports issued by the different commissions, we also have a very vast literature consisting of books which record the results that have been obtained through the use of magnetism. Many of these books additionally report the experiments which were carried out, through the description both of the methodologies they pursued and of the results they yielded <u>55</u>.

Other examinations

Although the therapeutic dimension of animal magnetism was only subordinately touched by them, we might make mention here of two commissions which investigated phenomena of so-called "magnetic somnambulism".

Coming back to the subject of objectifying the irrational, two researches of good calibre were witnessed by the beginning of the XX century: The first one took place in 1922 at the Sorbonne. In the course of it, two mediums fail to produce the effects they had promised. The second such research was conducted at the General Institute of Psychology (Institut General de Psychologie), where illustrious personalities like Henry Bergson (recipient of a Nobel Prize), Pierre and Marie Curie (co-discoverers of radioactivity), and others, carried out 43 sessions over a time span of four years. Bergson had solicited the application of the methodical doubt and the critical spirit, and this second commission issued at the end a positive opinion. The said second commission, due to the high calibre of the researchers involved, should have been accorded

precedence over the first one. Paradoxically, however, the last years have seen a more frequent mention of the results yielded by the first commission, and that is because they were more congruous with the reductionist academic culture.

Some observations on the work carried out by the commissions

Be it as it may, given that all these commissions are often cited, though quite frequently after the omission of elements we have clearly expounded in this text of ours, we would like to state in conclusion that we deem it senseless, with regard to one who is not a practitioner of magnetism, to measure something which even the people actually practicing it do not dare define save by resorting to metaphors. Which absolute parameters, in fact, can we use in order to measure something which only through man's subjective and inward perception might be amenable to any measuring?

An ignorant person cannot be a learned man, and whoever is moving within a field he does not operate in and in respect of which he lacks the knowledge of how to operate, is bound to be ignorant.

Let us remember what Lao Tse says: Lofty is the learned person's ignorance, while the ignorant man's erudition is a disease.

Russia

The experiments conducted by the Russian physiologist Leonid Vasiliev, in the 1920's and 1930's, reproduced experiments which followed the methodological line of Puysegur. He published in this regard the book "Experiments in mental suggestion". This is an important book, as it describes how these experiments were granted earnest consideration at the higher echelons of Russian government and Russian science.

US

We will only mention a few among the different researches which were carried out in such country.

In 1965, the journal "Science" published an article titled "Extrasensory electroencephalographic induction between identical tweens", which was the work of two researchers from the Ophthalmology Department of Jefferson College in Philadelphia.

This article was the original source of the notion of "entangled mind" (Cf. "Entangled mind: extrasensory experiences in a quantum reality" by Radin).

We might observe that this type of phenomenon is quite similar to the one which occurs during a process of magnetic induction.

In 1981, some members of the US Congress requested the Congressional Research Service to examine the scientific evidence in support of psychic phenomena. In those years, the main concern was directed at Russia, which was known to be conducting experiments in that field. During the next 15 years, the US Army Research Institute, the National Research Council, the Office of Technology Assessment, and the American Institute for Research, submitted mutually resembling reports. It was clearly stated in those reports that some experimental evidence of psychic or paranormal phenomena merited the undertaking of an earnest study.

This note brings to a close the most important scientific analyses on this issue. One who views them as being inadequately meagre would probably be right.

Science, in order to deserve that appellation, must engage in a long and protracted effort before being able to pronounce itself on a difficult problem it happens to be confronted with. Instead, when it has analyzed magnetic phenomena, the Institution has too often failed to adhere to such tenet. The reason for it is the fact that the reported phenomena appeared to be too removed from scientific paradigms. It is indeed impossible to pass a resolution on a matter of this significance merely on the basis of episodic and media examinations or judgments passed on single individuals.

It is logical, in the light of the fact that this is a discipline linked to the individual human person, that an effect might not be proven once its meaning is circumscribed to such specific person. The fact that even a single unexplained case might exist, however, justifies the production of the utmost effort in analysing it. As Baron Du Potet says when addressing the issue of some instances of extraordinary healing of pathologies which were at that time regarded as incurable, "here are some extraordinary cases which, though they are not in the majority, justify the fullest effort to be exerted on our part". People had in fact been healed who would otherwise have found no cure.

The fact that a physical phenomenon does not occur or cannot be measured does not mean that, in an analogous fashion, a mental phenomenon of a type which after all eschews explanation in terms of the usual paradigms is incapable of materializing.

Accordingly, the idea that magnetism, and in truth meta-psychics generally, have been trenchantly judged, is with hindsight merely the consequence of a blind attitude. It is possibly precisely because of such blind attitude that, punctually, new facts keep on surfacing on an uninterrupted basis.

Indeed, magnetism anticipates the future by its daring theory.

Some of the many famous personalities who concerned themselves with Magnetism and Meta-psychics

Schopenauer and animal Magnetism

Arthur Schopenauer is the philosopher who more than any one else has integrated animal magnetism into his philosophy. Given that the world might be thought of as will and representation, magnetic trance represents a bridge between two levels of reality. This trance allows us to delve into the "secret game unfolding under the table", inasmuch as it melts away the barriers of the ego and causes us to reach the metaphysical nexus which secretly connects beings together. In the relevant footnote, we list the people which the "Stanford Encyclopedia" mentions as having been inspired by Schopenauer <u>56</u>.

William James and meta-psychics

William James, called "the father of American psychology", has evinced an active interest in animal magnetism and in meta-psychic phenomena. As a psychologist, he had realized that consciousness was regaled with dimensions which transcended our daily experience. In his capacity as an epistemologist, he has verbalized the superiority of experience over theory. William James clearly states that the theory of the subliminal put forward by Myers, though extraneous to the Western ordinary attitude, should be given preference over scientific models if it suits concrete facts better.

Henry Bergson

Henry Bergson is one of the most influential philosophers of the early 20th century. He was awarded the Nobel Prize in 1927. He had an active interest in animal magnetism. In 1913, he was elected president of the SPR (Society for Psychical Research). On the occasion of his appointment to the said post, he delivered a speech which might be viewed as a Discourse on the Method to utilize in the field of psychic sciences. His vision is very quantum-like before the age of quantum physics actually dawned. He raises the question of how we can possibly feel ourselves separate when we are in fact interconnected.

Kurt Gödel

He was a famous mathematician, known for his theorem stating that no scientific theory might be complete in itself, and that it must ineluctably rest on axioms which are unproven. Put it in different terms, the absolute theory can never exist, and, ultimately, every theory must always lean on some presuppositions.

He was particularly attracted to the telepathic aspect, and also went through personal experiences in that regard with his wife Adele. He used to express astonishment at the fact that the elementary particles in physics met with acceptance, while at the same the selfsame experts in physics insisted on negating the possibility of elementary psychic factors. In an article which he penned, he wondered what might be the principle on the basis of which greater credibility had to be lent to sensory perception compared to intuition.

Freud's interest in paranormal phenomena

Freud's attitude to paranormal phenomena has seemingly gone through three different phases. Until 1910, his writings evince scepticism. Later, however, he changes his opinion. Under the influence of Jung and Ferenczi, who invite him to participate in certain experiences, he comes to accept the idea of a nucleus of so-called occult facts, which consisted in telepathy and the phenomena arising from unconscious projections. Beginning with 1921, Freud developed a firm conviction in the reality of telepathy, even though he did not publicly commit himself in that regard. Nevertheless, he wrote to Carrington that "if I was now at the start of my scientific career, rather than towards the end thereof, I might not choose any other field of inquiry, regardless of all the difficulties which telepathy postulates" (Sigmund Freud - Correspondence 1873-1939, cited in Gallimard, at pg. 364) (Meheust 432). An explanation of the fact that he chose not to commit himself publicly on the subject, while tackling it privately, is that psychoanalysis was then at an embryonic stage, and introducing meta-psychics in it might have wrecked the credit it was starting to gain. Moreover, introducing telepathy in the psychoanalytic movement might have favoured the schismatic tendencies already displayed by Jung and Ferenczi.

