

PSYCHIC SEXUALITY

**The Bio-Psychic "Anatomy"
of Sexual Energies**



INGO SWANN

ALSO BY INGO SWANN

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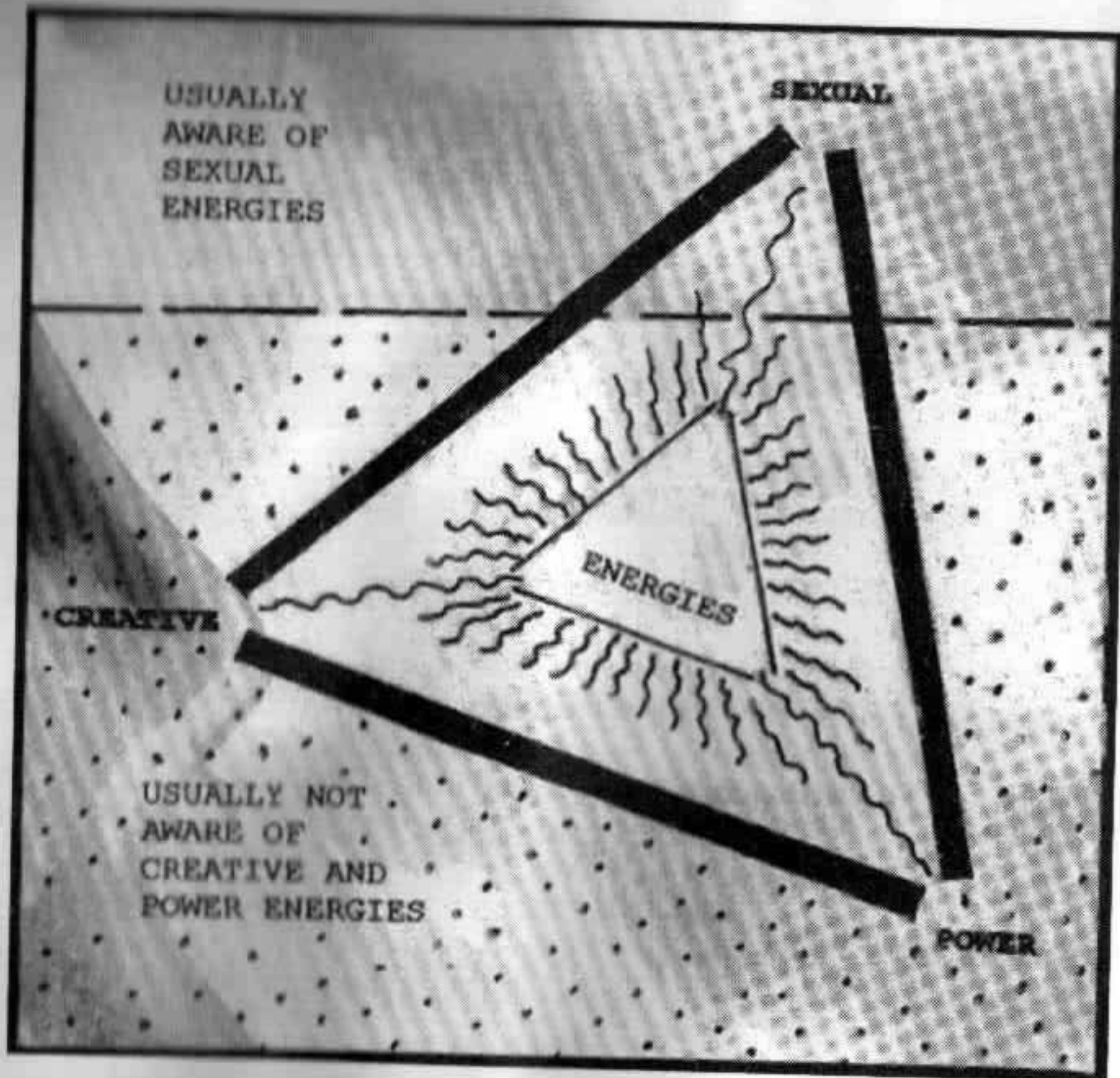
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PSYCHIC SEXUALITY

THE BIO-PSYCHIC "ANATOMY" OF SEXUAL ENERGIES

INGO SWANN

With a Foreword by
Paula Gunn Allen, Ph.D

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are available by calling
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PSYCHIC SEXUALITY

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This book is dedicated to
the Late and Very Great Zelda Suplee
Free Spirit, Sexologist, Social Critic,
Universal Earth Mother,
a Soul of Great Wonderment and Beauty

ITEMS TO CONSIDER

*

It's unkind to point out
the Obvious
To those who don't want to see it.

But it's worse to point out
the Invisible
To those convinced it doesn't exist.

*

What, When, and Who are important, of course, but
Meaning is only achieved by understanding
the WHY

and which is one reason why the WHY
it hidden from easy access.

*

Enthusiasm collects Vital Energies

*

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FOREWORD

When Sir Arthur Conan Doyle via Sherlock Holmes commented that "The world is full of obvious things which nobody by any chance ever observed," he had not been counting on people like Ingo Swann.

For while Doyle's observation is depressingly true in this misbegotten timewarp, there are those who, like, Swann, not only notice but experiment, experience, research, and record their findings.

Sadly, unlike Swann in his painstakingly researched *Psychic Sexuality*, most who write about these obvious but by most unobserved matters fall victim to several stylistic vicissitudes Ingo avoids.

Their writing is dense, troublesome, obscure, becoming part of the problem it attempts to solve. Or their approach is so over-simplistic, pointing to obvious truths while omitting much of the data that fleshes them out, that they are readily dismissed as childish.

Swann, by contrast, employs an engaging style while at the same time drawing on a vast store of data, personal experience, and deep reflection. He does not ignore the rules of reasoned argument, but instead imbues his text with the kind of fluid magnetic power he is elucidating, making his points simultaneously comprehensible and recognizable. As in, "Yeah, I remember that!" Or, "Wow, I wondered what that was when it happened!"

Swann doesn't make the common mistake of confusing the menu with the meal. Instead, he rightly makes the menu function as it should: a guide to gustatory experience - or, in this particular case - a guide to psychic experience.

Eluding the common trap of pursuing a point merely because it is trendy, or echoing what everyone in one's circle already believes, Swann chooses to observe, record, and think the problem through. He writes from material that in general supports, explains, expands, deepens, and clarifies matters he has experienced first hand and reflected deeply upon. In short, he follows the Path of Wisdom, and through his carefully constructed reflections, makes it accessible to modern understanding.

In Chapter 12, "Psychic Force as Affluent Substance," Swann comments, "The only real problem with the whole of this [discussion] is that modern sciences do NOT admit that this kind of magnetism or force exists." He goes on to list a number of characteristics of the force taken from *Spiritualism Answered by Science* (1871) by Edward William Cox. According to Swann, Cox was the person who coined the now

generally accepted term "psychic," to refer to psychological abilities that transcend mechanistic limits.

The list includes three characteristics I particularly want to draw attention to:

- 1 There is a Force proceeding from, or directly associated with, the human organization. (Read organism, or body structure.)
- 2 The strength, or power, of the Force is conditional upon the mental and emotional status of the individual and the individuals involved. The Force 'is sometimes, but rarely, exhibited when the Psychic is alone. As a rule, the presence of other persons promotes the operations of the Force.'
- 3 The Force 'is materially influenced by the electric and magnetic conditions of the atmosphere and of surrounding bodies, by heat and cold, by moisture and dryness, and still more by the nervous conditions of the persons present.'

Here, the most significant aspect not of the psychic alone, but the spiritual as well is highlighted. He focuses our attention on the basic Laws of Magic, of ritual and of transcendent consciousness. Upon reflection, one begins to realize why a social system that promotes and comprehends the true nature of human potential is so essential to our well being as spiritual, PSYCHIC, entities who indeed do not live by bread alone.

True human consciousness - for that is what is being explored in Swann's work - is a by-product of community. No rugged individualism here! For true consciousness depends on the interplay of a variety of human organisms coordinated into a harmonious whole.

The psychic envelope (as I term the structure that arises out of community) created by the linkage of human organic magnetic or psychic force is dependent on its environment. Items such as weather, climate, season, placement on the planet, and within the constellations have direct impact on the clarity of any human operation.

The location includes the group and its purpose as they relate to sun, moon phase, and tide - that is, to the general tone of the magnetic flow this vast interlocking, energistic complex takes on in that precise moment.

It also includes "what time it is" - as Native Americans put it.

Manitou

That is, the time/space continuum - which to the Native American philosophy is a time-space never ending enfoldment-unfoldment-multidimensional helical interaction - and which is critical to all transactions among and within all communities in the universe. (Again, everything depends on everything else, and nothing can act in isolation or independence outside of the infinite/eternal confluence of energies-forces-intelligences.)

If any of these aspects of the grid is off balance or out of tune, either nothing, something unexpected, or things unlovely and downright evil will be generated by this link.

In other words, garbage in, garbage out; love and beauty in, love and beauty out; plenty in, plenty out; peaceful in, peaceful out - and so forth. As one of the basic occult texts of the tradition instructs: "For as ye sow, so shall ye reap;" "Sow the wind, inherit the whirlwind;" and "By their fruits [results] shall ye know them."

So various American Indian Peoples hold that "All life is a circle, and everything within it is connected." That is what they mean by the evocation "All my relatives."

In traditional American Indian languages, the sacred (that is, the higher, integral energy field) which practitioners manipulate in ritual manner, is known variously as "orenda", "iyanyi", "hobomak", "manitou", and so forth.

In their study of magnetic fields in New England, James Mavor and Byron Dix compare "manitou" to the ancient Chinese geomantic practice called "feng shui."

They write that Manitou appears to be "inseparable from geomancy, the concept of the world as a place where all activities and objects, both in the natural and supernatural domains, are connected in some subtle manner. (Geomancers believe that the natural order can be sensed, and tuned into by traditional practices." [See: Mavor, James W. & Dix, Byron E.: *Manitou: The Sacred Landscape of New England's Native Civilization*. Rochester, Vermont: Inner Traditions International, 1998, pp. 330-331.]

IT DOESN'T WORK FOR LONERS

Native peoples' philosophical systems have long assumed that the use of this power, this "orenda," "hozho", "hobomak", or "iyanyi," this "manitou," is subject to certain laws: for example, that it doesn't work for loners, except as negative sorcery the sort that blights, dis-

torts, and destroys.

In his book *The Manitou: The Spiritual World of the Ojibway*, [New York: Harper Collins, 1995, p. 242], Basil Johnston, the noted Anishinabeg (Ojibway) scholar, defines manitou. He gives characteristics of "Mystery, essence, substance, matter, supernatural spirit, anima, quiddity, attribute, property, God, deity, godlike, mystical, incorporeal, transcendental, invisible reality."

The community use of manitou, orenda, iyanyi, hozho, etc., that is, of geopsychic energy, however, results in an almost infinite variety of positive results, many chronicled in reports on spiritual events in Indian Country by travelers, antiquarians, anthropologists and missionaries. Just about all of these both misunderstood what they saw and, either horrified or disbelieving, mischaracterized it.

But there are those who have got it right. One such source is provided by Peggy V. Beck (anthropologist) and Anna Lee Walters (Otoe-Pawnee writer) in their book *The Sacred: Ways of Knowledge, Sources of Life* [Tsaile, Navajo Nation: Navajo Community College Press, 1971; pp. 41-42].

One of the many intriguing and points they make (in their study of American Indian systems of the sacred) highlights the means by which these geopsychic, spiritual energies are used to benefit all life.

COLLECTIVE MINDFULNESS PROJECT
"The expression we are using to describe this power of prayer [dance and song-chant] and the concentration brought to an idea or thought by a lot of people at the same timethinking and praying for the same thing - is 'collective mindfulness'" they write. "One is mindful when one is aware, respectful, careful." Beck and Walters provide examples of this 'collective mindfulness', and include prayers given by native speakers, such as this, from a Winnebago officiant:

... Ancestors, we greet you, we greet you!

You who sit around me here, we relatives, we greet you again. Soon the dance song will start up and we will try to dance and sing as did the Indians of old in the beginning. This was always an Indian ceremony and, in the old days, everything was done with the greatest of care and circumspection. ... all who were present had been blessed by the spirits. ... When it was time to begin the dance song, all arose and danced. (Beck and Walters, pp. 41-42).

As so much of this has crucial matter has been known for so long, in so many civilizations, why don't contemporary authorities encourage all of us together to do whatever we do "with greatest care and circumspection?"

Why not join in patterned, focused attention on psychic energies that surround us, and manipulate them harmoniously for the planet and humanity's greater good? Maybe in that way we could transform the hostile, violent, fragmented, alienated, sick energies we have been generating.

The question must arise: Who benefits from the world-wide transformation of essentially Life-making force-energy into that which is so powerfully negative that even the air can't survive its assault?

In PSYCHIC SEXUALITY, Swann explores many of the reasons why knowledge of basic life-enhancing processes is denied, even prohibited. He suggests that should "we, the people" ever learn how to consciously amplify and utilize the psychic force that flows through us and through all that is, then all bets are off.

Talk about power! Imagine paradigm shift!

I venture to say that the deepest cause behind most of the war, poverty, disease, and phenomena both too vast and too subtle to quite comprehend, is lust for power.

Distortion of human-cum-planetary psychic force by oppression, repression, and suppression of our creative energy is the means by which we are locked out of our creative power.

By distortion of creative urges, and chief among them being our own sexuality, we are prevented from making full use of the "inalienable rights" given us by "God" and "Nature's God" in order to secure the blessings of liberty with and for all the people of the world.

For one thing, without the vital Life-making force that nourishes sexual and all creative energies, no one could get "turned on," no community could be formed, no learning could take place, and nothing would live.

More than carbon, oxygen, nitrogen and hydrogen, that which brings them into harmonious relation is the essential ingredient of all that is - organic or inorganic, animal, vegetable, or mineral connecting all that is into "All my relatives" as a fact, not a pious wish.

How is it the poet Dylan Thomas named that energy: "That

force that drives the greeny flower”?

Ingo probes into many of the causes of officialdom's mindfuck: it boils down to who's to have power. Since about 1769 the industrial civilizations of the Western world have, by regulating human creative energies, attempted to change, by-pass, kill, or obliterate the obvious in the name of Progress; in the name of Empire; in the name of vested interests both religious and secular; in the name of science as only materialism; in the name of formalism and uniformitarianism.

Now comes Ingo Swann, just in time to make best use of the energetic potential of *what time it is*. In the 1970s, he published *To Kiss Earth Good-bye*, then went on to train a group at the heart of the beast - rubbing its nose, as it were, in the Obvious. Eventually his efforts resulted in their liberation - which each presently explores in their own bemused way.

He offers *Psychic Sexuality*, a work that will help widen a path of reclaiming information about the Obvious; at least the publication of this work gives us a fighting chance to survive the smoggy pollution that obscures the radiant vitality of all this is.

Given half a chance, the human spirit - that is, the human organization or organism - harmonized with the time and the spirit of the time, with the vast magnetic interlocking quaternary of Great Wheels, will break free from its chains.

Together knowing more of the magnetic interlocking, we might exit the deep cave we've been mucked about in for far too long, and abandon our fascination with the chimerical shadows that masquerade as truth.

Read *Psychic Sexuality*. Ponder it. Make its observations part of your experience, always remembering we are all part of one another. Observe the Obvious - the fruits, the effects of our efforts on ourselves and all our relatives, the change in you that entails the change in me and them and all of it everywhere. Find out what time it is, how the energies flow, and set sail. Begin now - and may the Force be with you.

Paula Gunn Allen
May 1998
Los Angeles

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can Indian Studies, and Creative Writing at UCLA. She is spiritual visionary and Matron of Oak Clan (Laguna Pueblo, New Mexico); an award-winning scholar and writer; author of *The Sacred Hoop: Recovering the Feminine in American Indian Traditions*; a novel entitled *The Woman Who Owned the Shadows*. Recent publications include: *Song of the Turtle: American Indian Literature 1974-1995*; *Life is a Fatal Disease: Collected Poems 1968-1995*, and *Off the Reservation: Reflections from a Border-Crossing, Boundary-Busting Loose Canon*, 1998.]

INTRODUCTION

As most people are aware, the topic of SEX is composed of a vast panorama populated by multitudes of subsidiary topics bound together by an enormous array of associated activities.

The whole of the panorama is then crowned by that mysterious life essential factor we refer to as ECSTASY, but whose nature and place in the scheme of all things is not understood very well.

