

Animal Magnetism – A practical and scientific approach

New frontiers for the Third Millennium hypnotherapy

The links with culture and with the history of ideas

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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 begun 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 capable 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”* [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 our 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 bio-magnetism 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 [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 dogmatism, 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 [14](#). 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) [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 secretes 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.

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.

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

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.

- 1 See for instance the remarkable work carried out in France by Prof. Meheust.
- 2 Cf. “Le Magnétisme animal”, at p. 103.
- 3 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”.
- 16 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 pensée 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 to 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.

30 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 terms (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 thought 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 Schopenhauer or not, the strong possibility of an indirect influence based on secondary sources (which were influenced by Schopenhauer) is enough to explain the similarities between various forms of expression used by Bohr".

35 See Hahnemann, 1842, at p. 39.

36 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 *Bibliothèque 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”.
- [55](#)T 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 für 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 Schopenhauer: 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 Hoffmannsthal, Joris Karl Huysmans, Ernst Jünger, Karl Kraus, Stéphane 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 Dvořák, 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 $< 1 \times 10^{-15}$). 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 meta-psychic 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” (hypotaxique) 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 Harvard University. Pierre Janet’s interest was also aroused by Dr. Baretty'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”.