As a consequence of that choice, in the following years psychoanalysis has developed on more materialistic planes, even though lately it, too, has begun to realize that Freud's theory does not exhaust the unconscious. After all, psychoanalysis has "caught fire" especially due to the fact that it included elements which met the demands of Europe's educated bourgeoisie. This social stratum, in fact, solicited a new and exciting psychological theory which would still be ultimately in harmony with the requirements of the scientism which dominated the early part of the century.

Rupert Sheldrake

Among the modern thinkers, Sheldrake is one of those who have analysed the phenomenon of models of thinking which transcend materiality. Interesting parts of his analyses include the studies on feeling oneself watched from behind, as well as the studies on animals' reactions. According to Rupert Sheldrake, the modern-day concept of a universal energy capable of manifesting in different guises has equipped physics with a "unifying principle". In particular, Sheldrake has observed the effects of the look by conducting a number of experimental trials on this subject, precisely in 1999 and 2000) 57. Look, in fact, seemingly possesses, over and above the known effects of influencing others which can be explained psychologically, even a strange additional power, namely,

the power of being for instance felt even when we do not directly look at the person concerned. Recent researches have shown that percentages ranging from 70% to 97% of the population declare that they have undergone such experiences <u>58</u>.

With regard to the experimental trials quoted in the relevant footnote, and which were conducted with the participation of casual investigators, this phenomenon is shown to become more intense in the experiences of magnetic fascination. This type of fascination is indeed always accompanied by a forceful intention and volition, and thereby realizes a type of concentration of the eye which not only concerns the conscious eye, but is also related, and in fact even more so, to our vaster self which sees *through* the eye. In essence, it is as if we connected the power of our unconscious to our observational action.

In this regard, our master Virgilio T. has shown himself to be particularly adept at something which he termed "hypno-telepathy", whereby he exercises distance influence on other persons. He narrated to us that once, only by staring at a person, he had passed onto him a song which the relevant individual then began to hum. We were likewise able, by putting his instructions into practice, to produce now and then some extremely significant phenomena, which are in any event at least interesting.

Various experimental trials

The basic concept one uses as one's launching pad to produce this kind of reactions is always that of **focusing one's attention**. From that premise, one then gets a series of exercises taking one through a gradual learning curve. The following is the first such exercise:

Exercise 3

When you are at the table, inside a car, etc, you will discover that if the one fronting you directly is a subject who responds to mental fascination easily, he will carry out the movements you are going to suggest to him mentally. In order to achieve this effect, mentally develop in your own selves the representation of the entire trajectory of the movement, while you force your will to desire its actualization. In the beginning, set about to accomplish simple things, such as letting an object fall from his hands, making him turn his face, etc 59

Exercise 4

Place yourself behind some person, three or four meters away from him, and then focus your look both on his nape and between his shoulders, representing to yourself, in your mind, the motion that person would carry out if he were stung hard on that particular spot: You will see him showing signs of impatience, moving his hand to the point you have fixed on through your gaze, shrug his shoulders or turn around, and often a combination of all those acts together. NB: Do not ever deflect your look away 6.0

Exercise 5

This is similar to the preceding one, save that it has to be carried out in a place where more persons are found. While you are seated, fix your look on the nape of one of the people ahead of you, and mentally order him to look at one of the other people who are present at the scene. This exercise must be implemented forcefully and yet without any haste. NB: Shroud what you are busy doing in silence.

Sheldrake observes in his work that the fact one can perceive other people's look does not run counter to Darwin's theory. Quite the opposite, as such capacity is of great avail to one's survival.

Parallelism between old approaches (Mesmer) and modern ones (David Bohm)

How can one possibly have reactions as the ones we have described above, where people seem to feel each other's presence in a way which is rationally inexplicable?

According to David Bohm, a famous quantum scientist, the nature of reality is a "coherent whole" which manifests a "process in endless motion".

This concept takes up the points articulated by Mesmer, who was accustomed to state that the "fluid", this subtle level of reality, is in "constant movement".

Consciousness and matter "essentially belong to the same order". In this statement, too, we find an echo of Mesmer's assertion that "consciousness sets in at the level of the fluid".

In the view of David Bohm, there is a reality which underpins both the spirit and the body, meaning thereby a "reality of even higher dimensions which is their common ground, and the nature of which transcends both 61".

The said author further specifies the following: "We do not, therefore, allege that spirit and body causally influence one another. What we are rather contending is that the movement of the pair of them is the outcome of projections sharing a common ground which are linked to higher dimensions" <u>62</u>.

Bohm's concept reminds one of the view upheld by Vahé Zartarian <u>63</u>, who maintains that matter is like a mirror "which manufactures its own consciousness for the sake of its self-revelation": The mysteries of matter are in the end analysis the same mysteries of consciousness, and the study of matter, therefore, naturally leads to the study of the spirit.

Additional questions and Methodology of analysis in the field

Meta-psychics and Magnetism

We need to distinguish between:

Classical magnetism: In it, psychic effects are present sometimes, but are merely ancillary due to the fact that every thing might even be explained scientifically.

Magnetic somnambulism: In it, the most striking effects occur, and it requires a specific predisposition on the part of the subject

Why the classical scientific method is not readily applicable

- Difficulty in applying the linear scientific method;
- Magnetic phenomena are easy to be observed only in respect of an observer who is personally involved in the experiment.

One of science's axioms, however, is represented by the distinction between observer and observed. This distinction is subject to a restricting qualification in quantum physics, where the statement is made that an observation depends also on the observer and alters the system. In accordance with the scientific method understood in the former sense, i.e. a method which pays no regard to the operator, an experimental trial should in theory be legitimately carried out even by a sceptical observer. In actual fact, both in hypnosis and, to an even greater extent, in magnetism, the attitude of the operator clearly influences the system. This does not signify that the scientific method might not be adopted. All it means is that it must be adapted to the field of analysis. Only an investigator who is prepared to be personally part of the trial can, as a norm, experience the effects better.

Classical experimental method	Magnetic experimental trial
The method is independent of the operator	The operator must have followed a specific training
The operator uses rationalism	The operator participates and is involved in the experiment. He must use intuition

The reason why magnetism cannot be defined a placebo

Some people ask whether animal magnetism works by virtue of the placebo effect. The term placebo refers to a therapy which is effective solely because the patient believes it works. In the case of magnetism, the curative result cannot be produced if it is not

conducted correctly. This would be the case, for example, when the magnetic passes are improperly applied. Accordingly, it is not possible to talk of a suggestive effect. Besides, no belief is demanded for magnetism to be practiced, as the only requirement is to make one self available to the treatment and thus consent to experiencing sensations. There is not even any need to anticipate the effects.

Further to the foregoing, there are many studies which ostensibly corroborate even the direct bio-magnetic effects, in addition to the mental one.

Be it as it may, if we turn our attention back to the word placebo, it has to be noted that, in order for a product which works in accordance with such principle to be jettisoned, an alternative should be there, i.e. another similar product which also works, and with which a comparison is drawn. No physical product is capable of eliminating, not just serious ailments such as epilepsy, in respect whereof magnetism, by contrast, achieves good results, but even simple muscular contractions. Which is then the product we can make a comparison with? If the comparison is with verbal hypnosis, then the latter might be deemed, more than magnetism, to be a kind of placebo, insofar as it has no direct physical implications of a kind which magnetism is characterized by. However, in our view the important point is whether the client feels well and heals, rather than how that might have occurred.

Placebo	Magnetic Cure
It has no fixed way in which it must be administered	The cure must be carried out in a specific manner
It necessitates belief in its effects	It does not require any belief in it
It requires no involvement on the operator's side	It necessitates the involvement of the operator

Which state is the subject in?

It is a state detached from daily problems. The subject does not find himself in a state of weakness. He is rather immersed in a state which might blossom into a condition of hyper-vigil and hyper-presence. It is not a sleep. As Donato puts it: "Sleep entails the absence of motion and the lack of logic in the ideas, which originate and then disappear even before they might take shape". When the subject steps into a lucid state, he can come and go, and he can conceive things with the plenitude of his forces, which is circumscribed to a particular sphere".

		L	
	Sleep	Magnetic sleep	
Movement	Inaction	Possibility of movement	
Ideas	Wavering	Higher thought soaring up to lucidity	

Why do some videos show subjects acting as if they were robots?