In its bigger picture aspect the topic of sex is so complex that it can't really be sorted out by relying on simplicities of smaller picture ideas about it. But some few seemingly permanent aspects can be established within any reasonable perspective.

The foremost of these is that the mysterious ecstasy is the virtual hallmark of all sexualizing activities, for without it interest in pursuing any sexual matter would decline dramatically.

Another permanent aspect is that the topic of sex perpetually stimulates almost all other topics that the fertile minds of humans can invent and set going. Thus, while powerful intellectual ideas arise and ultimately deflate into faulty historical remembrance, the topic of sex persists in all cultures and in all generations.

Yet another permanent factor is quite impressive. A very large proportion of human life depends on nurturing the inflow of knowledge with respect to whatever is involved. In this sense, much of life is stratified depending on how much or how little is acquired via intellectual understanding.

But essential experiencing of sex and sexuality automatically arises from within each human individual.

Thus, if all intellectual understanding about the topic of sex was somehow to be erased by societal efforts, the topic itself is refreshed anew each time a human is born, and which individual will, for sure, commence sexuality experiencing.

This is much to suggest something both confounding but wonderful: that sex and sexuality have a life, and even a will, of their own.

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My own interest in sexual matters grew out of the fascination of watching people undergo sexuality-oriented activities and contortions in the environments of my childhood.

By the time I was eight or nine, I understood that here was a topic subjected to impressive intellectual social control oversight.

But just beneath its platitudinal surface, the oversight had a high degree of inefficiency and failure - mainly because it sought to contain sexual behavior rather than perceptively address the issues of innate sexual forces involved.

Simply put, and all things considered, the intellectual oversight was frequently no match for the sexual forces.

By the time I was thirty-five, I had accumulated a rather large library having to do with all kinds of sexual activities and various studies of them.

Meanwhile, the age of sexual liberation had opened up, and so a plethora of new studies and books was suddenly available. But in the end, these more or less emulated the contours of what had gone on before, in that sexual behavior continued to be the principal focus.

But to me, then as now, the behavior resulted because of sexual forces or energies, which stimulated the behavior into identifiable existence. Although the phrase "sexual energies" was broadly used, actual studies of sexual energies as real energies remained few and far between.

Indeed, the modern West is highly deficient with respect to knowledge of sexual energies as really existing substantively. One obvious reason for this is that the topic of human energetics as a whole is either avoided or suppressed, and for reasons that are only partially explainable.

Ancient Eastern texts, however, do not avoid the issue of human energetics, and many of them are in fact based on the real, virtual existence of such energies.

My first exposure to such Asian information came from attempts to comprehend the nature of the Tantric arts and crafts, and which consist of many different categories besides the sexual ones more commonly treated in the West.

TANTRAS comes from Sanskrit, and literally refers to "a loom" upon which all things can be woven - and among which are enhancements of balanced sexuality, creativity, power, the achievement of de-

sired objectives, and the attainment of six super-human faculties.

Most Asian texts stipulate the real existence of intangible, invisible energies that download into material representation and affects. The Chinese have long referred to these energies as Ch'i, while the Ch'i disciplines advocate understanding and working with, not against, those superlative energies.

Basic knowledge of such energies downloads from pre-antiquity sources usually referred to as shamanistic, and in this sense some kind of operational knowledge regarding invisible energetics is found in most pre-modern cultures world-wide.

With regard to the modern West, most will not really be aware (1) that the study of invisible human energetics really needs to flower into existence, and (2) that it does not enjoy accepted existence because societal forces have suppressed it.

As mentioned, the precise reasons for the suppression are vague and mysterious. But vivid, and awesome, elements of the societal suppression can be recovered from historical aspects usually deleted from conventional histories, and it is a full part of this book to recover a sampling of those elements.

But additionally, if the invisible energies do exist, as the ancient Eastern texts hold, then they are universal to our species and as such will constantly be encountered even by those not knowledgeable about their existence.

*

Such energies, including sexualizing energies, were encountered in modern psychical research. But they were concealed from popular knowledge because organized psychical research evolved smack in the middle of Victorian attitudes about sex, including even deleting the term from proper discourse.

Then there is the matter of clairvoyance via which invisible, intangible energies can be sensed or seen. It is with this matter of psychic clairvoyance that a large proportion of this book proceeds.

There are many misunderstandings regarding clairvoyance, a rather recent term, but the phenomena of which are entirely consistent with the long history from the earliest forms of shamanism to the present: sensing or seeing invisible energies and their relationship to all other more concrete factors.

*

It is quite clear that human power and creativity carry considerable energetic components, to the degree that neither can fully be explained without studying and incorporating them. But in some sense at least, creativity and power often are sensed only as potentials, largely because their energetic activation needs deliberate cultivation.

The sensing of sexual energies (sex vibes), however, seldom needs deliberate cultivation. They are very broadly sensed in the "raw," so to speak, among all humans, and sensed as distinct from physical, behavioral, and moral circumstances.

Thus, while the sensing and appreciation of power and creative energies may require special cultivation, the sensing of sexualizing energies is flagrantly omnipresent and easily accessible to almost everyone.

One of the benefits of this is that an examination of sexual energies can open a quite large intuitive door to studies of many other kinds of energies.

*

During the early months of 1989, I was invited by Dr. Elmer Green to travel to the Menninger Foundation in Topeka, Kansas, to take part in a particularly interesting series of experiments.

Elmer Green, together with his wife and co-worker, Dr. Alyce Green, had become widely known and respected during the 1970s in the realm of researching brainwave biofeedback and "the image-making faculty."

Their work inspired and energized the birthing field of biofeedback training both to cure many ailments and to enhance states of consciousness. The use of biofeedback techniques resulted in an individual gaining voluntary control over many physical and perceptual processes.

The Greens were a wonderful and dynamic duo, fully committed to discovering all they could about consciousness and its many phenomena and states.

Elmer Green had taken his doctorate in bio-psychology at the University of Chicago in 1962. Alyce Green had done graduate studies in counseling and creativity. She later focused on exploring brain-wave

training in psychotherapy, and had been the first president of the Association of Transpersonal Psychology.

The Greens had established at Menninger a research facility referred to as the "Voluntary Controls Program." The work of the Program focused on the alpha-theta brainwave biofeedback process, and was at first funded primarily by the National Institutes of Mental Health (NIMH), constituting very high societal approval and support.

Research progress led to encounters and wonderment regarding physical energies and fluctuating states of consciousness. So within the Voluntary Controls Program, in 1983 the Greens incorporated a "Physical Fields and States of Consciousness" research project.

The concept of "physical fields" refers to field-like magnetic and electromagnetic functions that interpenetrate the physical body and also extend outward from it.

Within the physical fields project, the Greens and their co-workers conceptualized a very curious and extraordinary research direction referred to as "The Copper Wall Project." It was in this project that I agreed to act as an experimental subject.

Because they are quite complicated and require copious background information, details of the Copper Wall experiment will be completely described in chapter 18.

But generally speaking, the Copper Wall experiment incorporated large sheets of copper constructed into an environmental surround within which an individual sits.

There were two expectations. The first was that the energies radiating from the human body would impact with the copper walls which were hooked into sensitive equipment to detect the impacts. The second consisted of the expectation that the copper surround would act in ways that might stimulate and increase extraordinary states of awareness and consciousness.

The idea of INCREASING awareness and expanding consciousness is not new or unusual, of course. On its surface, the idea is attractive and widely discussed, for the prospect has to do with unlocking human potentials. Thus, the idea seems logical, and is one that might be pursued with enthusiasm.

But just beneath the glowing surface aspects of the idea exists

a rather curious history of mainstream societal repression that is quite difficult to explain, and which has hardly ever been opened up for inspection.

In part explanation, though, let us identify what might be a strategic reason. What might be perceived, via conditions of increased awareness and expanded states of consciousness, certainly will differ from what might be perceived via average, or conventional, conditions of awareness.

So although the general idea of increasing awareness and consciousness seems logical and attractive, there is the matter of what realities will be perceived if indeed such enhancement does happen.

Here is something apparently quite problematical to all major societal concerns, especially if they are founded upon states of awareness and consciousness developed only in accord with the conventional average.

Since most social structures are quite rooted in conventional parameters of awareness and perception, if one begins to think about what might be involved, any increases of them automatically have societal implications.

Most will recognize this kind of situation, of course. But it needs particularly to be pointed up that all forms of psychic perceptions encounter difficulties in this regard. Most forms of psychic awareness and perceptions can easily be said to constitute perceptual increases beyond the conventional average.

*

As it was back in 1989, I sat in the copper wall environment twice a day for five working days, each session consisting of forty-five minutes. Exceptional dynamic forms of consciousness, and awarenesses appropriate to them, gradually began manifesting.

This was very confusing at first. But over time it could gradually be concluded that the whole consisted of perceptions of various kinds of energies normally invisible to conventional perceptions.

With continuous exposure to this kind of thing, the energies could be isolated into many overlapping, but reasonably separate categories, with three of them seeming to be major:

Sexualizing energies; Creative energies; And energies having to do with various kinds of human power.

This book, of course, constitutes an extended consideration of the sexualizing energies, the importance of which has been quite strangely treated by societal concerns, especially those of the modernist period.

At this point, it must clearly be stated that in no way was the Voluntary Controls Project at Menninger, or the copper wall experiments, set up to enhance perception of sexual energetics. Nor did the design or goals of the experiment have any foreseen or expected sexual concomitants in the minds of anyone involved - including myself.

In explanation here, if we abide by the conventional concept that sexuality has a lower-order status and spiritual matters have a higher-order one, then the Greens and their co-workers were entirely representative of the latter, and in very wonderful ways.

But when, on my part alone, the exceptional types of awareness commenced, they gradually went from (1) what might be expected (such as enhanced seeing of auras around physical bodies) to (2) what was totally unexpected, especially the perception of DYNAMIC energetics associated with creative and sexual activity.

*

Part IV of PSYCHIC SEXUALITY comprises my tale of encountering various aspects of the dynamic sexual energies - and which are of such a nature as to test even the most vivid powers of fantasy.

Indeed, so fantastic might the dynamic sexual energies seem that I would not make an attempt to present them herein unless corroborative and substantiating historical background could be located.

Thus, under the rubric of "tremulous pulsations," I review this background as Part I of this book in order to partially reconstruct a larger panorama what is apparently involved regarding energetics not generally visible within the limited scope of conventional perceiving.)

This background history can be traced to many cultures in antiquity. But I enter into it during the Renaissance period, which some historians indicate as the early beginning of what later came to be known as the modern scientific age.

There is an advantage to entering into the history at the Re-

naissance point. Not only does the research topic of human energetics become identifiable, but societal repressions of that research are quite well recorded.

One of the detriments of the history is that in the modernist West the topics of sex and sexuality became increasingly taboo during the eighteenth century, and the taboo slopped over into the nineteenth.

Most of the general history we depend on in any official mainstream sense was compiled by eighteenth-century historians, who, because of the taboo attitudes, bleeped open and frank references to sex from their volumes. Thus, except as they pertain to the procreation of family lines, the conventional historical overviews from antiquity onward are sex-less.

This has made it very difficult to recover information about how sex and sexuality were treated in earlier times, and in different cultures.

But outside of the pall of conventional modern histories, enough has been recovered by intrepid researchers to indicate that sexualizing energies (as contrasted to physical sexual behavior) were acknowledged as existing in antiquity.

It is also quite well established that what we today would call psychic sexuality was often treated as having ceremonial, cathexis, and psychic implications.

CATHEXIS refers to a ceremonial investment of libdinal energy in a person, object or idea.

Perception of energetics, invisible to conventional awareness, requires that human organisms possess faculties to sense or to "see" them, faculties that can become functional or awakened under various circumstances. This kind of "seeing" has been scooped into the general category called CLAIRVOYANCE.

That term is a rather recent one, having many nuances not immediately apparent. I utilize Part II to sort through several of the nuances, thereby hoping to establish a wider comprehension of what is involved regarding the wonders of clairvoyance.

I utilize Part III to present a picture of what happened to me in general as a result of sitting in the copper wall environment during which lucidity, a super form of clairvoyance, turned on - and why extraordinary measures were soon required to turn it off.

As already mentioned, Part IV consists of my tale of perceiving sexualizing energetics, the whole of which was a rather mind-blowing, but completely fascinating experience.

Research the Topic of
Human Energetics.
CATHEXIS
GET LUCID

BROOKHAVEN EN PAT
HOSPITAL

MANAGER - DIET

PSYCHIC SEXUALITY

THE BIO-PSYCHIC "ANATOMY" OF SEXUAL ENERGIES

WORKS CHURCH
100R SETTLEFIELD

PART I

TREMULOUS PULSATIONS

THE UNIVERSALITY OF SEXUAL ENERGIES

Human sexuality has very many facets, faces, and nuances. The whole of these constitute a collective phenomenon that is monumentally complex in its contexts and dimensions.

Thus, the exceedingly complex nature of human sexuality does not easily lend itself to simplified understanding—except in rather gross terms which themselves often increase confusions instead of sorting things out or making it possible to grasp the whole of what is involved.

The topic of human sexuality is also very dynamic and charismatic, and this places it among the few topics that have enduring high interest and fascination in almost all levels of life.

Indeed, during the modern period many thousands of books have been produced exposing to print various data, statistics, theories, and a wide assortment of factors which, in some respect, can be associated with sexuality-based dynamics.

FOUR CONVENTIONAL APPROACHES TO THE EXAMINATION OF SEXUALITY

The general topics of sex and sexuality have suffered extensive confusions by having been taboo for a number of centuries preceding the modernist period. Indeed, it became possible only about a hundred years ago to open somewhat organized examinations of sexuality.

For the most part during this period, human sexuality overall has tended to be officially considered within only four general categories.

- 1 What might be called the clinical way is derived from the structural anatomy of the two sexes.
- 2 The psychological way which tends to discuss sexuality as behavior.
- 3 Social approaches to sexuality are very likely to discuss it via modes of moral and ethical precepts—and which differ from culture to culture, and even among smaller social groupings.

- 4 Sexuality can also be studied via its "erotic splendors" expressed in some kind of representational form in the arts, music, and literature.

While elements of the four categories briefly enumerated above can be inter-mixed, societal forces tend to keep them separate, and so each of them tends to be limited by static mindset boundaries that often preclude any inter-mixing.

The four categories, however, have a factor in common, in that they establish generalizing contexts that tend to obviate or ignore what individuals dynamically experience. Indeed, what individuals dynamically experience is often at odds with the general, non-dynamic parameters of each of the conventional categories.

Thus, while the contexts of the four categories are interesting enough as far as they go, the individual doesn't benefit very much from them in terms of their own dynamic experiencing.

THE AVOIDED ISSUE OF SEXUAL ENERGIES

While it might not be the case among all individuals, it is possible to suggest that they do not, in the FIRST instance, experience sexuality as anatomical, behavioral, or morally, but rather as dynamic energies that have sexuality concomitants.

Indeed, of all the many human activities DRIVEN by "energies," sexual energies seem not only to be the most powerful, but the most universally shared by all individuals of our species.

How the energies are interpreted AFTER experiencing them is a matter that does not particularly pertain to the essential existence of the energies themselves.

If the foregoing is considered, it would appear that there can be a fifth existing category via which human sexuality can be considered. This would be a category of sexual energies, or sexual energetics, but which category is seldom examined.

That a category identified as "sexual energies" does indeed exist can be made clear by the following consideration.

If humans possessed sexual equipment, or sexual response sys-

tems, and if the sexual equipment was not or never ENERGIZED, then sexual matters would never come to anyone's attention.

Indeed, even if the existence of the sexual whatever was known, no one would know what it was for in the absence of energization.

In this sense, then, it can be considered that sexualizing energetics pre-exist any subsequent manifestation of sexuality, whether the ultimate manifestation be anatomical, behavioral, or is subjected to moralistic considerations.

So, for the purposes of this book, we can more or less leave behind the conventional categories, and focus principally on the energy category. There are plenty of sources in the modern world that discuss sexuality in the light of the conventional categories, but extremely few that discuss it in the light of the basic energetics of the sexualizing processes.

PRE-MODERN CONCEPTS OF SEXUAL ENERGIES

An historical overview establishes that most pre-modern societies did incorporate what might be called energetic aspects or precepts regarding sexualizing processes.

Indeed, in antiquity most societies elevated the sexualizing energies to the status of demi gods and goddesses—and seem to have done so fully aware that they represented not beings per se, but different kinds of archetypal energies.