These presentations show just specific instances. In any case, what you see is merely for appearances only, because the higher mind is obviously well awake. Even when one is in the traditional hypnotic state, and the subject appears to be asleep, a state of hyperconsciousness and mental lucidity is present. And we are actually much more robot-like during our daily conscious life. Gurdjeff had articulated the idea of the man-machine, and a recent scientific research alleges that, in terms of the current state of knowledge, 93% of our conscious behaviour can be predicted by a computer.

As André Breton maintains, the recourse to automatism might actually be a freeing process which we might derive benefit from: "Automatism facilitates the manifestation of thought in its pure state, and enables consciousness to attain a qualitatively higher state than the one which characterizes our ordinary wakeful activities, which the tyranny of logical acting compresses within narrow limits". There is in fact, in man, a higher reality one can gain access to even in a manner which is not necessarily religious.

In reality, what occurs in magnetism is a visible phase of functional dissociation, by this higher part, from the lower part which goes on by itself.

Automatism might represent a basis for a subsequent transformational phase of even neater contours, as it encompasses a total relinquishment, on the part of the higher essential being of a person, of the body's physicality. Physicality in fact imposes limits on the brain. A dissociation of the bodily activity is known to verbal hypnosis as well. The ideomotor reactions are in fact reactions which elude conscious control 6.4

	Hypnotic Automatism	Magnetic Automatism	
	(catalepsy, automatic movements)	(catalepsy, automatic movements)	
Purpose	An end in itself, or else a means to exteriorize an unconscious response	A means to free thought in its pure state of physicality and thereby facilitate access to higher forms of lucidity	
Туре	Usually partial, and characterized by the preservation of strong awareness	It might be total, so as to further emancipate consciousness from the "man-machine"	
Sensation	Lived out as being outside oneself	Lived out in a "euphoric" state of peace	

How does one distinguish magnetism from suggestion?

First of all, magnetism demands a specific technique. If this technique is lacking, results, too, cannot appear. What it is, after all, that creates suggestibility? The word suggestion is indefinite, and like a snake which bites its own tail. One often uses it as a shortcut so as to avoid saying that no explanation which would be more appropriate can be provided. How can one in fact say that a person has stepped into a suggestive state? As said by Durand de Gros 65: "This pretence of explaining every thing by referring to suggestion is excessive. In order to influence somebody through suggestion, in fact, should it not be first required to place him in a condition whereby he might be suggested? Therefore, suggestion is inevitably preceded by something else which is other than suggestion, namely, the magnetic or hypnotic action which occasions a state of suggestibility. The same concept is expressed by Pierre Janet 66 (another supporter of magnetism, and a key figure in the history of psychology, whose importance according to Ellenberger approximates that of Freud. He avers that he does not believe suggestion is able to explain every thing, and in particular that "it is able to explain itself").

	Suggestion	Magnetic Methods
How it works	It works depending on the context and on external elements	They work in accordance with the way they are practiced
When they can be enacted	It necessarily requires the creation of a predisposition	They do not necessitate any predisposition
Туре	Essentially mental	They act on the entirety of the nervous system, by taking account also of the so-called "second mind", that is, the enteric plexus

How is magnetism distinguished from verbal hypnosis?

Magnetism functions in a non-verbal manner. Fundamentally, there is no need to talk, save in order to establish a generic rapport. In addition, curious phenomena, which Brain had already noticed, do occur. In particular, a profound state of sympathy, the more so after a number of magnetizing sessions, is created between operator and subject. This state can be likened to the one which takes place between twins, as they often have a jointly shared feeling, which has been analyzed in various scientific studies. The operator's vitality, therefore, seems to be transmitted to the passive subject. The most astonishing thing, despite being merely an ancillary aspect which is not essential to the difference between magnetism and verbal hypnosis, is that the phenomenon apparently occurs even when operator and subject are at a distance from one another. These are precisely the concepts which urged Schopenauer to elaborate the hypothesis of an

intimate connection between all beings. It is also likely that such fact might be deemed to be consonant with Bell's theorem which asserts that no local causes exist.

We can notice that a considerable difference between magnetism and hypnotism is ascribable to the interpretation to be assigned to the subject when he appears to respond to the magnetist automatically. According to the classical hypnotists, the somnambulist is like an automaton. As for the magnetic vision, it perceives automatism as being merely physical, whereas the subject, in actual fact, accesses higher dimensions where he can manifest a superior degree of lucidity. The magnetic descriptions, even those transmitted in the past, are consistent in this regard.

Some differences between Hypnosis and Magnetism

	Modern hypnosis	Magnetism	
Induction	Essentially verbal	Essentially non-verbal	
Operator	Outside the experience	A participant in the experience	
Possibility of a direct transmission of sensations and telepathy	Denied	Possible	
Suggestions	Verbalized	Even silent ones	
Deep states	Seen essentially as states of self-abandonment	Seen as states of accessing lucidity and a deep state of balance	
Intuition	Accessory	Fundamental	
Higher phenomena	Rare	Frequent	

Magnetism presupposes the rediscovery of a "connection" between operator and subject which, of course, is in any event pre-existent.

This naturally necessitates that new paradigms should be developed, and that access should be gained to a new holistic, syncretic and interactive vision in which man is part of the universe and somehow linked to the world.

Reference to Eastern systems of thought might prove of benefit, as they have been more capable than Western thinking of preserving their heritage. Trin Xuan Thuan writes: "Modern cosmology has once more discovered the ancient alliance between man and the cosmos. We are children of the stars, brothers of the animals, and cousins of the flowers in the fields" 67.

What is the speed at which magnetism operates?

It works often immediatly. Results are often achievable within time frames which are infinitely less than those that characterize classical verbal dynamics. That is due to the fact that the foundational basis is only acting and feeling through one's body. Thoughts take up time, whereas feeling does not.

What are its therapeutic capacities?

First of all, it leads the person to be in a state of balance with his own self. Secondly, one is put in a position where he can deal with a whole series of physical and psychological problems. One works primarily upon the body on the premise that, in principle, mind and body are interrelated. There are hundreds of cases which have been reported in the existing literature.

What is the connection between magnetism and telepathy?

It is a very close one indeed. We are dealing with a way of feeling. After all, animals, too, "feel" human reactions.

Why has animal magnetism produced such a strong impression, and why even today it keeps on frightening sceptical people?

Animal magnetism startles, and will never fail to startle, or to put it even better, disquiet, whoever denies any spiritual dimension of man and is inclined to objectify reality. Nevertheless, animal magnetism has aroused the interest of the opposite category of people. Whatever shatters acquired beliefs might intimidate those who place their blind faith in those beliefs. Usually, when it comes to an outside observer, magnetism is felt to be more reassuring than traditional hypnosis. That is due to the fact that, even though the subject is plunged in a very deep state of hypnosis, he often keeps his eyes open, whereas during the practice of traditional hypnosis the eyes are shut even in states which are not deep.

It is nonetheless true that some persons are scared by whatever goes beyond what they believe in, especially when this extraneous novelty works. In particular, fascination has a striking effect because of the rapidity of the results it occasions.

If one were to read the reports by people who are sceptical about magnetism, he might be struck with surprise in noticing how people who are supposed to be rational might turn irrational and dogmatic when they confront the unknown, as if they feared peeping into the novel. For example, in Mesmer's days several people sought to attack him on personal grounds, thereby proving that they did not know what to cling to so as to mount an objection at the level of the practice of his method. In actual fact, the rigorous examination of his life evinces the fact that no accusation could be legitimately levelled at his person, save possibly a certain penchant for a theatrical attitude, one which, while it was blown out of proportions by his detractors, might have been instrumental to the results he wanted to produce. As the saying goes: "Monsters are engendered by the sleep of reason".

The bottom line is that everything which has an effect is capable of transforming with the same degree of efficacy. Magnetism is thus able to make a strong impression on account of its efficacy and the immediacy of its action, which surpasses that of traditional hypnosis, in the same way as martial arts might have a striking effect because they are effective though they are techniques of reawakening.

Can animal magnetism increase the interest in the practice of traditional hypnosis?

It surely can. Interest in hypnosis arose precisely out of Magnetism, and the former would not even have existed without the latter. Hypnosis has only to gain from the practice of magnetism. Whenever people witness something which works, they develop an interest. The first interest shown to hypnotic phenomena has historically branched out precisely from having been witnesses to experiences of animal magnetism, some of the effects of which are undoubtedly astounding. In addition, the fact that through magnetism one is

able to touch higher dimensions within man's inner core will invariably represent a matter of extreme interest to people. When one compares it to verbal hypnosis, magnetism can obviously assist a person is understanding that there are often more rapid and effective techniques. In spite of that, the best option would be a blend of the different techniques. Present-day verbal hypnosis is in fact the exact equivalent of what Ochorowitz used to term "indirect suggestion". Furthermore, magnetism enables hypnosis to recover its essential nucleus. Everybody knows that hypnosis is intrinsically irrational, acts on the unconscious, and works progressively less the more one squeezes the rational into it. Any attempt to transform hypnosis into something rational has the effect of enfeebling it, as it divests it of its nucleus.

One cannot possibly study a thing if its existence is denied a priori.

Is the magnetized subject dominated by the magnetist?

If one limited himself to looking at physicality, it would appear that that is indeed so at times. In reality, however, this is untrue. It is a false belief that man consists solely in the physical movements he engages in. The magnetized subject is in a state of higher consciousness, which he can step into even in a state of lucidity and extra-sensory perception. His entering that state is as if he relinquished his physical mechanism, the "machine" as Gurdjeff used to call it. It is a sheer misunderstanding to think that the subject is under someone else's mastery, *inter alia* because the magnetist, too, is in a different state.

After all, the selfsame thing might then be thought about traditional hypnosis where the subject seems to be sleeping.

Historically, the interpretation of automatism as a form of lower consciousness is traceable to Wundt, though it is in general typical of the materialists, who never practiced any work on their own selves. As a matter of fact, however, the domination exercised by some practitioners has never yielded the desired results, save for showbiz purposes. When it comes to the true practitioners of magnetism, they deem the subject to be in a higher state which has to be utilized precisely for the sake of that objective. Puysegur, for example, let the subjects themselves point out what would cure them, given that the mind, when it is steeped in that state, is able to retrieve the same sensitivity which some animals possess when they manage to understand that certain plants are going to make them feel well, whereupon they naturally partake of them in case of necessity.

Are there categories of subjects which are more responsive?

The magnetist must be like water, and adapt therefore to situations. He must not do that, however, with his rational self. He must do it with his essential inward being, to wit, with his unconscious mind.

Do women respond more?

As shown by neurology, women have a better connection between the two hemispheres. In some specific conditions, they might attain a state of higher consciousness far more extensively than men can do.

What is the impression created by the fact of being magnetized?

It consists in a pleasant sensation.

How can science measure magnetism?

It cannot measure it, as it does not know which parameters it should utilize. It is moreover equally true that science is unable to measure serenity. How can science measure elements which are linked to consciousness? Science even lacks the capacity to locally define this consciousness, in spite of the fact that we all perceive serenity. If we wish to paraphrase Goswani, we might actually state that since consciousness is the original source of knowledge, it cannot simultaneously represent the subject thereof. As a matter of fact, rationalist science, which is so precise and effective when one deals with the physical realm, becomes progressively more ineffective and imprecise when it confronts human perceptions such as art and psychology.

Through science, one can only measure those things which science has cast into objective parameters before. Magnetism is an issue of vitality. If we are not even capable of measuring diseases exactly, how can we possibly succeed in precisely measuring vitality and the vital force?

It is probably better to aim at acting without letting oneself be seized by the rational mind and by the egotistic self, than to ask why the action takes a certain form.

As Lao Tse says: "Thinking a lot and engaging in rational scrutiny is less valuable than keeping oneself empty". He likewise says: "When you have finished counting the parts of a cart, you still do not have the cart".

How is Magnetism linked to the al concept of "Personal Charm"?

The two concepts are closely interrelated. Animals, too, establish a hierarchy *inter se* on the basis of vitality. Magnetism is essentially being present to oneself and to the world, and an increase in vitality. It naturally ensues from the aforesaid that one is able to exercise a greater impact on others.

What should one think about in order to achieve the best results?

Nothing: The key lies in immediacy, in intuition, and in accessing our deepest inward being.

Usefulness of Magnetism when practiced in conjunction with traditional hypnosis

Few among those living under the canopy of the sky reach the unspoken teaching (Lao Tse).

Hypnosis, magnetism and Mystery

Is it better to heal without knowing the reason for it, or is it better to know without healing? (Bertrand Meheust)

We can discern a particular phenomenon. The hypnosis of the spirit of the public at large, in spite of the efforts which have been made in the last one hundred years to force hypnosis within a delineating framework, continues to fascinate and to be associated with phenomena which are in actual fact typical of magnetism and fascination. Indeed, many clients, when faced with an exclusively verbal form of hypnosis, go as far as insistently asking for "the real hypnosis".

Many people, at this point, try to demystify things, with the keen intention to "instruct the patient", without asking themselves whether some deep psychological reason might not actually underpin such a request by several clients.

It might be that the facts of magnetism attract attention because they represent a vista opening up onto another reality, whereas classical and "scientific" hypnosis is not truly what the client expects, and in fact, at times, not even what he personally wishes for.

As a matter of fact, clients of hypnosis, those who attain the most satisfactory results, have already statistically shown a natural inclination for uncommon perceptions, as statistical data demonstrate.

Nadom and Kihlstrom have examined and proven, through a scientific research carried out in 1987, that a clear correlation exists between susceptibility to hypnosis and readiness to experience paranormal phenomena. The first correlation the said duo of researchers have discovered has been subsequently corroborated by a later research conducted by Dixon, Labelle and Laurence who have identified an even higher score (0,30 with the first questionnaire and 0,35 with the second one). The experience was then repeated by Petot and Poliakov in France, this time within a clinical context, and they once again endorsed the veracity of such a correlation <u>6.8</u>.

Therefore, a disposition is clearly present in the patient.

It is here that magnetism comes in. This predisposition for different perceptions cannot but be improved thanks to magnetic practice, by producing, even in accordance with the most rigorously demanding scientific research, a greater capacity to hypnotize the subject.

Moreover, what does hypnosis truly consist in?

Hypnosis, including the variant thereof which wants to be seen as more scientific, is in actual fact always surrounded by a halo of mystery. Explaining hypnosis as if it were a natural, physical or psychological phenomenon, is the challenge which has been launched across the centuries by the theoreticians of hypnosis. No one of them has however emerged victorious from that challenge. This is indisputably the first cause for the lack of scientific acceptance of the subject. For sure, no theory might at present boast victory. If you examine the course of history, we can notice how theories which are even mutually conflicting follow one another: While Braid (1795-1860) focuses on the theory of visual attention, Charcot (1825-1893) views hypnosis as a manifestation of hysteria. Liébeault and Bernheim (1840 – 1919) regard it as an effect of suggestibility and the latter as one of the principles of the way humans function. As for Hilgard (1904-2001), he explains hypnosis in terms of an increment of psychological dissociation, whereas Barber (1927-2005) speaks of it as a manifestation of imagination and Spanos (1942-1994) as a behaviour which combines "role playing" and socio-cognitive elements. No unanimous agreement has been reached on any one of these disparate theories. Besides, history shows that in event hypnosis encompasses something else. If this "something else" is shelved aside, and only cognitive strategies are deployed, the method quickly becomes ineffective (It is enough to see the case of painless childbirth which has been sought to be replaced by psycho-prophylactic therapies 69).