One of the ironies of the modern world is that although the demi gods and goddesses have been relegated to the realm of unfounded myth or superstition, the energizing archetypes are still recognized and utilized.

For example, the Venus and Mars sexual archetypes—which just about everyone today still recognizes as the principal embodiments of feminine and masculine energies.

Beyond that simplicity, people SENSE and/or FEEL sexualizing energies, and in fact identify and describe them as such.

Indeed, in both pre-modern history and today, sexualizing energies are described as fields, beams, coils, intrusions, radiances, engulfing auras, impacts, energies, touches, electricity, magnetism, tinglings, heat, and etc., all of which have more or less TANGIBLE substance.

SEXUAL ENERGIES AS TANGIBLE "SUBSTANCES"

While it is exceedingly difficult to define what these tangible substances consist of, they none the less stimulate some kind of sexualizing responses in those who experience them, even if the response tends to be confusing.

Now, it must be pointed up that there is nothing strange about any of this.

Most take it on board and deal with the whole of it the best way they can. It is even safe to say that most people, to some degree anyway, would not live without it.

In fact, without experiencing some kind of sexualizing energetics, most would not consider themselves completely alive.

And that somewhat represents the unofficial status quo regarding sexualizing energies. Although the status quo has no official platform, it will none the less be found unofficially endorsed at the individual experiential level—and this universally so among the millions and millions, no matter their socio-cultural parameters.

THE STRANGE SOCIETAL AVOIDANCE OF SEXUAL ENERGIES

However, an element of strangeness begins to enter in when it is realized that the real existence of sexual energies is seldom included in the conventional line-up of sexual phenomena.

This is to say that the phenomena of the conventional line-up are officially accepted, while the very real existence of omnipresent sexual energies perpetually experienced by each individual human is not officially accepted.

And, as will be discussed ahead, the strangeness takes on heightened intensity because of a peculiar factor—a factor that, itself, is strongly avoided by most societal mainstreams.

This factor comes to light where it can be shown that any attempts, in modern terms, to research sexualizing energetics, and thus to make their existence official, are socially and actively condemned.

Exactly WHY research into sexualizing energetics is put down is something of a mystery.

Yet another form of strangeness definitely enters in when it

transpires that clairvoyants, sensitives, psychics and healers can, among other kinds of energies, perceive at least some formats of the sexualizing energies.

When perceived, such energies are then given description by the clairvoyants that more or less correspond to what ordinary people only sense-feel in distinctly tactile ways—although the psychic descriptions are usually and wonderfully elaborated with colors, textures, shapes, lights, and various other nuances.

Like sexualizing energetics, however, the realm of psychic energetics and perceptions does not enjoy any official socio-cultural acceptance, or in some cases not even slightly amenable toleration. Indeed, the arising of organized psychical research in 1882 (and later parapsychology) was aggressively treated and stigmatized by official modernist enterprises.

The sociological hoopla surrounding mainstream condemnation of Psi was sometimes tremendous, and led to the official disenfranchisement of any kind of Psi research.

The overall result of all this socio-cultural denial has established the findings of any kind of Psi researchers in a negative light—no matter how careful, real and relevant those findings might be—and thus the topic of Psi is still considered taboo within our contemporary mainstream sciences and philosophies.

The cumulative findings of the Psi researchers thus remain as capsules of rejected knowledge within the contemporary societal mainstreams.

EARLY RESEARCH CONTEXTS REGARDING SEXUALIZING ENERGIES

Capsules of rejected

knowledge

Research into sexualizing energetics, however, inadvertently began about three centuries before the inauguration of organized psychical research in 1882. Although the two kinds of research occasionally coincided thereafter, the former more or less has acquired its separate history as capsules of rejected knowledge.

A review of that background history at least makes for interesting tragic-comic, and often quite hilarious reading. But its different epochs also serve as revealing background not only as regards social resistance to sexualizing energetics, but to the field of human energetics as a whole.

The history of the rejected knowledge involving human energetics began during the Renaissance.

This was a period when there were still important functional distinctions between inanimate and animate energy, and between the body-mind concept and the body-energy-mind concept.

Modern concepts along these lines differ from the earlier ones, and so we would be in error in applying contemporary understandings to them.

So, as a full part of the rejected history, and in order to achieve a more near authentic background, it is necessary to reestablish certain definitions and meanings as would have been in use back then.

The reader might at first think that doing so is far afield from the present context of psychic sexuality. But it will illuminate a lot of factors, and bring us very much closer to the entire contexts of sexualizing energies.

Chapter 2

INANIMATE ENERGY—ANIMATE ENERGY

With the title of this chapter, we encounter a mix of topics so massively complicated that even partially conceptualizing them will require reserves of patience. But these topics are entirely relevant to sexualizing energies, and so untangling them is necessary to achieve a larger framework for understanding much that is to follow.

For openers, it is not only important but necessary to state that although the modern sciences do distinguish the inanimate (the non-living) from the animate (the living), no such distinction is made regarding inanimate ENERGY and animate ENERGY.

But if such distinction was made, we would once more, as we so often do, encounter the modernist distinctions of the acceptable scientific and the unacceptable unscientific.

Inanimate energy would fall into the scientific category, and roughly speaking, animate energies would fall into the unscientific category.

This difficulty, peculiar to the modern scientific age, was not always the case.

THE PRIMITIVE IDEA OF THE "LIFE FLUID"

Most pre-modern societies held vivid concepts regarding animating energies. But as the modern scientific period advanced, such concepts were devalued as primitive and naive, and hence as unscientific in principle.

As but one example of the primitive "naiveté," as revealed in early anthropology studies, is that "the Life" was flatly identified with an energetic animating "fluid" akin to breath or blood, but invisible or ethereal and rather more fiery.

As it was later and often put by early modern critics of the "fluid," the "etherealization of Life" naively culminated in the view that Life IS an energy-like fluid, but one that is assigned no properties other than

energetic Life principle independent
of matter - relegated to
its power of animating an organism. *unscientific category*

This "primitive" idea more or less required the existence of another format of energy, a Life principle, in addition to the energies that could be derived from inanimate matter. This primitive concept ran counter to the modern sciences after they became infused with the philosophy of materialism.

Thus, without much in the way of deeper examination, the primitive concept of an energetic Life principle independent of matter was hastily relegated to the unscientific category—a little too hastily, perhaps, if certain scientific advances in the late twentieth century are any indication.

A slight confusion in all this has to do with the idea that the fluid had no properties other than its power of animating AN ORGANISM. But IF the fluid had the power of animating an organism, it FIRST also needed to have the power of seizing upon and organizing inanimate matter INTO the format of the organism.

However, when science became trenchantly based in materialism, it was assumed that if the Life principle existed it would be found to have a material origin, not an ethereal one.

In any event, by the turn of the century the modern sciences had jettisoned into the unscientific category the whole of this independent Life principle thing, especially the concept of the ethereal.

But if the sciences were successful in achieving this, an entire new set of problems and confusions emerged. It shortly became quite difficult to explain invisible energies whose existence could not be confirmed by direct material observation, but could be confirmed by deduction.

One example involved the historically accepted phenomenon of "thought transference" (later renamed as "telepathy") across space and through intervening material barriers.

Indeed, the thought-transference phenomenon was an insult to the integrity of "scientific" materialism. But this was neatly handled by relegating it to the unscientific category, a category quickly to become much enlarged as time went on.

One of the results of dumping the fluid Life principle and ac-

companying ethereality, was that the entire scenario involving all animating energies was first marginalized, and then also dumped.

The only factor left was the general idea that life forms are animate life forms. But this was a residual descriptive contrivance only, having no scientific substance otherwise.

THE MODEL OF MECHANISTIC "WORK" ENERGIES

The concept of "mechanistic energies" generally filled in the vacuum left by the jettisoned animating energies, even in the so-called Life sciences.

The materialistic sciences indeed proved their worthiness by developing, via physics and chemistry, those energies into the stellar and vivid heights of technological wonders of the Modern Age.

Energies, as mechanistic, became the model for how energy of any kind was to be considered and conceptualized. A brief review of the history involved here is not only interesting in itself, but somewhat necessary with regard to many animating energetic aspects to be presented ahead.

The very great English mathematician and natural philosopher, Sir Isaac Newton (1642-1727), summarized his discoveries in terrestrial and celestial mechanics in a lengthy tract published in 1687.

The tract was a compilation of mathematical principles of "natural philosophy"—later being dubbed as "physics."

In Newtonian mechanics, energy was conceptualized as "a property of moving masses."

But at some point in the later 1700s, the definition of energy underwent various changes, and, by the late 1800s, ended up being defined simply as "the ability or capacity to do work."

Although this definition of energy is brief, it immediately calls for an explanation of WORK itself, and of another important factor, that of power.

As noted in many encyclopedias, "in the strict physical sense, work is performed only when a force is exerted on a body while the body moves at the same time in such a way that the force has a component in the direction of motion." In turn, POWER is defined as "the rate at which work is performed."

MAJOR SOURCES OF MECHANISTIC ENERGY

It is scientifically observed that energy can exist in a variety of forms, some more recognizable as being capable of performing work than others. The major known forms of energy are:

- Gravitation
- Energy of rotation
- Energy of orbital motion
- Nuclear reactions
- Electromagnetic energy
- Internal heat of stars
- Sunlight
- Sound
- Chemical reactions
- Terrestrial waste heat
- Cosmic microwave radiation

Scientists note that energy usually flows from higher levels to lower levels. Thus, "cosmic microwave background radiation is defined as the ultimate heat sink." In other words., the SINK representing "the ultimate in energy degradation with no lower form in which to be converted."

Forms of energy in which the energy is not dependent upon mechanical motion are generally referred to as forms of POTENTIAL ENERGY. KINETIC ENERGY is defined as energy associated with mechanical motion of bodies.

The availability of energy is found in many SOURCES of energy—for example, oxen, horses, coal, peat, geothermal, nuclear, electric, petroleum, gas, hydrogen, tidal, horses, wind, water, wage earners, etc.

The energy indwelling in these sources is potential energy, and which, via human genius, can be converted or transformed into kinetic energy that permits work energy to manifest and be utilized.

Some dictionaries ALSO define ENERGY as "power forcefully exerted," and thus power is the single synonym for ENERGY.

ANIMATING ENERGETICS

Moving now to the term ENERGETIC, it is easy to see why

the capacity for doing work / power forcefully exerted.

most will understand it to mean "marked by energy, operating with vigor or effect"—with VIGOROUS being a good synonym.

ENERGIZE is defined as "to impart energy to, so as to make energetic or vigorous."

It is to be noted that the term ENERGETICS is not found in a number of respectable sources. If it appears at all, its meaning is usually given as "a branch of mechanics that deals primarily with energy and its transformations."

Now, to point up a necessary observation. As defined and described above, in the scientific sense ENERGY is fundamentally associated only with inanimate phenomena (although as sources of kinetic energy some animate resources can be transformed into work.)

Direct observation can easily establish that animate life forms are marked by potential work energy, often operating with vigor or effect, and sometimes can forcefully exert power.

Referring to the list given above regarding scientifically recognized forms of energy, it can be assumed that animate life forms can be affected by any one or all of the forms of energy given. But effected only AFTER they have become an animate life form.

It is true that the listed forms of energy-cum-sources can, so to speak, animate WORK. But what about the nature of the energies that animate the life-forms that utilize the work?

The essential difficulty here is that in the sense of the scientific, the modern West has only one major definition for energy—the capacity for doing work.

Additionally, that definition can be extended a little in that the capacity for doing work is seen as power forcefully exerted.

However, in the scientific sense these definitions for the most part apply to objective mechanistic factors external to the human.

Even though the terms ENERGY and POWER are applied to the human in a popular sense, the human is filled, so to speak, not so much with mechanistic energies, but with animating energies.

These animating energies are not served very well by the mechanistic definitions of energy/power. So difficulties arise that are ambiguous and not a little confusing.

SEXUALITY AS BEHAVIOR?

As but one example of such a confusion, the nature of sexual energies cannot convincingly be described in mechanistic terms as the capacity for doing work, because even the most intellectually challenged would giggle at this.

Between 1890 and 1925, give or take a little, this particularly ludicrous factor was neatly disposed of in modern scientific terms by shifting the emphasis away from the "hard" idea of sexual energies to the "soft" idea of sexual behavior.

In the context of sexual behavior, then, the ambiguous difficulties landed in the lap of the various modernist psychologies (i.e., the "soft" sciences) which were in process of evolving in order to examine the many remarkable phenomena and paradoxes of human behavior.

This resulted in the concept, still prevalent, that human sexuality was solely a matter of behavior, not energetics.

SOFT SCIENCES

As it then transpired in psychological (and psychiatric) terms, it proved exceedingly difficult to arrive at specific definitions that could be relevant to all kinds of BEHAVIOR.

Of the literally hundreds of definitions, the one most relevant to most visible kinds of behavior was established as "The manner in which anything acts or operates. With regard to the human being, the term usually refers to the action of the individual as a unit."

As will be reviewed in the next chapter, this definition suggested that the human being was composed of parts—which parts taken together composed the individual human unit. The dominant modern concept held that this unit was majorly composed of two basic parts—body and mind.

The concept was entirely convenient—in that the human could be segregated into two different major parts: the body, which could be studied in the hard biological sciences; and the mind, which could be studied in the soft psychological sciences.

More specifically put, the body could be considered, philosophically and scientifically, within the theories of reductive materialism, while the mind could be studied within the theories of reductive behaviorism.

Modern discussion of reductive behaviorism, however, began with the work of John Broadus Watson (1878-1958), the American psychologist generally credited with originating the modern school of psychology called behaviorism.

Watson aimed to establish psychology as a science. He held that because states of consciousness are private and thus directly inscrutable, there could not be a scientific psychology of consciousness. Only observation of behavior would provide the necessary data for a scientific psychology.

Because it is rare for any two behaviorists to generally agree on anything of importance, arriving at exact definitions for BEHAVIOR have proven to be somewhat illusive.

ORGANISM—ORGANISMIC

In any event, in its original context, BEHAVIOR is defined as "any movement of an organism."

This definition received refinement via the most general definition of BEHAVIORISM, which consists of "the observable evidence of organismic activity to the exclusion of introspective data or references to consciousness of mind."

One can cogitate on these and eventually come up with any number of interpretations. But the two definitions respectively refer to "an organism" and to "organismic activity" as the subject, while the behavior refers to what the subjects do when they can be seen as being in motion.

This is to attempt to point up that there are important distinctions between what an organism IS, and what an organism DOES when in movement.

Further, if "introspective data" refers to certain subjective and/or psychological factors that might serve as motivations for the activity, then the activity takes place in the absence of such motivations. Here is something of a complexity—since when we observe an organism exhibiting such and such a motion (behavior), we usually try to comprehend why it is doing so and to what ends.

To transliterate this mess into something that can more easily be understood, sexual behavior is either caused by or originates in "organismic activity," while the processes of the behavior do not involve either subjective or consciousness of mind processes.

However confusing this may be, the central message is quite

clear: The behavior, so-called, is the result of the organismic activity—or the organismic activity causes the resulting behavior.

One has to wonder why Western societies have focused almost entirely on sexual behavior rather than “organismic activity, and whether this focus is simply voyeuristic thrill or on behalf of clinical aspects as alleged.

ORGANIC VITALITY—A FORM OF ANIMATING ENERGETICS

The word ORGANISMIC is a terminological extension of the term ORGANIC, and which in turn is extended from the Greek term ORGAN, which meant “instrument” that functions because of vibrations.

Thus, ORGAN came very early to refer to any number of musical instruments which, in the sonic sense, vibrated in that part of the electromagnetic spectrum for which human ear systems possessed sonic receptors.

In English, the term ORGAN, as referring to a vibrating thing, was not attached to plant or animal physiology until about 1420.

At that time, it was more or less seized upon to indicate an instrumental (vibrational) part or member of a plant or animal body that performs some particular vital function—such as digestion, respiration, excretion, reproduction, locomotion, and perception, etc.

But it needs to be pointed up with regard to this physiological meaning that the earlier comprehension of the term VITAL differed considerably from later modern concepts of it.

In the modern concept, it became associated with VITALITY, referring to physical or mental vigor, especially if highly developed.

The pre-modern meaning of VITAL referred specifically to “existing as a manifestation of Life.”

The pre-modern concept yielded the concept of VITALISM—defined as “a doctrine that the functions of a living organism are due to a vital animating principle distinct from inanimate physico-chemical forces.”

The distinction between animate and inanimate forces will play a considerable role in the chapters ahead.

But here it should be pointed up that since ancient times ANI-

MATE specifically referred to a universally existing “something” that was likened to breath.

Breath is clearly a universal indicator that life is present, and so it could be considered a principle, whether completely understood or not.

The term VITAL referred to this principle, which itself was life.

Taking all of the above into consideration, an organism was an instrument of the life animating principle, an instrument of the life energetic principle. By associating the term ORGAN to life, organisms unquestionably also associated energetic vibrations to the life principle whether or not embodied in otherwise inorganic matter merely made up of physico-chemical forces.

And it is then possible to see that the concept of “orgasmic activity” refers only indirectly to behavior, but more directly to some kind of animating activity—as contrasted, for example, with “inorgasmic activity.”

In this sense, the term ORGASMIC is entirely redolent with vital, vitalizing, and animating functions.

Thus, what the definition of BEHAVIORISM is actually doing, is allocating behavioristic activity to primary vibrating, vitalizing, and animating functions, and which, on their own, manifest secondary results identifiable as behavior.

SELF-VIBRATING ENERGIES

Whether the whole of this small discussion makes sense to various readers, it is quite visible via sexual behavior.

This behavior, as most people realize, clearly manifests animating functions—and these functions are often in complete defiance of whatever serves as introspective data, consciousness and mind.

Indeed, it is frequently observed that sexual activity “has a mind of its own.”

More simply put, perhaps, sexual behavior is the result of some definitely self-animating, self-vibrating energies—and whatever vibrates certainly will resonate upon other organisms possessing the necessary receptor systems.

On definitional grounds alone, it is possible to theorize that sexual activity consists of resonating vibrations that can be sensed by

other organisms—and that those organisms will demonstrate some kind of energetic reacting.

None of this can be allocated to, or explained by, body or mind alone, or by any mix of body-mind.

Any explanation of “organismic activity” requires the inclusion of an energetic principle between body and mind, a concept that links the two into an animate organism.

Chapter 3

BODY-MIND versus BODY-ENERGY-MIND

That the human being consists of only two parts—body and mind—is a concept so much taken for granted in the Western societal mainstream that its authenticity is hardly ever questioned.

Indeed, the body-mind concept in its modern status has been science-sacrosanct—so much so that mainstream workings can feel justified in relegating contrasting phenomena and data into the nebulousity of the unscientific.

Thus, the modern “image of man” is as body-mind. The culture-shaping influences of this image have been exceedingly strong. The image is so powerfully and redundantly prevailing in the overall societal sense that hardly anyone even knows how to begin challenging it—not even scientists themselves.

The image conceptually divides the basic perception of the human into two parts. This, of course, is a dualistic dividing, and is in keeping with the somewhat demented love affair the cultural West has conducted with the reductionism philosophy of dualism.

One importance of this dividing is that it omits, or does not permit, a logical tripartite dividing that includes human energies, human energetics, and phenomena accompanying them.

So it is perpetually difficult, for example, to account for and give authentic place to sexual energies, creative energies, mental energies, and, as well, to morphological energies that shape inanimate matter into animate formats.

In order to discuss the concept of the human as body-energy-mind, it is first somewhat profitable to review when and why the decidedly faulty dualistic concept became established.

IMAGES OF MAN

During the early decades of the twentieth century, anthropologists dug deeply into the cultural aspects of past societies.

Those studies reinforced the concept that human societies need what is referred to as an “Image of Man,” in order to have some idea of

what men thought MAN (including women) to be. In the past, therefore, human societies erected different kinds of images of man, based on whatever was seen as consensus reality by those societies.

This need is an exceedingly interesting revelation overall about the "nature" of societal humans. But it has always led into problems—especially among those societies which felt that only one Image of Man was needed, and this was the one THEY had constructed. Many Images have come and gone, of course.

In this light, the modernist body-mind Image is, in the nearing future, likely to be replaced as not quite authentic and all-inclusive, largely because advancing scientific discoveries are leading toward new knowledge packages.

Many early anthropologists noted that different Images of Man were established and adopted by each given society. Each society, then, saw all other Images as useless, and sometimes as a threat to the integrity and sanctity of its own Image.

Some wonderful books were produced regarding images of man. But when investigated species-wide, the fact that there were so many images, each differing, clearly established that all Images of Man were only artifacts of societal thinking.

Further, it could be surmised that the realities upon which the Images were based might only consist of supposed realities that somehow gained mainstream support.

So in actual fact, the Images were considered authentic only by virtue of the mainstream support. And since most societal mainstreams demonstrate authoritarian tendencies, perhaps many Images were in fact empty of everything but authoritarian insistence and conditioning.

The anthropological studies further revealed that the realities upon which the Images were incorporated could consist as much of the illusory as of reality. By direct implication, then, the anthropological revelations touched upon an issue quite sensitive to the modernist mindsets.

This sensitivity specifically involved the authenticity and durability of the Image of Man that the modern sciences and philosophies were working so diligently to construct.

The most important issue along these lines was that the modern sciences were working to ELIMINATE illusory, religious, and superstitious contexts that the moderns felt had been incorporated into

all earlier Images. But anthropologists more or less suggested that all earlier societies also had thought they were eliminating the same things.

Even a hint that the modern sciences, however unsuspectingly, might be replacing earlier illusions with new illusions of their own was untenable. So various brouhaha's erupted in scientific and academic circles, all eagerly fueled by philosophical Intellectuals.

These arguments increased in pitch when anthropologists began reporting on certain conditions that were notable in earlier societies:

- 1 awareness of invisible energies
- 2 different sexual formats, often ritualized
- 3 connections of apparent sexualizing energies with "higher powers of mind"
- 4 the use of erotic methods to enhance creative and psychic capacities

THE MODERN EMERGENCE OF PHILOSOPHICAL DUALISM

The body-energy-mind concept was entirely visible and relevant during the many decades of the European Renaissance, one of the most significant reculturalizing events in human history.

Indeed, it could be said, with historical justification, that the sciences of the Renaissance were focused on cosmic, natural and biological "energetics."

However, at some point during the post-Renaissance decades, this important trinity passed from mainstream consideration, with the result that the human was increasingly explained as body-mind only.

After the disappearance of Renaissance energetics, and until the 1930s Soviet introduction of bio-energetics, no comparable official concept really existed in the modern scientific and philosophical West. Although human energies could be talked about in popular, layman terms, there existed no official scientific or philosophical substance for them.

The concept of dualism is quite ancient, some of its formats dating back to Manichaeism arising in Persia about A.D. 226. Earlier formats are found in ancient Greece and among the even earlier Sanskrit-

speaking people of India.

Most dictionaries usually offer three principle definitions of DUALISM:

- 1 a theory that considers reality to consist of two irreducible elements or modes
- 2 a view of man as constituted of two irreducible elements
- 3 a doctrine that the universe is under the dominion of two opposing principles, one of which is good and the other evil

Even though dualism does have a lengthy history, the particular concept of dualism that came to overwhelm modern thought is acknowledged as originating from the famous French philosopher and scientist, Rene Descartes (1596-1650.)

Descartes is unquestionably accepted as major among the founders of modern thought, but also among the most original philosophers and mathematicians of any age.

It is interesting to learn of an unusual element in Descartes' early background. On the night of November 10, 1619, while in Germany, he had certain dreams which he interpreted as a divine sign that his destiny was to found a unified science of nature.

At the time of the dream it seemed that this new unity would be based on mathematics. He did not, however, immediately set about to write works of philosophy or science, but continued to travel widely.

His first substantial work was "Rules for the Direction of the Mind" written in 1628-29. Although "Rules" was never completed, what did exist was published in 1701, but probably only because Descartes had become a philosophical superstar by the time of his death in 1650.

In November 1628, Descartes was in Paris, where he distinguished himself in a famous confrontation with one Chandoux, who held that science could be founded only on probabilities (probability theory later becoming a significant issue in physics at about 1928.)

Descartes eloquently attacked Chandoux, vigorously claiming: (1) that only absolute certainty (not probability) could serve as a basis of human knowledge, and (2) that he himself had a method of establishing this basis.

Here is made visible one essential ingredient regarding the nearly absolute charisma Descartes' thinking was to have, a charisma

that is by no means dispelled even today.

Simply put, most humans prefer to deal in absolute certainties rather than in amorphous probabilities. Thus, Descartes was not only to become an exponent of certainty, but a comforting icon of it as well.

As regards Cartesian Dualism, Descartes held, in absolute certainty of course, that there are only TWO causally unrelated substances, the physical and the mental.

Accordingly, for Descartes, a human being must be some kind of union of two distinct things: a soul, or mind—and a body. The body is part of mechanical nature, the mind, a "pure thinking substance."

Since the body is merely a physical mechanical system, the pure thinking substance must be the principle of life that energizes the mechanical system.

For Descartes, live bodies differ from dead ones as stopped watches differ from working ones. Moreover, there are many actions that the bodily machine performs on its own, without any intervention of the thinking substance (a.k.a., the soul.)

This Cartesian division of the human being into two distinct categories of body and mind apparently disposed of the "soul" which was a religious concept by renaming it "mind." And in this sense, Cartesian dualism was seized upon by later scientific materialists as the battle between religion and science heated up in the eighteenth and nineteenth centuries.

Descartes later changed his mind and became prepared to identify a close union between soul and body as a "substantial union" of MOTION. He does suggest that this union is in fact a "primitive" and thus unanalyzable union.

Nonetheless, he went to some lengths to analyze it. In fact, his increasing analysis led him to have a good deal to say about it, and he did so in his PASSIONS OF THE SOUL which he published in 1649.

As discussed in PASSIONS, the nature of the soul is quite complicated. But Descartes essentially offered a picture of the soul directly moving the pineal gland and thus affecting the "animal spirits," which he considered to be the hydraulic transmission system of mechanical change.

One might have to struggle a little regarding this concept, but a possible clarification is that "hydraulic transmission system" is a kind

of energizing principle.

Descartes' picture also referred to what the soul was and was not conscious of, but there are certain difficulties in understanding exactly how he envisioned this consciousness.

In any event, the pineal gland theory offered in *PASSIONS* was not a part of the Cartesian system that garnered wide favor in the developing patterns of the material, modern sciences.

The pineal gland idea, however, found wide favor in the occult sciences—so called to distinguish those sciences as areas of knowledge rejected by the modern science.

It is somewhat ironical, even humorous, that Descartes' ideas were seminal within both the modern materialistic sciences AND the modern occult sciences.

THE HUMAN AS BODY-ENERGY-MIND

One of the most common overviews of human energies, including those sexual, is that they constitute functions, "drives," or powers of some human aspect that is not actually physical by definition, but understood as being quite close to an "instinctual" something or other.

Most dictionaries give at least two definitions for *INSTINCT*. The second one (most usually emphasized in science and academia), defines *INSTINCT* as "consisting of specific responses to environmental factors, the responses being hereditary, unalterable, and not involving reason."

However, the term is drawn from the Latin *INSTINCTUS*, meaning "impulse." Thus, the first definition in English is given as "a natural impulse, capacity, or aptitude." So there is a "conflict" between the first and second definitions.

It is true that a "specific response" can be seen as an impulse. On the other hand, the word "specific" can bring up a number of questions if one takes time to reflect. A little further thinking can reveal that a response is not exactly the same as an impulse.

The principle reason is two-fold: while a response IS a reaction to a stimulus, an impulse, strictly speaking, is not a response or a reaction.

The center of this little difficulty is that *IMPULSE* is taken from the Latin *IMPULSUS* meaning "impel." In English, therefore, *IM-*

PULSE is defined in ways that cannot really be equated with the definitions of *RESPONSE*.

IMPULSE usually has at least three definitions: (1) the act of driving onward with sudden force; (2) a wave of excitation transmitted through tissues and especially nerve fibers and muscles that results in physiological activity or inhibition; (3) a force so communicated as to produce motion suddenly.

The distinction here is that *RESPONSE* to stimuli obviously is the effect of some cause, while *IMPULSE* as to impel is clearly describing a cause that will result in effects or responses.

Additionally, "a wave of excitation transmitted" obviously refers to some kind of energy, or to some kind of energetic or energizing process.

Furthermore, whether instinct, response, or impulse, none of them can be random or just flopping about. Otherwise, life forms that have them would quickly be reduced to a pulsating mess. Thus, some kind of "organizing intelligence" is implicit, and which, by all available clues, is energetic.

Various problems arise if it is accepted that the physical body is the fundamental reality regarding what the human is—because this relegates the human as energy to a less important conceptual place, or perhaps to no real place at all. Even if "mind" is added to "body," this dualism still omits "energy."

In actuality, the human is some kind of a "marriage" of active energies and physical body. Indeed, people refer to "body energy" and to "mental energy." It is thus somewhat difficult to see why the energetic components of the human are NOT included in science, or why human energetic phenomena generally fall into the unscientific category.

And if the energy aspect of the human is *SUBTRACTED* from the body aspect, and from the mental aspect, then the fate of the body will fall apart and back into the inorganic materials of which it is composed. The fate of the mind is much worse.

It is true that the rather recent concept of biophysical energies does exist. But it is also the case that the term "biology" came into German and French usage only in 1802, and into English usage in 1813.

Since then, the definition of *BIOLOGY* (or *BIO*) has referred to

the science of physical life, the division of science that deals with "organized beings," their morphology, physiology, origin and distribution—but does not deal with their energies.

In the narrower, and most broadly accepted sense, biology refers to physiology—"the branch of biology dealing with the processes, activities, and phenomena incidental to and characteristic of life and living matter."

In the bio-physiological sense, then, the human is thought fundamentally to be living matter organized into a body. This concept is something of a derangement of the actual facts.

In actuality, the matter itself is NOT living, since the atoms of organic and inorganic matter are exactly the same. Indeed, all atoms incorporated into any and all physical structures, including the skeletal and electronic nervous system, are gradually but completely exchanged every seven years by new atoms.

While the concept of biophysical energies has been making a slow comeback since the 1930s, the concept of bio-energetic physicals has not.

In other words, we think FROM matter TO energies—not from ENERGIES to MATTER.

But even so, a vital question pertinent to both concepts remains: which of energy or body is the cart and which is the horse that pulls the cart? This is to ask, do the impulses of energy drive the automobile, or do the impulses of the automobile drive the energy.

Perceptive individuals can recognize that whatever the human IS, it is a complex and complicated affair, one that incorporates much more than body-mind alone.

The question can then emerge as to WHY, during modern scientific times, the most generally shared consensus REDUCES this complex affair to the simple parameters of the physical body, or to the body-mind duality.

This is a reductionistic concept via which the human as energy isn't only set aside, but obviated into obscurity. To discover the WHY of this can be helpful, and can lead to greater insights regarding human as energy.

Chapter 4

ANIMA AND THE LIFE PRINCIPLE

In most simple terms, throughout human history there have always been various kinds of distinctions between such things as (1) rocks that don't breathe, and (2) life forms that breathe, palpitate, sometimes demonstrate some kind of locomotion, and commence or enter into various kinds of activities.

Admittedly, the above is so simplified as to be almost inane. But even so, it adequately describes a double set of distinctions that were tremendously important in pre-modern societies—the distinctions between the INORGANIC and the ORGANIC—also known as the distinctions between the INANIMATE and the ANIMATE.

In order to emphasize the implication here, the pre-moderns had neither an overload of opportunities to deaden the real-life observational faculties, nor was there any particular kind of information glut to stress their memory storage capacities.

In explanation of this, there is a good deal of anthropological evidence indicating that such primitives devoted a great deal of observational time to what characterized the living from the not living—and in doing so became more sensitive to the existence of energetics.

Of course, such primitives did not possess the term ENERGETICS. And so they utilized terms more familiar to them. Those terms, when examined, clearly refer to something along the lines of energizing principles.

As described earlier, modern societies distinguished themselves from pre-modern societies by various methods—such as condemning the pre-moderns as superstitious, naive and primitive, and engulfed in myths having no credible basis within the modern philosophies and sciences.

As it happened, though, since language is a fluid-like thing that flows from generation to generation, the modern societies could not altogether rid themselves of the pre-modern terms.

But meanings could be altered, and in this way the old mean-

ings could be retired back into the primitive and unenlightened past, and new meanings could be assigned to old terms.

One not unusual fall-out of this is that people utilize THEIR contemporary meanings to assess the past, and are somewhat oblivious to the fact that in the past the meanings were different, and sometimes radically so. An example of different meanings can be realized by examining the word INFLUENCES, influences, of course, being one of the major constituents of sexual energies.