In addition to the abovementioned scientific reasons, there are other grounds explaining why hypnosis is surrounded by mystery. There are multiple reasons behind this phenomenon:

- From the patient's subjective standpoint, when he heals we are undoubtedly steeped in mystery.
- From the point of view of the therapist, he notices a discrepancy between the amplitude of the occasioned healing and the words which have been uttered to bring it about. Many therapists further realize that they score more successes when they follow their intuition, that is, when they follow a part of themselves which lies outside rational control.
- From the scientific perspective, it is possible to draw up a repertory of what has helped the healing, the relationship established with the patient, his willingness to wholeheartedly participate in the process, his desire to change, and so on, but no one of those conditions, in spite of researches having been done, is sufficient on its own to explain the healing or even only to duplicate it in a fully identical manner when treating a different client.
- Hypnosis has thus a closer connection with art than with positivist science, as one
 can infer from what we have laid out here above, which every hypnotist is in
 indeed able to attest.
- We must therefore make a break with the belief that hypnosis must obligatorily fall within a type of unreservedly scientific and rationalistic activity, where in any

- event, as we have observed, it sits uncomfortably, apart from the fact that within such arena several psychological schools reject it.
- Based on the foregoing, it also follow that we are called upon to smash the belief that hypnosis might be forced to become rooted in the general public opinion as an entirely rational practice. Moreover, from a factual viewpoint, if confidence in doctors is high when it comes to physical indispositions, the primacy of a scientific explanation is far from being an entrenched truth as regards psychological infirmities.

In terms of popular belief, therefore, basic hypnosis does not derive credibility from any theory (unlike what might be the case with Neuro-Linguistic Programming), but rather from the hypnotist himself whom the subject entrusts his wellbeing to.

Hypnosis, even the verbal variant thereof, remains an art which cannot be computerized, and which is based on intuition to a large extent. The knowledge the hypnotherapist gathers when he studies hypnosis serves more the purpose of reassuring him and giving him calm vis-à-vis the client than anything else.

The sessions are like a dance, the choreography of which is led by the therapist. As it is said, the success of a show depends on the "magic" it is able to convey.

Are we then really convinced that denying any relationship between mystery and hypnosis is a productive step?

We must additionally be conscious of the difference which exists between clinical and experimental activities.

The goal of the clinical activity is to cure. That is the domain of subjectivity. What is the point of wishing to introduce objectivity in it?

As for the goal of experimental activity, it is the different one of discovering the new. Experimental activity might thus have both the characteristic of a measurement and a feedback on improving technique, and a heuristic characteristic of exploration of new dimensions. Even in this field, however, openness to the new might be profitable.

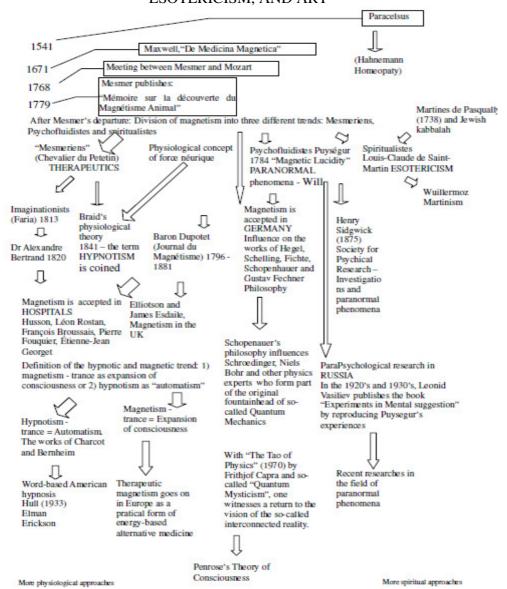
In this connection, Prof. Meheust highlights the fact that it represents a highly "heuristic" approach.

It is true that the practice of magnetism might at times give the impression of distancing hypnosis from what is considered to be part of science. One is still required, however, to determine what type of science he is dealing with. If one is focusing on the fact that magnetism distances hypnosis from the possibility that the latter might turn into the object of a fully rational and reductionist scientific paradigm, the aforesaid allegation has a halo of validity to it. At the same time, it surely does not distance it from a quantum-like scientific paradigm.

This paradigm might well be one the therapist should appropriate for himself so as to provide an explanation to the phenomena of animal magnetism.

By being combined with hypnosis, magnetism might empower a different form of accessing the client's mind, and amount to a useful tool in the therapist's hands. This tool has the capacity of enabling him to gain access to deeper and healthier levels as compared to the client's usual psychology, and consists therefore in an essential instrument to bring about a psychological and somatic change.

ANIMAL MAGNETISM, ITS BRANCHES, AND ITS INTERRELATIONSHIP WITH THERAPEUTICS, HYPNOTISM, META-PSYCHICS, PHILOSOPHY, ESOTERICISM, AND ART



For a modern and more open vision of hypnosis

When you are through with counting the parts of a cart, you still do not have the cart (Lao Tse).

Hypnosis endures all the sleight of hand tricks which seek, by ascribing empty words to a reality which is often discomfiting, to circumscribe it to be a mere something.

This is precisely what was done by the members of the 1784 commission when asserting that "it is nothing but imagination".

This is likewise what modern people do when, in the face of synchronicity (= simultaneity of thoughts) between operator and subject, find shelter in the statement that "it is but a communication between one unconscious and another", which is of course a statement that explains nothing.

Hypnosis cannot indulge in the luxury of refusing any thing and recoiling inside reductionsist paradigms which are typical of those who do not practice it.

Already Léon Chertok and Isabelle Stengers used to observe that hypnosis eluded the methodological requirements of laboratory testing.

The hypnotist is well aware of the truth that no one of the models he relies on, whether it pertains to the field of psychotherapy or psychoanalysis or their like, can claim to be able to exhaust the complexity of the phenomenon itself 70.

Nevertheless, even if it does not correspond to the truth, a reductionist approach to hypnosis might prove beneficial in certain instances. However, it must be the hypnotist's free choice, as opposed to an ingrained belief, to present hypnosis in any such reductionist manner.

Can a non-reductionist approach to hypnosis be useful?

The kind of hypnosis which is deemed to be "scientific" might be termed "reductionist" on account of the fact that it springs out of successive reductions. Reductionist does not, paradoxically, mean "simple", since forcing every thing back into already known paradigms occasions the need to engage in verbal acrobatics.

The purpose of applying a reductionist approach to hypnosis is probably that of bringing about its acceptance by the institutions, especially those institutions which pass judgments more on the basis of theories than on facts, which is what frequently occurs in an academic context.

When it comes to the general public, in fact, the "scientific credentials" of the hypnotherapist are of most negligible importance (possibly even less) to its members, since after all the majority of a hypnotherapist's clients is made up precisely of persons

who are disappointed by an institutional approach, and who have often already consulted a traditional psychologist.

Therefore, it is certainly not productive to ruin the client's expectations so as to favour an excessively rational approach, as that would entail the hypnotherapist depriving himself of the force of his client's belief and of his own therapeutic usefulness.

It would further mean that he deprives himself of the creative approach which is inherent in the irrational, and which is capable of mobilizing unthinkable potentialities. For that to take place, of course, the ideal would be for the therapist to accept the patient's request and second it while still remaining loyal to his self.

Some people think that, perhaps, making hypnosis scientific represents the road to have it accepted to a greater extent by that public who sees science as the ultimate referent. That might even be the case, but then any such approach should be the offshoot of a well-thought out political choice. This is what, from a certain viewpoint, such disciplines as Neuro-Linguistic Programming are seeking to do. We must however realize at this point that the hypnotist who adopts this perspective is undoubtedly the heir of the members of the commission who examined Deslon by saying "this is no more than imagination" resorted to by Mesmer. However, they would only have liquidated the issue through the use of those words if that had been the sole possible response. Yet there was more to it, something else which a serious scholar cannot neglect. In this connection, a quantum approach is preferable, as it combines the reality of the observed facts with a desire to refer itself to science. Such kind of approach omits nothing, and is in fact welcomed in the current new century.

We can nevertheless observe that the type of hypnosis which is truly capable of attaining good results, whether it is Ericksonian or magnetic or something else, will never be appropriated by the institutions, due to the fact that the foundation for it invariably lies in the intuitive aspect. It is after all a discernible point that people are afraid to face the non-materialistic side of hypnosis, whereupon they often end up giving up the practice of hypnosis properly so-called.

There is however a third way in between belief in a quasi-religious paradigm and belief in a reductionist paradigm. This third way resolves upon "knowing not to know". We can thus grant us the opportunity of ignoring the true nature of hypnosis and yet utilizing it in the practical field. As Lao Tse states: "Knowing not to know is the property of the sage, while thinking to know is a sickness". Even if some elements of the irrational enter our practice, we might bear in mind the fact that individual sessions are indeed the space of subjectivity. Our clients and the public we actually address simply ask from us to "feel better", and the rationale behind our acting rests on those words.

At this stage, it is preferable to leave the issue of truth hanging in the air, so to speak, in favour of a pragmatic approach grounded on the realization that the path leading one to "feel better" is not determined beforehand, and that it represents a common construction.

This common construction includes an important point, being the establishment of a relationship with the client which is not definable in rational terms, an intensity of attention, and a capacity to mobilize psychological energy which eschews any attempt at a rational description.

Do not set yourselves any limits

"The more hypnosis is immediate, the more it is effective".

Let your unconscious select the therapeutic form. Do not rationally decide what works. Allow your intuition to tell you what works. Mix Ericksonian hypnosis, magnetism, and intuitions which come upon you, as you would then perpetually achieve a formidable result. Your rational mind will never be able to drive you very far in this field. Let inspiration spring from within.

Efficacy or Truth?

"The learned person's ignorance is better than the ignorant person's erudition" (Lao Tse).

According to some people, the magnetists have erred by not shrinking from the adoption, as part of their work, of systematic doubt and the reductionist approach. Reductionism, however, pays no heed to intuition and inward sensations in the examinations it chooses to conduct. Mesmer, therefore, correctly jettisoned the idea of an excessively Newtonian analysis of his work, inasmuch as it would have been like using the microscope represented by one's inner sensitivity in an inverted way.

Eliminating the perception (as one is in fact dealing with a perception) of energy-related elements within the framework of a therapy is tantamount to impoverishing it and diminishing the chances of bringing about positive results.

The doubt, of course, relates to the exact nature of these elements which appear to be communicated from mind to mind.

It would be interesting, as Raymond Ruyer emphasizes, to raise the question whether foolishness robed in intelligence, understood as a reference to the reductionist paradigm which factually does not resolve problems and is, furthermore, ultimately less effective, and which is the typical paradigm of institutional psychology, is better, or whether superiority belongs to intelligence robed in foolishness, being a reference to traditional therapies which, beneath overcoat layers that are possibly open to criticism and are perhaps less amenable to a reductionist scientific analysis of classical proportions, conceal an undoubted effectiveness because they do not deny the very nucleus of efficacy.

Perhaps we should apply the following simple rule: Objectivity and reductionism will be used by us to study material objectivity, while subjectivity and openness to new

possibilities will be resorted to when we embark on any study of subjectivity, which comprises the spirit and the mind.

An interesting observation by Prof. Bertand Meheust is the one we are setting out here under: Is there a split between the efficacy of paradigms and objective truth?

Are we forced to concede that modern therapies are influenced by the concept of truth while traditional therapies are shaped by the concept of efficacy?

In reality, African witchdoctors do heal, without knowing why, whereas our psychoanalysts often provide no cure to their patients. It is a fact that institutionalized therapy, when applied to the mind, is more ineffective than non-institutionalized therapy.

Or are we maybe entitled to think that the traditional or in any way non-institutional therapies encompass a veiled, and yet deeper access to the truth?

At present, we lack the necessary analytical tools. Bergson senses that the trap people constantly fall into is to conceive of mental life, be it individual or collective, in terms of the premise of concepts derived from mathematical logic or loaned to the physical world. In an identical manner, Castoriadis incessantly comes back to this idea that sets itself in contraposition to the "logic of the magmas", which is typical of the mind and distinct from logic.

In analogous terms, the philosopher Gabriel Marcel 71 asserts the fact that it is impossible for space concepts to account for mental or spiritual realities.

Imaginary dialogue between a magnetist and a hypno-therapist who works with words

A fourteen year old boy might understand things that a learned person is unable to comprehend (Virgilio).

Why do you advise this client that when his arm has reached the bottom his unconscious will have learnt a new method of acting?

Ericksonian reply: Because I establish a link between an action and the activity which is engaged in by the unconscious mind.

Remark by the magnetist: What direct link can there be between the activity of the unconscious and the motion by the arm? Is it not rather a "sympathetic effect", one in which an "imitation" and a transmission of energy are blended together?

Which is the agent that gives rise to the change?

It is the unconscious which gains access to the subject's harmonious reintegration.

Magnetist: I would not make use of the term "unconscious". It looks to me as if this person remembers everything. I would rather say that he has accessed a state of hyperconsciousness, that is, the state we magnetists call somnambulism.

Why do you draw attention to perceptions, to sensations?

In order to overload them and thereby shatter the conscious mind.

The magnetist: What I would instead state is that you are seeking to enlarge consciousness. In the end analysis, we are always touched by the totality of the situation. If we desire to gain access to our essential inward being, we are called upon to recover the state of being globally present to the world.

Why do you say to the client, 'If this pain had the gift of speech, what would it say?', and then you resume your dialogue with him?

It is a therapy targeting different parts. The pain is one such part, and I address that part by my speech.

Magnetist: Are you not rather building a bridge between sensation and mind? In classical mesmerism, the sensation might be evacuated through motion. Are you not in fact attempting to evacuate it by resorting to verbal speech? Is it not true, then, that you, too, just as I do, view pain as a block of energy, which you accordingly endeavour to let out by unplugging the block?

Why do you ask the client to recount to you his imagination, his dream?

I do it so as to speak to the unconscious which expresses itself through the dream.

Are you not really trying to insert, in the present context of his daily reality, an irrational element which he would otherwise keep out?

Why do you make him imagine as if he is in a meadow, in contact with nature?

Because, in that manner, the imagination is going to create a sensation of balance.

I do not negate such possibility, but are you not, at the same time, embracing as yours the paradigm of having an encounter with Nature, which paradigm lies after all at the root of animal magnetism? We in fact call it animal precisely because it is natural.

Why do you tell him that he should feel his feet to be on the ground, to feel his weight?

This is called "grounding".

But is this "grounding" not exactly the same thing we do when we re-establish connection with Nature's flows of energy?

Why do you cause the client to work on psycho-genealogy?

The intention is for his unconscious to retain a trace of the past.

Is it not a way for the client to reconcile himself with his ancestors' spirits?

Why do you throw the client into a state of confusion?

The purpose behind that is to allow his unconscious to function freely.

Or is it because energies can find their natural balance, so that his deep intuition becomes able to manifest?

Who is the healer?

It is actually the patient who heals himself.

If that is the case, why must he then come and see you? What is it that the patient was seeking? Was he not in need of setting himself back inside the flow? Maybe he was blocked and needed to feel again the ties bonding him to life. He wanted to live in harmonious balance with the living world, both the terrestrial and the cosmic domains thereof. He wanted to once again feel inside himself the existence of a vital principle, of a fluid enabling him to surmount difficulties. He wanted to refrain from engaging in thoughts, so as to overcome his suffering. That is why one speaks here of animal magnetism. Healing emanates neither from the client nor from the therapist: It issues forth from the action exercised by the world and by the Universe upon a person who was isolated and has now claimed back his rightful place therein 7.2

Parallel ideas

Mesmeric idea	Western Alchemy	India	China
Fluid	Universal light (energy)	Prana	Chi
Polarity	Polarity	Polarity (Ida and Pingala)	Yin and Yang
Energy Activation	Activation of the Hermetic Caduceus	Kundalini	
Energy Block	"Petrification"	Block	Block
Nerves/Blood	"Red river"	Nadi	Energy channels
Sensorium Commune	Quintessence		Feeling the Tao
		Samadhi	Satori