INFLUENCES

Of particular interest is that many terms used in modern times to identify THINGS were utilized in antiquity and up through the Renaissance period to specify various kinds of "influences."

The important distinctions in this regard are difficult to clarify, for at least three significant reasons.

First, although the concept of influencing has never been lost, the modern two-part formula of cause-effect is quite different from the three-part formula of pre-modern times.

Second, there are primary distinctions between the verb TO INFLUENCE and the noun AN INFLUENCE. The noun implies that an influence is an actual thing in itself, having its own identity. The verb implies an activity of some kind, usually a transient activity.

Third, although a cause or source can be seen to have influenced something else as an effect or result, the influencing process BETWEEN the cause and the effect tends to remain invisible.

In the light of the above considerations, it is thus possible, if only roughly so, to discern the essential differences between the modern and the pre-modern ideas of the cause effect formula:

The Three-part Pre-modern Formula

CAUSE <-> INFLUENCE <-> EFFECT

The Two-part Modern Formula

CAUSE -> EFFECT

In considering these two general formulas, it is interesting to remember that the study of the nature of influences was of extraordi-

nary interest to the thinkers of the Renaissance.

But as the Renaissance vision came to a somewhat unexplainable end at about 1670, scientific and philosophic interest in the nature of influences had vanished almost entirely by the beginning of the twentieth century.

Thus, no science of influences evolved during the modernist period. The avoidance in this regard is important, in that many phenomena exist (sexualizing activity, for example) that cannot be adequately explained in the absence of knowledge about influences.

One clearly recognizable reason for this omission was that up until the advent of quantum physics, the modern sciences principally considered only physical and tangible phenomena where causes and effects could easily be observed and verified.

There remained, however, many "effects" for which no physical causes could be determined—such as how inanimate matter becomes organized into animate organisms.

Another reason, not so recognizable, but which can be identified by research, was that the topic of INFLUENCES had socio-political ramifications regarding power and empowerment. And indeed, influence and power have always been almost synonymous.

In the light of the above considerations, we can now examine the established definitions of INFLUENCE.

The verb, TO INFLUENCE, is defined as "to affect or alter by indirect or intangible means; to have an effect on the condition or development of something; also, to sway."

The noun form, (an) INFLUENCE, is taken from the ancient Latin INFLUERE (to flow in), and as such has some surprising definitions that have been carried into English, although shoved to the background:

- 1 An ethereal fluid thought to flow from the cosmos and stars and to affect the actions of men
- 2 An emanation of hidden, intangible power held to derive from non-tangible sources
- 3 The act or power of producing an effect without apparent exertion of force or direct exercise of command

- 4 The power or capacity of causing an effect in indirect or intangible ways

These definitions share an obvious constituent, but which is not given verbal form, but is clearly indicative of an energetic principle.

To flow from so as to affect, emanation, act or power of producing, power of causing—all these are more than suggestive of hidden, intangible, ethereal active principles, but which none the less have tangible effects.

In other words, to flow, to emanate, to produce, to cause, etc., are active, energetic principles. If they were not, it is quite difficult to see how they could influence anything at all.

One additional definition for INFLUENCE as both a noun and a verb is usually tucked somewhere into the lineup of its definitions: "Corrupting interference with authority for personal gain." In that influences might be "corrupting," authority in general doesn't like the idea of their existing.

And herein indeed exists a particular, if subtle, story quite relevant to why the modern West never developed a philosophy, a science, or a psychology, of invisible, intangible, energetic influences and functions.

As we will see, this subtle story has much to do with how and WHY the decidedly energetic phenomena examined ahead were treated in modernist societal contexts.

THE LIFE PRINCIPLE

It can be said of the modern period that no absolute philosophical or scientific explanation was considered necessary regarding the nature, essence and energies of what the ancients had generally dubbed the LIFE principle.

However, in terms of recorded history the need to do so was felt from at least 3,000 B.C., and continued up through the Late Renaissance—after which the modern sciences and philosophies departed from anything remotely involving supernal considerations.

Prior to the modern epoch, then, the need for a conceptual life principle had always been necessary, and this called for appropriate nomenclature.

In a number of cultural languages, the basic terms selected almost always had to do with "breath," since that is what living things basically did.

They also stopped breathing upon death, at which time it was conceived that the "breath of life" had departed from the physical body now empty of the life principle.

After the Life Principle departed, the body was no longer animated and turned back into its material "dust."

ANIMA

Although certainly deriving from earlier languages, the Latin term for this life-breath principle was ANIMA—in the first instance probably taken as meaning "breath."

However, as already stated, since it could easily be determined that the physical body ended up as non-living dust, it was considered that the life principle consisted of something other than, and independent from, the dust.

In LATE Latin (i.e., not in EARLY Latin), ANIMA also was taken to refer to "soul," in that soul represented the breath-factor of the life principle. But there are certain subsequent confusions.

The Latin ANIMA basically referred a life principle typified by breath; but in ancient times, there were concepts that referred to entity-like factors designated by the term SOUL or its many linguistic equivalents.

At some early point, ANIMA and SOUL became collapsed into each other, the earlier distinctions becoming ambiguous.

SOUL

In English, the soul concept is derived not from Latin but from early Old Nordic and Old Germanic sources. However, the terms "animate" and "animated" were incorporated into the principle definitions of "soul."

The earliest meanings of SOUL in Old English first referred to "animate existence," but this was later incorporated into "the principle of life in man or animals."

Somewhat later in English, but still very early, SOUL was also established as referring to "the principle of thought and action in man,

commonly regarded as an entity distinct from the body; the spiritual part of man in contrast to the purely physical."

SOUL also occasionally referred to "the corresponding or analogous principle in animals."

By about 1400, the concept of SOUL had taken on a number of meanings referred to as metaphysical—"the vital, sensitive, or rational principle in plants, animals or human beings."

Today, having in general lost touch with metaphysics, we would find it difficult to see why those vital, sensitive, or rational qualities should be considered as metaphysical.

In any event, SOUL was also used "frequently with distinguishing adjectives, such as vegetative, sensible or sensitive, rational or reasonable."

The foregoing tour among definitions has been necessary to establish two factors regarding ANIMA and SOUL that are often overlooked, but which are important to the several contexts of this book.

Both words define not THINGS per se, but TWO functions. The first has to do with the life principle that distinguishes between the inanimate and the ANIMATED. The second function establishes additional or inherent factors of the animating life principle, such as the sensitive and sensible qualities.

Temporarily leaving aside the rational or reasonable factors associated to them, the sensitive and sensible qualities are SENSATE ones.

Since sensate factors are not particularly identifiable with matter, which is usually considered inert, it must be assumed that sensate factors are inherent and inseparable extensions of an animating life form that, by virtue of the animating factors, is endowed with faculties to sense whatever is important to sense.

For example, the sensing of invisible, intangible influences, such as sexualizing influences whose existence almost anyone can sense.

Indeed, it is exquisitely necessary to sense influences. After all, it is rather too late to avoid effects AFTER they have come down on one. Thus, any animate life form that is not sensate regarding the sensing of influences will probably and promptly be clobbered into extinction.

With all of this, it can now be suggested that it is possible, in somewhat vulgarized versions, to consider and discuss the animate and the soul WITHOUT necessarily including the sensate influencing at-

tributes of either or both. Indeed, except in a usually gross material manner, knowledge about what animate life forms can and do sense is almost NON-EXISTENT.

Also during the modern period, it became possible to drop the concept of ANIMATE and simply refer to life forms only as life forms. This neatly disposed of the inconvenient difficulties arising out of the enigma posed by the nature, essence and energies of the animating life principle.

ANIMAL

The term ANIMAL is derived from the Latin ANIMA and which basically referred to animating breath.

Today, ANIMAL is principally utilized to distinguish whatever is alive but which, on the one hand, cannot be identified as a plant, or, on the other hand, is not to be identified with MAN, and most certainly never with WOMEN.

In its earliest and most original Latin meaning, however, ANIMALIS specifically referred to "anything living," which is to say, anything alive, breathing, and "having the breath of life."

In this sense, then, the term ANIMAL was associated with such terms as ANIMATING and ANIMISTIC.

Later concepts of ANIMAL SPIRIT or ANIMAL SOUL had to do with "the supposed 'spirit' or principle of sensation and voluntary motion, and answering to nerve fluid, nerve force, or nervous activity."

Please note that the definition of ANIMAL SOUL given just above is considered obsolete, largely because the idea of soul as animating energy was also declared obsolete.

All of these factors having been declared obsolete, it was then possible to consider that the sole energy aspect of a life form involved only what it consumed as nutritional substances acquired from some source external to itself.

At this, the concept of a formative, indwelling energetic principle could be abandoned, together with the ideas of indwelling nerve fluid, nerve force, and nervous activity.

Thereafter, concepts having to do with indwelling energies arose only with regard to human creative energies, human power, and human sexualizing energies. It cannot really be said that these types of

energetic activities exclusively arise from nutritional substances alone.

It seems that at some point, probably in early Medieval Latin, the term ANIMALIS was sometimes treated as originating from ANIMA, but at other times treated as originating from the Latin ANIMUS.

ANIMUS, suggestive of aggression and aggressive force, referred mostly to "brute force," "brute beasts" and, as time advanced, to "inferior animals."

So, in this way the term ANIMAL was detached from its earlier meanings of animating force or energy, and also from the concept of "animal soul"—which likewise referred to animating energetics, but gave those energies something of an entity-like form.

Since this shift in meanings regarding ANIMAL is entirely relevant to the topic of this book, it is necessary to identify more precisely how and why it came into existence.

The eight volumes of THE ENCYCLOPEDIA OF PHILOSOPHY (1967) is a wonderful compilation of just about everything philosophical. The encyclopedia carries a rather extensive entry for ANIMAL SOUL. That entry is well worth reading, if only because, all things considered, it is one of the most amusing, if not outright hilarious entries in the eight volumes.

In the context of ANIMAL SOUL, we again encounter the personage of Rene Descartes (1569-1650), the famous French philosopher and scientist. As is stated in many authoritative sources, Descartes was chief among the founders who designed the contours of modern thought and among the most original philosophers and mathematicians of any age.

In its essay on Descartes, the Encyclopedia points up that the "concept of the animal soul did not give rise to any serious problems until the seventeenth century, when Cartesian dualism brought out distinctions which had been latent in the dominant Aristotelian tradition."

However, as a result of Descartes' concepts, debates increasingly surrounded the animal soul or mind, and they became "sensitive indicators of a number of fundamental issues in modern philosophy and science."

The debates are traced back to Aristotle, had postulated gradations from inert, inanimate matter to plants, and then to animals. Plants had the functions of nourishment and reproduction, but animals were

also endowed with sensation, motion, and all degrees of mental functions except reason.

Aristotle reserved reason for man, but his gradations from inert to reason precluded a sharp discontinuity between physical and mental functions in man.

To help resolve various resulting theoretical complexities, Descartes advanced the concept that "animals are pure machines, while men are machines with minds."

Further, if biological phenomena could be included in the domain of Descartes' idea of a universal physics, "then a boundary would no longer lie between inanimate and animate beings."

Physics would then include all of nature except the mind of man. Note that it is somewhat of a wonderment to consider what an inanimate being might consist of.

The Encyclopedia goes on to state that after the discovery of the circulation of the blood, Descartes "was encouraged to attempt a general mechanistic physiology in hydraulic terms."

He argued that most human motions do not depend on the mind, and he gave examples of physiological functions and reactions which occur independently of the will—functions such as digestion, reactions such as sneezing.

Descartes went on to stipulate that in man the mind could also direct the course of the fluid (or animal spirits) which controls movements. However, to attribute minds to animals would threaten traditional religious beliefs, "since the psychological concept of mind was conflated with the theological concept of soul."

To help resolve THIS problem, Descartes argued that it would "be impious to imagine that animals have souls of the same order as men, and that man has nothing more to hope for in the afterlife than flies and ants have."

Similarly, "God could not allow the sinless creatures to suffer. Without souls, animals would not suffer, and man would be absolved from guilt for exploiting, killing and eating them."

One of the longer-term results of Descartes' ideas, many of which became modernist doctrines, was that the distinction between man-mind and animal-beast became more recognizable, largely because, in a philosophical sense, the distinctions tended to inflate men's appreciation of man, and relegated animals to a lower order.

The encyclopedia points up that the debate of the animal soul controversy was enormous. The central issue, however, did not actually focus on the animal-machine and man-machine-with-mind hypotheses, but concerned the adequacy of mechanistic explanation to account for all biological and psychological phenomena.

Prior to Descartes, the search for mechanistic explanation had incorporated the concept of Final Cause and Purpose—i.e., with regard to the origin especially of animate life forms and their purpose of their existing.

In other words, is mechanistic explanation adequate to account not only for the mechanistic (hydraulic) workings of biological and psychological phenomena, but also for origin and purpose?

Descartes coped with this difficulty in an expeditious and surgical manner: he excluded explanation-by-purpose from physics and from biology.

This was very comforting to societal mainstreams, since they no longer had to worry about THEIR Final Cause and Purpose. Thus, purpose has remained excluded from the modern mainstream sciences ever since. Indeed, the exclusion of Purpose is convenient to the elimination of conscience.

In any event, the nature of Purpose (the Why of things) was an issue of enormous antiquity, in all pre-modern cultures, and was inextricably bound together with the Life Principle.

Eliminating Purpose from the science of physics and from biology served quite well in also eliminating the difficulties of admitting the existence of a life principle.

So, these theoretical maneuvers had the long-term effect of setting science free of metaphysical contexts, and free of the mysteries of how and why matter came into existence and how it became animated.

Thereafter, as the Encyclopedia indicates, "adherence to the animal-machine doctrine in physics and biology became the crucial test of loyalty not only to Cartesianism, but a test of loyalty to the formats of the modern sciences."

One of the principal fall-outs of all this was the widening of the gulf between man-machine and beast-machine—with the term ANIMAL thereafter being associated with beast-machines having no souls.

This ultimately resulted in ANIMAL being dissociated from contexts of animate, organized, living, and redefined the term exclusively

as "one of the lower animals—a brute, or beast as distinguished from man."

As stated in the Encyclopedia, "there has been no peace" since Descartes' theories became science doctrines. The doctrines "have proven inadequate" in the light of the theory of evolution, the methods of modern psychology, and of cybernetics—and the emergence of Soviet and Chinese bio-energetics.

This somewhat extended discussion of ANIMATE and ANIMAL has been necessary since it sets the ground for the next chapter dealing with the energies studied by the Renaissance magnetists, and the following chapter on animal magnetism and its direct association with sexualizing energies.

Chapter 5

MAGNETISTS OF THE RENAISSANCE PERIOD

The specific phenomena of profound interest to the magnetists of the Renaissance period was later erroneously lumped into one or another of three categories: occultism, spiritualistics and hypnotism.

This indiscriminate lumping served to erase the early contours of energetic magnetism, and subsequent work of its kind, as a clever societal maneuver to place the topic of energetic magnetism into the unscientific category of modernist thought.

DEFINITION OF RENAISSANCE MAGNETISM

To the Renaissance thinkers, MAGNETISM was identified as a vital effluence radiating from every object in the universe, in a greater or lesser degree, and through which all objects might exercise a mutual influence on one another.

From this concept the idea of the "sympathetic system" was formulated. In the case of organic systems, the idea roughly meant that those systems were subject to being influenced by transmission of "vibrations"—although that term had not yet come into the full popular usage it was to acquire much later.

The eventual unfolding of the contrasts between the scientific and the unscientific consigned the Renaissance ideas to the latter category until they were recovered in vague part by the 1960s concept of the interconnectedness of everything working via sympathetic systems.

Since the early magnetists experimented and worked with magnets, especially with regard to healing, it is generally assumed that the term MAGNETISM was derived from the term MAGNET. This derivation is certainly possible.

But it is more likely that the term came from the concept of MAGNES MICROCOSMI, which in Renaissance thought referred to Man as a microcosm of Earth itself, and as such having poles and magnetic properties.

THIS concept also incorporated the MAGNES MACROCOSMI—the planets, stars and cosmos—from which came “subtle effluence” that influenced and affected man’s body, energies, mind and intellect. These macrocosm effluences combined with “earthly substances radiating a grosser emanation,” and the mixed whole of which affected the body.

The MAGNES MACROCOSMI and MAGNES MICROCOSMI concepts in principle are magnetic-energetic concepts, and as such can easily be incorporated into the contexts of influences and energetics.