- 1 See for instance the remarkable work carried out in France by Prof. Meheust.
- 2 Cf. "Le Magnétisme animal", at p. 103.
- <u>3</u> Moreover, according to the totality of studies, all the populations where such ideas of "vital force" and "energy" are accepted, *inter alia* enjoy a higher degree of existential satisfaction and are afflicted by a lesser number of psychological disorders.
- 4 Refer to Marcel Mauss in connection with the concept of *mana*, which is found in the work "Esquisse d'une théorie générale de la magie".
- 5 Cf. Kaplan, S. (1978): "Attention and fascination: The search for cognitive clarity", quoted in S. Kaplan & R. Kaplan (Eds.), "Humanscape: Environments for people", Belmont, CA, Duxbury (Republished by Ann Arbor, MI: Ulrich's, 1982).
- 6V See also http://michigantoday.umich.edu/06/Fal06/story.html?awalk.
- 7 Refer to "Do eye movements measured across high and low fascination photographs differ? Addressing Kaplan's fascination hypothesis", by Massaccesi and Pasini: http://www.sciencedirect.com/science/article/pii/S0272494407000977.
- 8 Cf. "Mesmerismus", op.cit.
- 9 In addition to quantum physics, the concept is however perennially valid. In this regard, also to highlight its validity in classical psychology, we might observe that the element of the feeling of "participation" in the reality is likewise stressed by Piaget (who had drawn it in turn from the ethnologist Levy Bruhl) as being already present in a child. Even from a traditional psychological perspective, he maintained, it should be in any event be kept in mind for the sake of deploying therapeutic strategies. Piaget further distinguished, when dealing with states of confusion, between internal and external reality. It is an undoubted fact that these elements are present in the rationale of every therapy. Such a way of thinking, which pays due regard to the concept of "participation", accordingly answers the client's need.
- 10 Naturally, based on this viewpoint, we are likewise able to discern the need to have a contact with the group in order to attract a cure. On this point, we might make mention for instance of the studies conducted by Dean Ornish and featured in the magazine "Advances in Mind Body Medicine", in 1989 and subsequent years.
- 11 This German wrote a number of books on this subject.
- 12 Cf. F.A. Mesmer, "Mesmerismus".
- 13 See Jean François Billeter, "Etudes sur Tchouang Tseu", Paris, Allia, 2004.
- 14 Quoted by Dr. Francis Rouam, a psychiatrist in "Hypnose et pensée magique", at p. 197.
- 15 As stated by F.A. Mesmer. "Somnambulism lets us think that the meaning of sleep is greater than the mere absence of wakefulness, and that it does not consist in a negative state. It in fact allows us to discern the truth that man, when plunged in that state, is in possession of all his faculties. This state depicts man as he actually appears to be in nature, without, therefore, the use of the senses".
- <u>16</u> Concerning the issue of language, he wrote for instance the following: "The lack of certain and personalized significations, and the improper use of language, have occasioned errors in every age.

Besides, people often confuse words for ideas, and naked ideas for the truth. A material content, a kind of coarse personality, is conferred on such characteristics. Language is the mother of metaphorical abstractions and poetical alterations; it is from that premise that beings, spirits, demonic genies, etc, have been created. Beside a superabundance of words, most of which represent indistinct and feeble ideas, people often tend to connect, as is the case with music, similar modulating chords, without such chords granting any positive and veracious knowledge. All of that is detrimental to the recognition of things, and it follows that human beings are necessarily divided, both as regards meanings and as regards viewpoints". See F.A. Mesmer and Wolfart, "Mesmerismus".

- 17 Cf. "Philosophie du magnétisme".
- 18 Refer to Didier Seban, quoted in "Hypnose et pensèe magique", at p. 262.
- 19 See in this connection the ideas of the expert in physics David Peat.
- 20 "Mémoire sur le magnétisme".
- 21 Cf. Berthoz, "Le sens du mouvement".
- 22 Had this word not been used, one would have been obliged to coin another one, as every person might realize the existence in the fabric of reality of an element which eludes rational analysis and direct measuring. Even if we endeavoured to examine our non-verbal communication up until its utmost limit, there would always remain in the picture an "X" factor which eschews rationalization, as a result of which on certain days we have a different impact on other people, or else strange coincidences occur to us. Acknowledging the existence of that factor is but healthy realism.
- 23 Even from the visual angle of classical psychology, resorting to the idea of "fluid" has its benefit. Conceiving it might represent a method to transcend limiting beliefs which tend the block the correct use of magnetism. Apart from the reasons set out in the main text of this book, the concept of fluid, in fact, might be further seen as a way of paying consideration to the idea of "participation" in the reality which was emphasized by Piaget as being an essential element and one already present in the child. Such idea accordingly enables the creation of metaphors which are closer to the person. From this perspective, the "reification" of emotional states likewise empowers one to transcend them better during a magnetic session (Cf. Stefano Colombo, "Piaget et la pensée magique", quoted at p. 322 of "Hypnose et pensée magique").
- 24 See Joannis Masson, at p. 222 of "Hypnose et pensée".
- 25 Refer to Jean Marc Filloux, "Le Tonus mental".
- 26 Cf. Virio, "La Sapienza arcana", at p. 9.
- 27 It is no coincidence that those who inspired Mesmer included the person of the Count of Saint Germain, who was personally met by Mesmer, as well as the alchemic tradition of the so-called Egyptian Rite. In other words, the magnetism of the 1700's is an integral component of an age-long historical continuity spanning millennia.
- 28 See Deslon.

- 29 Moreover, during the period of the "Reign of Terror", the Revolution went to the lengths of physically eliminating the members of the first commission.
- <u>30</u>Mesmer always lent great importance to the fact that his method should be accessible to all and sundry. In Paris, too, the bacquet was constantly used to offer free of charge treatment to the poor.
- 31 He was a German philosopher (1775-1854). In Jena, together with the Schlegel, Novalis and Tieck, he established the romantic circle. Transcendental idealism, which develops Fichte's theories, is founded on the dialectics between spirit and nature, which were viewed as different terns (the first is the consciousness, whereas the second is an organic development of strengths) of one and the same reality, the Absolute, which is known through aesthetical intuition. The last phase in Schelling's though asserts the independence of reality from reason, while it regards faith and revelation as the sole tools for reaching reality, which thing thus turns Schelling into one of the pioneers of modern irrationalism. See "Philosophy and religion" (1804) and "Treatise on the essence of human freedom" (1809).
- 32 In addition to science and philosophy, magnetism has inspired art and literature, including Goethe and German *Naturphilosophie* which jettisoned a mechanistic view of the world, thereby influencing, in the United States, the birth of Transcendentalism (Thoreau, Emerson, etc).
- 33 See Ilya Prigogine, Paris, Odile, 1996.
- 34 Moreover, as stated by Paul Mc Envoy, quoted in Niels Bohr, "Reflections on subject and object", p. 255: "Whether Bohr actually read Schopenauer or not, the strong possibility of an indirect influence based on secondary sources (which were influenced by Schopenauer) is enough to explain the similarities between various forms of expression used by Bohr".
- 35 See Hahnemann, 1842, at p. 39.
- <u>36</u> Nowadays, the Catholic Church has acknowledged 65 miracles. No reductionist scientist is coming forward to prove himself capable, not of explaining them, but of reproducing them.
- 37 The introduction of consciousness as a fundamental element in the equation of reality (or, as Mesmer puts it, the fact "that consciousness operates at the level of the fluid", i.e. at the level of the foundational level) further lies at the root of the paradoxes of so-called psychic research, as well as at the root of the fact that an erroneous attitude blocks the experiment. In consonance with quantum physics, the thought of the observer has a resultant effect on the experiment. Accordingly, if we are co-creators of our reality through our thought alone, the natural scepticism of several scientists introduces a negative element. In order to be successful, therefore, one should have sets of observers and subjects sharing a firm conviction in the easy attainment of the desired result, which is a requirement that has no echo in scientific experimental protocols. This explains why certain experiences always found corroboration, on the other hand, among intelligence and military services, as they were unbothered by other people's judgment. Our own opinion, however, is that the use of such methodologies for military purposes is an impossible accomplishment, as such use runs counter to the connection with Nature which lies at the heart of the method.
- 38 Refer to the article "The Mental universe" published in the magazine "Nature" in 2005. It referred to the expert in physics Sir James Jeans, who asserts that "the universe begins to resemble a giant thought more than a giant machine. The mind/consciousness is no longer an accidental intruder in the realm of matter. Quoted by Dean Shrock, *op.cit*.
- 39 See the Italian edition of "Psicologie transpersonali", at p. 33.
- 40 Cf. Robert Mac Luan, op.cit.

- 41 Acupuncture, however, is based on a system which is similar to the one that characterizes animal magnetism. Acupuncture is institutionalized in China, while in various non-Western nations we can witness a similar recognition of "traditional therapies". Many *Heilpraktiker* in Germany practice alternative disciplines.
- 42 This paragraph and the following ones have been inspired by Meheust, "Le Défi du magnétisme", Vol. 2.
- 43 Quoted in "The Rationale of mesmerism", at p. 54.
- 44 Refer to "Lettre d'un partisan zélé de la verité", Paris, which draws attention to the existence of some differences.
- 45 We might mention, among its members, Lavoisier, Bailly, the mayor of Paris, and Guillotin, the inventor of the guillotine which later decapitated both Bailly and Lavoisier.
- 46 See Franklin.
- 47 Refer to Deleuze, "De l'opinion de Van Helmont sur la cause, la nature, et les effet du magnétisme", in Bibliothéque du magnétisme animal, 1817.
- 48 The commission, in fact, might well have used the alternative term "fantasy".
- 49 He was a philosopher. See "Hypnose et pensée magique".
- 50 Beside this report, there was even another, confidential one, which stated that magnetism might be "contrary to customs". That was indeed so as it worked on corporeality, which it tended to retrieve. It is indisputable that this unpublished report might have even influenced the summary of the final resolution drawn up by the commission, which thus opted to support the more politically correct position.
- 51 Cf. F.A. Mesmer, "Le Magnétisme animal", at p. 111.
- 52 He was an expert in nuclear physics and a member of the University of Oregon. His researches are directed at applying quantum mechanics to the mind-body relationship.
- 53 The inspiration came to Amit Goswami from Indian philosophy.
- 54 "Mystics, contrary to religionists, are always saying that reality is not two things -God and the world-but one thing, consciousness. [...] The problem with science has always been that most scientists believe that science must be done within a different monistic framework, one based on the primacy of matter. [...] quantum physics showed us that we must change that myopic prejudice of scientists, otherwise we cannot comprehend quantum physics. So now we have science within consciousness, a new paradigm of science based on the primacy of consciousness that is gradually replacing the old materialist science. [...] the new paradigm resolves many [...] paradoxes of the old paradigm and explains much anomalous data".
- 55T Among the many examples, one might mention to the reader who is interested in further researches, apart from the works of Deleuze, and those of Baron du Potet, who was also the editor in charge of the "Revue du Magnétisme", Dr. A. Ricard, M. Gautier, and the 12-volume "Archiv fur den thierischen magnetismus", published in the German-speaking region. Turning to the English-speaking countries, of significant importance are the cases reported by Esdaile and Elliotson. Dr. James Esdaile of Calcutta utilized techniques of animal magnetism in order to conduct experiments of anaesthesia. Still in

connection with the English-speaking world, it is worth stating that the magazine "*The Zoist*" used to be published. Other interesting authors include Edwin Lee and Townsend. The latter, at first sceptical, later examined the phenomena of magnetism and surrendered to the strength of the supporting evidence. Townshend himself contends that the theory of imagination cannot in any way elucidate the thousands of mutually concurring observations.

56 The following personalities were inspired by Schopenauer: Writers, historians and others: Charles Baudelaire, Samuel Beckett, Thomas Bernhard, Jorge Luis Borges, Jacob Burckhardt, Joseph Conrad, André Gide, George Gissing, Franz Grillparzer, Thomas Hardy, Gerhardt Hauptmann, Friedrich Hebbel, Hugo von Hoffmansthal, Joris Karl Huysmans, Ernst Jünger, Karl Kraus, Stephane Mallarmé, Thomas Mann, Guy de Maupassant, Robert Musil, Edgar Allan Poe, Marcel Proust, Arno Schmidt, August Strindberg, Italo Svevo, Leo Tolstoy, Ivan Turgenev, Frank Wedekind, W. B. Yeats, and Emile Zola.

Philosophers: Henri Bergson, Eduard von Hartmann, Suzanne Langer, Friedrich Nietzsche, and Hans Vaihinger.

Musicians: Johannes Brahms, Antonín Dvorák, Gustav Mahler, Hans Pfitzner, Sergei Prokofiev, Nikolay Rimsky-Korsakoff, Arnold Schönberg, and Richard Wagner.

- 57 The researcher Rupert Sheldrake has carried out a series of 5000 experimental corroborations, in which the decision to look at the subject or not was taken beforehand in accordance with a chance method, namely, by tossing a coin. Significant results were accomplished by his experiments (Sheldrake 1999 The result has been a proportion of < 1x10-15). Another experimental trial, which involved 10000 subjects, yielded an equally positive result (Sheldrake 1999). Intention appears to play a fundamental role. In fact, Baker (2000), who had carried out the same experimental trial alone, from the departure point of a "sceptical" attitude, did not succeed in gathering any valuable result (Baker 2000). He personally acknowledged his experimental errors at a later stage— Compare also Schlitz, M. & LaBerge, S. (1997), "Covert observation increases skin conductance in subjects unaware of when they are being observed: a replication", JP 61, pp. 185-195.
- 58 Cf. Braud, Shafer & Andrews, 1990; Sheldrake, 1994; and Cottrell, Winer & Smith, 1996
- 59 This very effective exercise is also quoted in "Practical Hypnotism", Anonymous author, Hermes Edizioni, 1920.
- 60 With regard to this type of experiments, we notice that the first person to have studied such phenomenon is Titchener (1898). He first observed and then interviewed the persons involved. Other researches in this field were subsequently embarked upon by Jahren Coover, in 1913. The most recent researches, which have been conducted in accordance with scientific methods and closed circuit television cameras, are traced to Sheldrake (1994, 1998, 1999 and 2000), Braud, Shafer & Andrews (1990, 1993a, 1993b); and Schlitz & LaBerge (1994 and 1997). All of them yield results which point out the existence of a positive correlation. Sheldrake has even written a book in this regard, namely, "The sense of being stared at". The results are also reported in "Journal of the Society for Psychical Research, Vol. 65, pp. 122-137 (2001)".
- 61 Cf. Bohm, p. 214.
- 62 Cf. Bohm, ibidem, quoted at p. 215 of "Les Notions de force vitale et d'énergie" by Chantal Jolliot.
- 63 See Vahé Zartarian, 1998.

- 64 Let us mention lastly this note by Deleuze regarding Alexandre Bertrand, the first person to speak of "moral inertia" in the somnambulistic subjects: "Mr. Bertrand views moral inertia as a characteristic feature of somnambulism; by taking that route, he generalizes something which in truth only happens sporadically. One often comes across somnambulists who recount most precise details of observations, extremely profound reflections, and independent opinions". Finally, we might observe that the view of the somnambulist as a dependent being is quite close to the vision espoused by phreno-magnetism. From a historical perspective, looking down on the state of functional dissociation as being inferior is an offshoot of the attitude which held sway in the 1880's. By that time, in fact, somnambulism could no longer be denied, and yet the medical elite examined it purely as a lower manifestation of psychism, in the light of the fact that such elite refuses to accept the possibility of higher states which are metapsychic in nature, though in actual fact they are rather natural levels in that state.
- 65 A distinction which can be traced back to Durand de Gros is the one between a "hypotactic" (hyptaxique) state of receptiveness and an ideoplastic state (the latter being the state where the mind is able to create through imagination).
- 66 He was one of the first researchers who highlighted the existence of a direct connection between the events of a subject's past life and the traumatic symptomatology resulting from them; he coined in this regard the concepts and terms of dissociation and subconscious. He was the recipient of one honorary doctorate from Harward University. Pierre Janet's interest was also aroused by Dr. Barety's researches on the neuric force.
- 67 Cf. Trinh Xuan Thuan, "Chaos and Harmony", quoted in "Hypnose e pensée magique", at p. 154.
- 68 Refer to Petot and Poliakov in "Hypnose et pensée magique".
- 69 Cf. Revault d'Arlonnes (1976), "Le Mal joli".
- 70 Cf. François Thioly, "Hypnose et pensée magique", at p. 81.
- 71 Cf. Gabriel Marcel, "Présence et immortalité".
- 72 Cf. Jean Marc Behaiem, quoted at p. 209 of "Hypnose et pensée magique".