THE SYMPATHETIC SYSTEM OF THE RENAISSANCE EPOCH

The venerable Swiss-born physician, Paracelsus (1493-1541), is probably the best remembered of the Renaissance magnetists. He may have originated the “sympathetic system” concept, and certainly was its most energetic proponent.

But in the modernist historical sense he is more usually pointed up as an alchemist, which attribution tends to stigmatize the whole body of his work. More correctly described, he was a researcher of energetics and sympathetic energy systems.

However, his whole body of work was extraordinarily large. It encompassed many other topics such as chemistry, metallurgy, herbal remedies, and what later came to be known as homeopathic healing.

Paracelsus was noted during his times by his “egotism” and contempt for traditional theories, earning him large doses of enmity from certain of his contemporaries. In the last analysis, however, he had great influence in his own and succeeding centuries. Upon his death, a statue was erected to him in Salzburg.

A later influential magnetist was Jan Baptista van Helmont (1577-1644), a Flemish physician, chemist, and natural philosopher (natural philosophy being later dubbed as physics.) By any measure today, Helmont was a substantial thinker and researcher.

He discovered carbon dioxide, distinguished gases as a class of substances, and is credited with introducing the term GAS in its present scientific sense.

He attributed physiological changes to chemical causes, but, as most official modernist sources stipulate, his conclusions “were colored by his speculative mysticism.”

This “mysticism” is an oblique, stigmatizing reference to the fact that Helmont was an energetic proponent of magnetism and of the

sympathetic system.

As he wrote: “Material nature draws her forms through constant magnetism from above, and implores for them the favor of heaven; and as heaven, in like manner, draws something invisible from below, there is established a free and mutual intercourse, and the whole is contained in an individual.”

Further, he established or embellished the concept that magnetism was either composed of a “subtle fluid,” or that the subtle fluid was the medium via which magnetism affected whatever it did.

He then proceeded to offer up an observation of the type that has, as we will see, consistently proved to be a societal faux pas. He indicated that it was possible for the “power of the will to direct the subtle fluid.”

Helmont doesn’t seem to have been the type to offer remarkable observations like this in the complete absence of evidence, and so there must have been veridical and empirical grounds for him to do so.

In any event, this observation can easily be connected to the modern parapsychological issues regarding psychokinesis on the one hand, and healing by sympathetic manipulation of the “subtle fluid” aura of the physical body on the other.

Helmont went on to make public another observation, one certain to embroil societal concerns even of his times. “I have hitherto avoided revealing the great secret—that the strength [of the vital fluid] lies concealed in man, [and that] merely through the suggestion and power of the imagination to work outwardly, and to impress this strength on others, which then continues of itself, and operates on the remotest objects.”

Furthermore, as “proof of the mutual magnetic influence of living creatures,” Helmont asserted that by certain manipulations of the vital fluid during the “ecstasy” of the inner magnetic man, “men may kill animals merely by staring hard at them for a quarter of an hour.”

With this statement is found one of the earliest references to “ecstasy”—which of course has several formats, but among which is sexualizing ecstasy.

Here is also a very early mention that has to do with “learning how” to manipulate the vital fluids—a prospect being viewed forever after with some kind of societal alarm.

VITAL FLUIDS OF REPULSION AND ATTRACTION

The "work of magnetics" was picked up by others, among which was Robert Fludd (1574-1637).

Identified as an English physician, most official historical sources also describe him as a "mystic philosopher educated at Oxford and on the Continent, and strongly influenced by the mystical doctrines of Paracelsus."

Aside from the misuse of the term "mystical," Fludd was an exponent of the microcosmic/macrocosmic theory of sympathetic systems, and of the magnetic effluence from man.

Fludd indicated that not only "were these emanations able to cure bodily diseases. They also affected the moral sentiments.

For if radiations from two individuals were, on meeting, flung back or distorted, negative magnetism, or antipathy resulted. Whereas if the radiations from each person passed freely into those from the other, the result was positive magnetism of sympathy."

Or, as it might be observed, radiations of REPULSION or of ATTRACTION.

HEALING BY MAGNETIC STROKING

It is somewhat difficult to reconstruct the story of magnetic/energetic applications during the Renaissance decades. Magnetism research has been better remembered by its theories. Not much has survived about its practical applications, especially with regard to healing.

None the less, the evidence is clear that the practical side was by no means neglected, and a large number of magnetic healers emerged during the seventeenth and eighteenth centuries.

Although not the first, but among the most memorable, was Valentine Greatrakes, an Irishman born in 1628. At some point in 1662, he had a dream, several times repeated, that he could cure by laying on of hands, or by "magnetic stroking" as it came to be called.

Although not always successful, he seems to have performed a surprising number of cures in Ireland and then in London where a number of notables attested to his accumulating status as a "divine healer."

News of his healing powers, coupled with news about the invisible existence of magnetic energies, spread far and wide, and patients

came by the hundreds to seek the benefits of his stroking.

Somewhat later, during the eighteenth century, another famous stroking healer appeared in the form of a Swabian priest named J. J. Gassner.

Biographical details of Gassner are a little hard to come by, but he is noted as a priest of Bludenz (now in Austria), where his many cures gained wide celebrity for him.

He apparently had deep learning and a noble character, and sometimes made use of magnets, "magnetic manipulation," and stroking or rubbing the affected part. However, according to him, all diseases were caused by "evil spirits," this idea having a tradition extending back to the ancient Greeks.

However he explained causes, not only could he control "sickness" by whatever means he employed, but the "passions" too were amenable to his means.

Among example "passions" enumerated in various literature were anger, patience, joy, hate, and love, and the "passion" of sexual impotence—each of which, by magnetic stroking, could be brought under control by "carrying each to the highest pitch."

"Highest pitch" apparently referred to a type of ecstatic catharsis, a purgation or cleansing release of traumatizing physical and/or mental "tensions"—often, but not always, accompanied by transient types of neuromotor convulsions not unlike the ecstasies of sexual orgasm.

The "ecstasies" released, or purged, the "tensions." And where this worked, Gassner could chalk up another "cure."

In about 1766, the magnetic stroking of J. J. Gassner attracted the attention of Franz Anton Mesmer, and whose name ultimately was to tower over all others.

Chapter 6

MAGNETIC FORCE—ANIMAL MAGNETISM

The saga of Franz Anton Mesmer was exceedingly dramatic and extended far beyond his death. It resulted in a veritable Age of Mesmerism, the vitality of which took on international interest and fascination that endured for about 140 years.

Indeed, such was the strength of Mesmerism that it came to constitute one of the first international movements of any kind. And its international vivacity was such that the anti-energetic sentiments in the mainstream modern sciences did not succeed in deconstructing it until about 1920.

Even then, Mesmerism left three long shadows of itself: the first in the guise of hypnotism; the second in the guise of psychical research; the third in the guise of the energetic mysteries of sexual energies.

FRANZ ANTON MESMER

France Anton Mesmer (1733-1815) was born in Switzerland at Weil, near the city and lake of Constance. By all accounts, he was of copious intelligence and a somewhat high-minded individual, whose thinking was completely in keeping with his times.

Modern historians seldom consider him as a person within his times, but assess him according to modern standards as they later developed. And by those later standards, Mesmer's activities consisted of one strange folly after another.

He was educated in Vienna where he took a degree in medicine. As his doctoral thesis he produced a study entitled *DE PLANETARUM INFLUXU* (the influence of the planets on the human body).

In modern contexts, this document is mistakenly condemned as Mesmer's "astrological thesis." But in his times, and as we have already seen, the thesis examined magnetic energetic influences that were thought to be universal in nature.

Mesmer observed that the action of the magnetic influences "consists of alternating effects which may be considered as fluxes and refluxes" of sympathetic systems.

The effects manifest "in the human body with properties analogous to the magnet, there are poles, diverse and opposed, which can be communicated, changed, destroyed and reinforced; the phenomenon of inclination is also observable."

In later summarizing his thesis, he indicated that "the property of the animal [read ANIMATE] body which renders it susceptible to the [magnetic] influence of the celestial bodies, and to the reciprocal action of the environing [local environmental] ones, I felt prompted to name, from analogy to the magnet, animal magnetism."

As discussed in chapter 4, please bear in mind that the contexts Mesmer was using referred not to "animal" magnetism, but to ANIMATING magnetism—and that, during his times, this usage was understood and accepted.

MEDICAL USES OF MAGNETIC "PLATES"

Mesmer was one of the many physicians who were exploring cures and healings via magnets. Mesmer apparently innovated, designed and constructed his own version of such plates. By applying his magnetized plates to a patient's limbs, he effected his first cures in about 1773. Unfortunately, what these plates consisted of has been lost.

But probably analogous to them are various magnetic plates designed in Japan during the 1980s, which also produced cures.

Further, the application of weak electromagnetic currents to bone fractures and ulcerous infections has been confirmed as speeding up healings and cures. [See, for example, *THE BODY ELECTRIC* by Robert O. Becker, M.D., and Gary Selden, 1985.]

Mesmer came to special public attention because of a bitter, and quite public, controversy involving the invention of his plates.

The priority of this invention was claimed by a Jesuit priest having the curious name of Maximilian Hell, a professor of astronomy/astrology at the University of Vienna. Mesmer won this claim, but was quickly involved in another controversy involving his cure of a blind girl.

At some point between 1770 and 1775, Mesmer was among the many physicians and intellectuals who witnessed a number of cures effected by the strokings of J. J. Gassner without the use of magnets.

Because of this, Mesmer correctly conceptualized that the human body possessed a magnetic "field," and that such fields could affect

each other. Mesmer thereafter disposed of the magnets.

For a fresh start he abandoned Vienna as well and traveled to the Paris, the City of Lights.

MAGNETIC "VATS"

Installed in Paris, he quickly developed novel techniques and equipment to effect cures. The exact nature and materials of the new equipment have again been lost to posterity. But not their impact, resulting scandals, and the extraordinary controversies that came to surround the very name of Mesmer.

The equipment Mesmer designed consisted of several versions of a large circular vat (in French, BAQUET), filled with "certain substances" that apparently consisted of mixtures of various metals and shards of glass. Whatever the substances consisted of, they served to "collect animating magnetism" and transfer it and its sympathetic qualities to the sympathetic systems of the patients.

The theory was that the "certain substances" collected and amplified the magnetic forces, and then, via hand-held connectors, the forces were transferred to and resaturated the sympathetic systems inherent in the bodies of the patients.

The methods utilized to effect the transfer tend to boggle the imagination.

The patients sat around the baquets in communal groups, each holding a metal or glass rod, or a mere copper wire or string of thread, the other end of which was pushed into the substances in the vats. Mesmer erected several circular vats, each about a foot high, and experimented with a number of hand-held "connectors" that served as conduits for the animating (or re-animating) magnetisms.

There is no doubt that some cures were attained for ailments strictly physical in their cause, but even more cures were obtained regarding illness mental (psychosomatic) in origin. Even Mesmer himself indicated that his "techniques" better dealt with what we today would refer to as conditions psychosomatic in origin.

Indeed, as a physician, Mesmer usually, and correctly, first sent physically ill patients to other doctors, and otherwise accepted them only if physical remedies were of no effect.

THE ENERGETIC PHENOMENA OF THE VATS

Although the exact material constituents of the circular, communal vats have been lost, the nature of the energetic phenomena experienced by the "patients" has not.

As described (usually too briefly) in most sources, these phenomena consisted of "violent convulsions, cries, uncontrollable laughter, and various physical symptoms"—followed by "lethargy" after which the "cures" became apparent.

WHAT was cured, and WHY it was, has always remained an historical mystery, confounded by expressions of awe, shock, and professional hysteria. On the face of the brief descriptions of the phenomena, it is difficult to know what was actually meant by "violent convulsion." Later scientific criteria established "convulsions" as consisting of quite serious and very painful involuntary contractions of the muscles during which the nervous system goes haywire, sometimes resulting in coma.

It is also difficult to understand what was meant by "various physical symptoms," or even what was meant by "cries" and "laughter." However, the sum of all of these phenomena quite clearly falls into the category of catharsis of the ecstatic, or ecstasy, type. And obvious clues regarding this can be comprehended not by studying the phenomena, but by examining WHO attended upon the vats. Many had no visible ills to cure. If this particular issue is examined, it will be seen that they came just for the thrill of experiencing the animating, magnetic energies.

THE SOCIAL BACKGROUND REGARDING THE VATS

Mesmer's reputation preceded him to Paris, and once installed there he acquired numerous supports. Principle among these at first was Charles d'Eslon, medical adviser to the Count d'Artois, brother to King Louis XVI. This was high patronage, indeed.

In September of 1780, d'Eslon asked the Faculty of Medicine to confirm Mesmer's ideas and techniques, a request that was rejected.

None the less, public enthusiasm and high patronage support had grown to impressive heights.

In March 1781, on behalf of the King, no less a personage than the powerful Minister de Maurepas offered Mesmer 20,000 livres (a

significant amount)—and a further annuity of 10,000 if he establish a school and agreed to divulge the "secret" of his "treatments." Mesmer at first refused, but later accepted a subscription of 340,000 livres for lectures to pupils.

With this financial arrangement, Mesmer increased his vat facilities, and surrounded them with rather impressive environments. These consisted of large rooms noted for the opulence of their furnishings, with enormous reflecting mirrors everywhere, the whole being dimly lit.

Mesmer and his vat-facilities were mobbed with applicants, among them vast numbers of the aristocracy and royalty. Many memoirs of various members of the aristocracy establish that the mob included even Queen Marie Antoinette and the whole of her court.

SPONTANEOUS SEXUAL ORGASM AT THE VATS

It is from some of these memoirs, not consulted by biographers of Mesmer, that a complete picture of the "convulsive" catharsis is revealed. There is no doubt at all that those holding the connectors often experienced an aspect of ecstatic catharsis known from ancient times—some kind of involuntary auto-orgasm in females and auto-ejaculatory release in males.

Hence, the connection among the "convulsions," "cries," "laughter" and the subsequent "lethargy" tend to fall into place—since these taken altogether are recognizable and familiar constituents of sexual orgasm.

And, indeed, if the "convulsions" had been painful, it is quite unlikely that applications to sit at the vats would have been any more numerous than the cases of those willing to try anything and everything to ameliorate their ills.

MESMERIC TRANCES

Also known from ancient times, ecstatic catharsis engendered dramatic and empowering shifts in "levels" of consciousness of the kind we today would refer to as heightened "altered states"—and during which many kinds of so-called "paranormal" trance phenomena were experienced.

Such phenomena also came to light within many of Mesmer's vat participants. But a perpetual confusion has settled in regarding this matter, in that Mesmeric trance phenomena have been historically

confused with hypnosis. Hypnotism can easily be confused as an extension of Mesmeric trance, since it, too, is a type of altered state.

But in actual historical fact, hypnotism as such was not identified until about 1842 by the English surgeon, James Braid (1795-1860). Braid first termed the phenomenon as "neuro-hypnotism," a phenomenon that also sometimes aroused involuntary sexualizing activity.

Types of hypnotism, however, had earlier been identified in ancient Persia and India, with probably even more ancient antecedents in Egypt.

In any event, Mesmer's stay in Paris was cut short, leaving Mesmeric trance phenomena to be investigated by later of his followers.

MESMER'S EXPULSION FROM FRANCE

Although a great deal has been written about Mesmer's expulsion from France, it remains unclear as to why and how the expulsion was instigated.

The official story holds that in 1784, the "French government" charged the Faculty of Medicine, the Royal Society of Medicine, and the Academy of Sciences, to examine "animal magnetism."

Considering the high patronage of Mesmer, which included the King, many of his ministers, and significant personages of the Court, it is difficult to determine exactly what happened.

In any event, and whatever the real reasons, nine Commissioners were convened under the presidency of no less than Benjamin Franklin, then in Paris, and included the astronomer, Jean Sylvain Bailly, and the chemist, J. K. Lavater, both esteemed scientists of the time.

The Commissioners were restricted to the activity of attempting to establish evidence of a new physical force that was claimed as the agent of the cures. But it is clear that the actual target was Mesmer himself, and the actual purpose was to get rid of him.

The Commission produced two known reports, but between them the consensus among the Commissioners is quite garbled.

Franklin, for example, recommended further examination of the

issue. But King Louis XVI, not known for much in the way of certitude, was somehow stampeded to order Mesmer's expulsion from France, and which was quickly effected.

Mesmer removed himself to Meersburg, Switzerland, where he lived a quiet, unobtrusive life until he died in March 1815. How it was that Mesmer, a veritable supernova, thereafter consented to obscurity remains something of a mystery.

THE CONTINUING SAGA OF MESMERIC PHENOMENA

Even so, and even if he "retired," the continuing impact of Mesmerism was itself phenomenal. It is fair enough to say that any written account which might do justice to him, and to the remarkable phenomena of Mesmerism, must necessarily fill a number of volumes.

In the twentieth century, something along these lines was attempted by the redoubtable Eric John Dingwall, Ph.D., a Director of the Department of Psychical Phenomena at the American Society for Psychical Research (1921-1922), and Research Officer at the Society for Psychical Research (1922-1927).

For many years, Dingwall collected papers published between 1800 and 1900 recording Mesmeric research and phenomena in France, Belgium, the Netherlands, Germany, Scandinavia, Russia, Poland, Italy, Spain, Portugal, Latin America, the United States, and Great Britain. He ultimately edited these papers into four volumes which he published in 1967-68.

As he described via a masterful understatement: "Accounts of alleged paranormal phenomena occurring in the mesmeric and hypnotic states have been omitted by most writers on hypnotism and details, generally speaking, of this aspect have not so far been published. The aim [of the four volumes], therefore, is to raise the curtain on the almost unknown and forgotten activities of the mesmerists of the nineteenth century, while concentrating on the paranormal aspects of their work."

Dingwall gave the four volumes the general, and quite misleading, title of *ABNORMAL HYPNOTIC PHENOMENA: A SURVEY OF NINETEENTH-CENTURY CASES*.

Dingwall appears to have been either somewhat ironic, or politically cagey, since, as he well understood, mesmeric and hypnotic phenomena were never quite synonymous. As it was, hypnotic phenom-

ena were scientifically acceptable, but just so.

In any event, Dingwall's four volumes give some idea of the enormous extent of the saga of Anton Mesmer and of the GLOBAL scope of mesmeric phenomena encountered and documented by his successors—ALL of which, by 1920, had outrageously been caused to vanish into the modernist landfill of the unscientific.

The Mesmeric phenomena, as so called, were not really to re-emerge until the Soviet bio-energetic research referred to earlier, and the Chinese CHI energetic research of the 1980s-1990s still to be referred to later on.

Chapter 7

ODIC FORCE

Four years after Anton Mesmer was run out of France, Baron Karl von Reichenbach (1788-1869) was born in Wurttemberg, not far from Lake Constance near which Mesmer had been born. In 1788, Wurttemberg was a city in the autonomous state of Wurttemberg having its capital at Stuttgart, the whole of which was later incorporated into modern Germany.

Reichenbach appears to have been something of a political activist during his student days. By the time he was sixteen, Wurttemberg was under the military control of Napoleon, and the young Reichenbach had formed a secret society with the goal of setting up a Germanic state in the South Sea Islands.

For this visionary effort he was duly arrested by the Napoleonic police and for some months held in detention as a political prisoner—after which he continued his education in natural science, political economy, and law, ultimately receiving his Ph.D.

REICHENBACH—INVENTOR-INDUSTRIALIST

Reichenbach proved to be of scientific and industrial substance. After his education, he traveled in Germany and France investigating the operations of ironworks, and in 1815 (when he was twenty-seven) he built and operated his own plant at Villigen in Baden.

He also diversified and built a beet-sugar factory, several blast furnaces and steelworks, and a large charcoal furnace.

He discovered kerosene, paraffin, and creosote. Kerosene, a coal-tar product earlier known as coal oil, quickly became of enormous importance throughout the world because of its wide use, before commercial electricity, in kerosene lamps.

Today, kerosene is mostly used as a carrier in insecticide spray and as a fuel in jet engines. Paraffin and creosote were to have equal importance in other areas.

By 1835, Reichenbach had accumulated considerable wealth and a widely respected scientific reputation as a brilliant chemist, inventor

and industrialist, as well as a noted authority on meteorites and magnets.

He had also taken a deep interest in "physico-physiological research on the dynamics of magnetism, electricity, heat, light, crystallization, and chemicals in their relation to emanations of vital force."

Reichenbach's name would be erased from most modern histories because of this particular interest. So it is difficult to ascertain when the interest began or under what circumstances it did.

Almost certainly he would have been familiar with mesmeric research. But it also seems quite likely that he had independently encountered magnetic phenomena both inorganic and organic of a type which, in his mind, did not exactly equate with the so-called animal magnetism of the Mesmerists.

OD

In any event, Reichenbach detached his work from animal magnetism by designating the "emanations of vital force" as OD.

He derived this strange term from Odin (or Woden), the chief Norse god who established the laws that governed the universe and controlled the destiny of man. Odin also was kept busy as the god of war, learning, and magic.

As a word, Od seems to have presented verbal difficulties, so it was later elaborated more clearly as Odic force, or Odyle energy. However, since the "magnetic force" of Mesmer and the "Odic force" of Reichenbach both refer to "a force which permeates the whole of nature," it is difficult to discern differences, if any, between them.

REICHENBACH'S EXPERIMENTS IN ODIC SENSITIVITY

A major characteristic of Reichenbach's work illuminates the scope of his interest in what sensitive humans are actually sensitive to. With regard to this, it is quite possible that Reichenbach was attracted to magnetic sensitivity by examples of water-witching (water dowsing), the successes of which he had observed on many occasions.

An impressive line-up of experiments along the lines of sensitivity became visible at about 1839 when Reichenbach was fifty-one, and had achieved the status of a matured and respected scientist.

Between 1839 and 1850, Reichenbach designed and conducted

experiments involving some two-hundred "ordinary people drawn from all walks of life" who had demonstrated some kind of sensitivity.

Some of these experienced "specific reactions to the proximity of other people" in the form of "feelings of pleasant coolness" or drowsiness, or disagreeable, or numbing, or "exciting feelings."

Most of the individuals also "manifested a special right-hand/left hand polarity" which affected their reactions to other people standing, sitting or sleeping near to their right or left sides.

A disproportionate number of the sensitives demonstrated sympathy with the color blue, an antipathy with yellow, particular food dislikes, and sensitivity to certain metals, and were unpleasantly affected by mirrors.

Quite a number of such sensitives could "see" emanations from crystals and magnets in total darkness, and detect alternations in electric current. They could also perceive an aura (energy field) emanating from and surrounding the physical body.

With empirical precision still acceptable today, Reichenbach conducted hundreds of experiments involving crystals, magnets and the human body. His principle goal seems to have consisted of examining his Odic force with regard (1) to its relationship to electricity, magnetism, and chemistry; and (2) to what extent the force was perceptible to sensitives.

ODIC LIGHTS

The Od, Odyle or Odic force was perceptible to sensitives. Reichenbach's experimental sensitives usually sat in totally dark rooms in which he also placed another completely silent individual, a type of crystal, metal or chemical. These experimental procedures resulted in both quantitative and qualitative data such as enumerated below.

- 1 Various substances radiating the Odic force were perceived via vague or strong feelings of heat or cold.
- 2 Sensitives possessing more refined or greater sensing/perceiving capabilities might perceive "the odic light," described as a clear flame of definite color issuing from metals, crystals and chemicals and poles of magnets.
- 3 The Odic force could also be seen issuing from the main parts of the human body, the fingertips, mouth, hands, forehead, feet,

and BLEEP! The Odic force could also be seen surrounding the body entire as a colored "mist" or "smoke."

- 4 The Odic force could also be seen over new graves.
- 5 The force could be conducted to distances by all solid and liquid bodies.
- 6 Bodies, however, could be "charged" with greater or lesser amounts of Od at given times, but the Od was apparently transferred from one body to another by contact with inorganic, crystalline and metallic substances, and physical touching of organic bodies. However, mere proximity, without contact, was sufficient to produce influencing charges between bodies.
- 7 Reichenbach noted that the "odic tension" (charge, as in a battery), varied during the day, diminished with hunger, increased after a meal, diminished at sunset, and increased before and during daybreak.

Reichenbach worked with colleagues who ensured the designs and controls of the experiments, and with sensitives who were also "persons in perfect health."

In one such case, the sensitive Prof. D. Endlicher of Vienna saw "unsteady flames forty inches high" on the poles of an electromagnet, the flames exhibiting numerous colors, and ending in a luminous smoke, which rose to the ceiling and illuminated it.

Reichenbach, a chemist, attempted to evolve a nomenclature for the odic force regarding which source the energy radiated or flowed from—"crystalod, electrood, photod, thermod," and so on.

He also insisted that the "odic flame" was a material something, and that it could be affected by breath or a current of air.

Some sensitives perceived more complex odic phenomena regarding the human body, including rays, beams and undulating lights. Some of Reichenbach's sensitives could tell whether a female was premenstrual, menstrual, or pregnant, and how the mother's odic forces were interacting with the unborn child.

As one description along these lines, "the mother's pores are open," and from them exude an odic emanation.

The emanations develop themselves into "electricity" upon their exit from the body. Objects or events making "violent impression" on the mother's mind are incorporated in the mother's outgoing Odyle force. The mother's Odyle force now contained an "odic image" of the object or

event.

If Reichenbach's terminology is understood correctly, the odic image is somehow reverse-projected into the developing Odyle of the fetus.

In any event, some of Reichenbach's sensitives quite easily could distinguish between the Odyles of the mother and the fetus.

One of the situations Reichenbach occasionally had to deal with involved increases of erotic manifestations in the presence of "strong Odyle force." Such manifestations brought "disturbing" physical effects to some of his sensitives, some of his witnesses to the experiments, and apparently sometimes to himself.

Indeed, it seemed not uncommon that others besides the sensitives felt "odic electricity" because "disturbingly aroused," and some of his sensitives fell into "temporary convulsions" and "were depleted" afterward. Some also lost weight.

Some male and female sensitives could tell whether males were horny by special features of their odic energies and magnetic auras. However, the nature of the special features were either left undescribed or have been bleeped.

Reichenbach's records, however, indicate in delicate terms that some female sensitives refused to work within the proximity of a horny male because of the "disturbing nature of their odic energies." Male sensitives were apparently not bothered with active female odic energies, and seemed to enjoy their presence.

Chapter 8

ENERGIES PHOTOGRAPHIC

Subsequent to Reichenbach's work, a full part of the saga of energies, magnetic or otherwise, then commenced in Boston, Mass.

Therein resided one William H. Mumler, who, in 1861, was head engraver at Bigelow, Kennard & Co., a firm dealing in jewelry. Like many designers of the time, he had become interested in photography.

One day, in a friend's studio, he tried to take a photograph of himself by focusing the camera on an empty chair and then leaping into the chair after uncapping the lens.

When the plate was developed, an extraneous figure was discovered sitting in the chair—a young, transparent girl with her lower parts fading into a dim mist. Mumler recognized the transparent figure as a young cousin who had died twelve years earlier.

SPIRIT PHOTOGRAPHY

The experiment was repeated several times. A number of Extras could be discerned—faces, transparent figures or parts of them, and other luminous "lights" appearing in many but not all of the photographs.

Mumler and several others became satisfied that the extras on the plates were spiritual in origin. This gave birth to the concept of "spirit photography," and which quickly became a hot and emotional fashion, eagerly joined in by this or that scam artist.

A great hubbub immediately followed. Many professional photographers made the most scrupulous examination of the materials Mumler had used.

As it turned out, it didn't matter if Mumler used his own materials or those of others, or even if fresh materials were introduced at the last moment before the photographs were taken.

Good spirit photos were achieved in the presence of professionals quite prepared to doubt their authenticity. But it seems that the spirits were themselves prepared to be photographed, some of whom were recognized by some of the doubters.

With no identifiable fraud detected, Mumler's authenticity was established—immediately after which he became vogue and did tremendous business.

Eventually, an unproved accusation of fakery was brought against him. A scandal developed, and Mumler transferred his activities to New York City where he prospered until another accusation of fraud was raised by a newspaper.

This time Mumler was arrested—by order of the Mayor of New York. However, at the trial a number of professional photographers testified on his behalf and Mumler was acquitted. Even so, he died in poverty in 1884.

Mumler's photographs had created a sensation that many wished to duplicate or get in on. Many professional and unprofessional photographers set about experimenting—and some, of course, set about creating wildly ersatz fabrications.

Even if not provided by newsmen themselves (as some were), fake photos exposed as such made for good mainstream news copy declaiming against the authenticity of all such photographs.

BIO-ENERGY PHOTOGRAPHS?

Even so, many enthusiastic photographers obtained nothing unusual for their efforts. Others not obtaining recognizable spirits had to settle for the unexpected appearance of weird lights, illuminations and emanations streaming from sitters' fingers, heads, or other body parts, or "auras" wavering around their bodies, and etc.

Some photographs revealed swoops of lights that had no apparent connection to the sitters being photographed, and seemed to originate from a source outside the photographic frame. Sometimes there were mists or "fogs" wandering too and fro.

When such phenomena, appearing on the photographic plates, could not be accounted for by fraud or trickery, they were interpreted as representing such things as magnetism, radiations, subtle fluid, digital effluvium, ectoplasmic flow, auric light, astral body, thought waves, and N-rays—and lastly, lights in areas not mentionable in print.

N-rays (now forgotten about) were a type of ray thought by some to be unceasingly emanating, whether strongly or weakly, from the physical body, which could interact and interpenetrate both inorganic and

organic matter.

It was also somewhat determined that the person of the photographer was somehow involved as having special kind of "energy" that permitted the strange luminous phenomena. Indeed, something like this had occasionally been noted throughout history in the cases of people that attracted or inconvenienced energetic events.

As an aside, in the early twentieth century there was the case of the famous Austrian-American physicist, Wolfgang Pauli (1900-1958), who in 1925 was awarded the Nobel Prize in Physics for enunciating the Exclusion Principle, and who in 1931 was the first to postulate the existence of the neutrino.

Pauli, however, hardly ever worked in or near a laboratory—because his mere presence, even if 200 feet distant, caused equipment to act up and not perform as expected. Then there are those individuals never permitted in an X-ray lab because something about them exposes the X-ray film.

Although the pro and con polemics of spirit photography grew heated, both sides generally agreed (albeit for different motives) that the photographed phenomena were emanations unknown to physical science.

With science to back them up, critics ponderously declaimed that since the emanations were not known to physical science, they obviously "could not exist" and were thus unscientific.

To this, proponents of the emanations indicated that science had not yet discovered everything.

But in the light of mainstream cohesion, this was considered a weak argument, since a fairly large proportion of scientists and their sycophants held to the view that at any given time science HAD discovered everything that was important.

This, of course, was merely a fallacy within the social aspects of science—and, however empty of substance, social aspects can always be smoothed over and made to look okay.

As it was, photographs of emanations, etc., began to pile up in the United States. The exciting vogue for such photos reached England, the first on record there being produced in 1872 by one Frederick A. Hudson. The photographic excitement swiftly reached France, Germany, Italy, and even Russia.

While all this sensational, and now international, hubbub was cascading around Europe, in England PSYCHIC FORCE was identified and named at about 1869—as we will review in the next chapter. But if the world did not yet comprehend what psychic force was (it was a new term), the world DID know what photographs were.

THOUGHT PHOTOGRAPHY

At some point in all this photographic furor, and to further complicate the already complicated issues involved, it began to be observed that images of individuals STILL LIVING sometimes appeared in photos taken miles away.

Indeed, a short report provided by the Comte de Bulet, dated December 10, 1874, was published in the periodical entitled HUMAN NATURE—to the effect that the Comte had obtained on a plate in Paris the double of his sister who lived across the Atlantic Ocean in Baltimore, Maryland.

After more of the living appeared in spirit photographs far and wide, the concept of “thought photography” came into existence. But it was not at all understood how the “spirit” of the living could translate across distances as great as oceans.

So it seemed most sensible (to some anyway) to assume that the images came from the thoughts of the photographer—although no one had any idea how or why they should translate to the photographic plates in the photographer’s proximity.

With this development, a situational crisis subtly arose that was rather frightening within the larger contexts of the societal status quo.

That spirit photography might have relevance to the actual existence of spirits was bad enough. However, the emergence of thought photography was far worse. It created a crisis that has never been given the attention it deserves.

It could be reasoned, and it was, that if the thoughts of a person could actually effect the chemical molecules on a photographic plate, then, from an easily recognized scientific principle, there was little standing in the way of a person’s thoughts affecting the chemical molecules in the brains of other people.

In other words, here was direct physical evidence that thoughts,

via some as yet scientifically unknown energetic activity, could be transmitted, at least to photographic plates.

But the implications beyond this were clear enough, and they once again cracked open the tightly shut doors of what we today might call mind-influencing.

Indeed, such a prospect had been of modernist societal concern ever since Paracelsus.

That Renaissance luminary had indicated that: “By the magic power of the will, a person on this side of the ocean may make a person on the other side hear what is said on this side . . . the ethereal body of a man may know what another man thinks at a distance of 100 miles or more.”

Since the time of Paracelsus the mechanism of this transmission, whether oceanic or merely 100 miles, was thought to be a magnetic fluid that interacted with “sympathetic systems” of consciousness, and which fluid had the power to “conquer time and space.”

In this sense, then, one could bet one’s bottom dollar that the modern societal mainstreams, very much maintained on ensuring the privacy of thoughts, wanted nothing along such lines to be demonstrated or proven by any form of veridical evidence. And, as but one preventive measure, mainstream funding was, by common unspoken mainstream consensus, to be withheld from any who proposed to proceed gathering such evidence.

Thus, even though scads of photos were tested again and again by photographic experts, ultimately including those of Kodak, etc., any veridical evidence the photos conclusively demonstrated was simply ignored.

Even so, various daring researchers set about making even more remarkable escapades regarding the energies photographic.

Most notable (for a while, at least) among these was one Hyppolite Baraduc (1850-?), described as a “psychic” researcher who made “interesting experiments in thought photography.”

However, he made excursions beyond mere thought photography by constructing Baraduc’s biometer, an instrument that indicated the action of “a nervous force and other unknown vibrations outside the human body.”

In 1895, Baraduc addressed a communication on these subjects

to the French Academy of Medicine, although the Academy had not at all changed its view of magnetic fluids, etc., since the time of Anton Mesmer's expulsion from Paris about a hundred years earlier.

Undaunted, Baraduc then published, in 1896, announcements of his work, observations, and photos in a book entitled **IMAGES OF THE COSMIC OD VITAL FORCE**.

He quickly followed this, in 1897, with **PHOTOGRAPHS OF HYPERVIBRATORY STATES OF HUMAN VITALITY**—and in the same year yet another astonishing publication entitled **HUMAN RADIOGRAPHIC SYSTEM**. (In French, the term **RADIOGRAPHIE** refers to X-rays, and so it is probable that N-rays are actually implied here.)

Apparently, Baraduc had earlier trekked into a project yielding photographic evidence he claimed proved that "something misty and vaporous leaves the human body at the moment of death."

This evidence was provided in yet a **THIRD** 1897 book rather daringly entitled: **THE HUMAN SOUL: ITS INVISIBLE FLUIDIC MOVEMENTS, ILLUMINATIONS, AND IMAGES**. (An updated version of this was later published in English in 1913.)

With little to suggest much in the way of catching his breath, Baraduc's photographic enthusiasms seemed to have escalated.

He soon went on, in 1904, to publish fresh photographic evidence in a book entitled: **VIBRATIONS OF HUMAN VITALITY**.

This was immediately followed, in 1905, with **THE VITAL FORCE: OUR VITAL FLUIDIC BODY, A BAROMETRIC MODEL**.

When Baraduc's young son, Andre, died in 1907, he apparently was able to transcend at least some of his grief. When the young body was laid out in its coffin, Baraduc successively photographed it—with the result that "radiations of a formless mist" were shown extending outward from the coffin.

Then, when some six month's later Baraduc's wife lay dying, he set up his cameras at her deathbed and photographed her as she died. The photos revealed "three luminous spheres emitting thin fingers of light" just above her body.

Another photograph taken fifteen minutes later showed the three globes united and "concealing the corpse's head." Further, "luminous cords" could be seen around them.

Three and a half hours later, the united globes while emitting

"cold breezes" then separated from the body and eventually floated away from it and finally disappeared.

The photographic plates of these two sad events were examined and reexamined with the certitude they would be debunked. No professional was ever able to do so, and so they remain among the most dramatic photographs ever taken.

Meanwhile, at about 1908, experiments with thought photography were taking place elsewhere—and as far away as Japan.

Dr. T. Fukurai, Professor of Kohyassan University, and formerly Professor at the Imperial University of Tokyo, was conducting thought-photography experiments with Mrs. Nagao, Miss Tetsuko Moritake, Mrs. Sadako Takahashi, Mrs. Tenshin Takeuchi, and a Mr. Kohichi Mita—all of whom had demonstrated "mediumistic" capabilities.

Dr. Fukurai published a report showing photographic evidence of emanations, and then went so far as to declare that "clairvoyance is a fact."

He was thereupon forced to resign from the University in 1913. Eventually his reports were translated into English in 1921 under the title **CLAIRVOYANCE AND THOUGHTOGRAPHY**. Thereafter, this early Japanese effort passed unnoticed into historical obscurity.

SEXUAL ENERGY PHOTOGRAPHS?

This author has it on very substantial authority that many sexual energy photographs were acquired, and ultimately found their way into private collections especially in Europe—and which, alas, have not been viewed by me. But it is easy enough to accept their most probable existence.

For one thing, researchers wishing to capture energies on photographic plates could not have been completely unaware that sexual activity produced ecstatic energy states and that these might be suitable for their photographic attempts.

For another thing, even though polite decorum was superficially maintained on social surfaces between 1875 and 1914, Paris, Berlin and London were noted for their fabulously vivid pornographic activities behind and beneath the prim social surfaces.

In Baraduc's case, anyone who had the equanimity to photo-

graph his dead son and his dying wife clearly could have faced up to the rigors of photographing all types of erotic situations, including copulation and orgasm—this, of course, in the hope that some kind of invisible energies would become photographically apparent.

In any event, several knowledgeable researchers claimed that such photographs were achieved by Baraduc, and there seems little reason to doubt it.

Chapter 9

PSYCHIC FORCE

In reviewing the tales of Anton Mesmer and Reichenbach as briefly as we have, it is easy enough to get the mistaken idea they represent two isolated sets of unimportant circumstances.

This is how they have been treated by modern historians, scientists and psychologists alike, and so it seems that societal forces have properly established their non-importance.

However, if one draws together any and all past work that might have bearing on the nature of human energetics, it will soon be seen that the literature in this regard is massive, and that Mesmer and Reichenbach were not isolated examples of it.

The totality of such work is so massive that it cannot conveniently be incorporated into a book such as this, or in fact be incorporated into a single book unless it would consist of several thousand pages.

Indeed, when Eric J. Dingwall, the stalwart historian of psychological research, attempted to collect and publish the work of the nineteenth century mesmerists who carried on after the death of Anton Mesmer, he ultimately needed four volumes to do so.

Those four volumes, published in 1967-1968, establish that serious and careful work took place in France, Belgium, the Netherlands, Germany, Scandinavia, Russia, Poland, Italy, Spain, Portugal, Latin America, the United States, and Great Britain.

Although Dingwall's four volumes are given the title of ABNORMAL HYPNOTIC PHENOMENA, the actual topic is along the lines of unusual energetic phenomena brought to light via various kinds of altered states of consciousness.

Dingwall also brought together, in private, a large collection of sexual materials. Behind the more public scenes of Psi research, this is referred to as his "pornographic collection."

He kept this collection quite close to his chest. But in correspondence to me, he indicated that a good portion of it included docu-

ments regarding sexualizing energies encountered while conducting mesmeric and psychical research. In fact, it was Dingwall who suggested that a book should be written by "some daring soul."

Because of the scope of past energetic research, it is to be wondered why the whole of it has been ignored and excised from modern history, science and psychology. In any event, the scope of it establishes that Mesmer and Reichenbach were NOT isolated examples. In fact, within an even larger picture, they found themselves dealing with phenomena that modern anthropologists associated with shamanism.

The verifiable history of shamanic phenomena, including their sexualizing overtones, is found in most pre-modern cultures, and indeed dates back to before recorded history, and which phenomena are still recognized by contemporary Siberian Russian, Mongolian, Chinese, and Amerindian shamans and "medicine" persons.

Thus, it would seem that anyone seriously investigating human energetics would soon come to face phenomena not all that different from what Mesmer, Reichenbach and many others encountered.

MODERN PSYCHICAL RESEARCH

On the noble surface of modern psychical research, it would seem that its workers never encountered sexualizing phenomena. But such is not the case at all. Indeed, it might be said that psychical research, and later parapsychology, possess quite large "closets" in which were hidden various phenomena not tolerated by societal mainstreams.

The first Psychical Research Society (SPR) was founded in London in 1882. Several histories of the SPR exist, and from them it can easily be determined that it was established under excellent leadership.

Its work commenced under the general idea that psychical research was an important science within whose scope numerous phenomena rejected otherwise could be studied within the parameters of systematic organization.

However, in actuality the SPR was founded principally to examine various unusual and astonishing phenomena encountered in Spiritualism. And so a brief background review of Spiritualism is now required.

SPIRITUALISM

The full story of Spiritualism which, in the modern West, rose and fell between 1845 and 1932, is a strange tale of epic proportions—so much so that few have ever managed to do it justice.

Public interest in it went into decline during the 1930s. But during its earlier history, many astonishing mental and energetic phenomena associated with mediums often made headline news, sometimes on a daily basis.

There are two ways to remember Spiritualism—the simple and the complicated way.

The simple way identifies it as a belief involving spirits and departed souls—who, via a living medium, provide compelling evidence of their continuing existence and give messages to those yet living.

However, had conversations with the departed been all there was to Spiritualism, then it is unlikely it would have obtained the enormous and long-term celebrity it did.

It is therefore quite clear that other exceedingly dramatic phenomena associated with Spiritualism triggered its high profile. Getting a grasp on the "dramatic phenomena" is a somewhat complicated task, especially in brief form.

ASTONISHING PHENOMENA OF SPIRITUALISM

As distinguished from communicating with spirits, the phenomena of Spiritualism fell into two main categories, rather loosely defined as MENTAL and PHYSICAL.

The mental phenomena might have been discounted as such. But the physical phenomena were another matter.

The list of such physical phenomena is quite long and varied, and in many cases thoroughly documented by numerous researchers of high repute, and working in different decades and in different countries. To itemize but a few examples:

- Movement of objects without contact, vibratory effects, increases and decreases in weight
- Levitation of the human body
- Materialization and dematerialization
- Biological phenomena—influencing the growth of plants apparently by vital bodily emanations or by other unknown means

- Chemical phenomena—unexplainable lights, perfumes, catalytic action, production of water, production of photographs of invisible energies
- Electrical phenomena—discharge of electroscopes, phenomena suggestive of human energy radiations
- Thermo-dynamic effects—variations of temperature, increase of heat in apported objects, the penetration of matter through matter, detectable currents of wind and air, touches of invisible energies
- Perception of auras, energy fields, energy flows or streams
- Clairvoyance in all of its variegated forms
- A long list of various kinds of magnetic and biomagnetic phenomena
- A long list of energetic phenomena transferred across spaces, around impediments, and through material obstruction

Faced with these phenomena, at about 1858 early researchers began to recognize that the human organism was somehow bound up with a “force” that operated beyond the periphery of the physical body—and yet had impact on physical matter.

The “force” needed a descriptive name, of course, and one of the earlier suggestions was “exo-neural action of the brain”—“exo” meaning outside of.

This suggestion was immediately resisted by many scientists, especially by brain researchers, who scoffed at such research and had no desire to become involved in any exo-neural prospects.

In explanation of this, the approved scientific view took it for granted that nothing existed outside of the body’s skin, and thus exo-neural activity was not possible in the first place. Indeed, it was not until about 150 years later that the real existence of bio-electromatic fields outside of the skull was confirmed.

In any event, the term “exo-neural” was conceptually and phonetically difficult, and it is understandable why it never caught on.

PSYCHIC FORCE

In about 1861 in France, the then famous astronomer, Camille Flammarion (1842-1925), may have been the first to suggest the term PSYCHIC as a replacement for exo-neural. However, it didn’t catch on in France until decades later, and never caught on in Germany.

In England, though, Edward William Cox (1809-1879), a lawyer by profession, seems to have been the first to suggest the term in English. Cox may have been interested in phenomena earlier, but his concentrated research seems to have taken place only in the last decade of his life.

Cox was a member of the London Dialectical Society, formed in 1869 to examine and report on the alleged spiritual communications of mediums whose population was definitely on the rise.

The members of the Dialectical Society originally intended to do away with the “Claims of Spiritualism.” But in the end, their famous report on SPIRITUALISM published in 1871 noted substantial corroboration, especially as regards the physical phenomena.

Cox did not accept the “spirit” hypothesis, and instead argued for the existence of a “force” that would explain many forms of the physical phenomena.

His idea regarding the nature of this force was first presented, in 1872, in a booklet entitled SPIRITUALISM SCIENTIFICALLY EXAMINED WITH PROOFS OF THE EXISTENCE OF A PSYCHIC FORCE, and later he enlarged his ideas in a book entitled THE MECHANISM OF MAN (1876).

Cox is best remembered in the literature for his work with Sir William Crookes and their first experiments with the already internationally renowned Spiritualistic superstar, Daniel Dunglas Home (1833-1886).

So extraordinary were the phenomena emanating in the presence of Home that he certainly deserved the high acclaim given him as the “greatest physical medium in the history of modern spiritualism.” And, perhaps more aptly put, in the history of anything anywhere. For example, he was thoroughly documented as floating in a horizontal position in and out of third floor windows.

Sir William Crookes (1832-1919) had taken deep interest in physical phenomena. After earlier witnessing remarkable demonstrations by other mediums, and then by Home, Crookes arranged to conduct some experiments with him.

Crookes was already recognized as one of the greatest physicists of his time, and had received many honors. He had been president at different times of the Royal Society, the Chemical Society, the Institution of Electrical Engineers, etc. He had discovered thallium, was the

inventor of the radiometer, spintharoscope, the Crookes tube, etc. He was the founder of the CHEMICAL NEWS, and editor of the QUARTERLY JOURNAL OF SCIENCE.

When Crookes indicated that he would enter into investigation of the phenomena of Spiritualism, the press and many important scientists received the announcement with jubilation—since it was taken for granted that Crookes would clearly show the phenomena as “humbug.”

A somewhat complicated series of experiments with Home then followed, usually in the evenings in a large room illuminated by gas-light.

One of the principle objectives was to discover if the force had properties capable of impacting on physical matter. This involved a number of different kinds of apparatus, some more simply constructed than others.

Among more elaborate equipment designed to measure the physical existence of the invisible force, one end of a long mahogany board was placed on the edge of a desk, the other end supported by a spring balance and strain gauge hanging from a substantial tripod stand. The board was supported in a way that prevented movement of it by hand pressure.

Home would sit at the desk and place his fingers lightly on the end of the board and focus his “force” into the board causing the other end to move up or down. The strain gauge would indicate the motion, indicating the measurable existence of the “force.”

Cox was an observer of the experiments with Crookes and Home, and as a result he was able to write as follows:

“I noticed that the force was exhibited in tremulous pulsations, and not in the form of steady, continuous pressure, the indicator rising and falling incessantly throughout the experiment.”

“The fact seems to me one of great significance as tending to confirm the opinion that assigns its source to the nerve organization, and it goes far to establish Dr. Richardson’s [another researcher] important discovery of a nerve atmosphere of various intensity enveloping the human structure.”

“I would recommend the adoption for it [the “force”] of some appropriate name, and I venture to suggest that the force be termed Psychic Force; the persons to whom it is manifested in extraordinary power Psychics; and the science relating to it Psychism as being a branch of

psychology.”

SENSATIONS ASSOCIATED WITH THE PSYCHIC FORCE

Along with other researchers corresponding with Sir William Crookes about their own experiments with the psychic force, a Dr. Crawford soon reported at least four different forms of it, and described the sensations it could produce both around the medium and persons nearby.

- 1 A sensation of cool breezes, generally over the hands
- 2 The sensation of a slight tingling in the palm of the hands, and at the tips of the fingers, near the mounts
- 3 The sensation of a sort of current through the body
- 4 The sensation of a “spider’s web” in contact with the hands and feet, and other parts of the body, notably the back and the loins [loins being the Victorian code word for genitals.] The sensation of the passing through of a current is feeble, but the interruption is easily felt.

The research with the physical aspects of the psychic force went on for some time, and ultimately the highly respected Sir William Crookes prepared his report. If the mainstream scientists and the press were hopeful that Crookes would trash the phenomena, they were to be disappointed. For, as Crookes concluded in the introduction to his final report:

“Of all persons endowed with a powerful development of this Psychic Force, Mr. Daniel Dunglas Home is the most remarkable and it is mainly owing to the many opportunities I have had in carrying on my investigation in his presence that I am enabled to affirm so conclusively the existence of this force.”

Here it now must be recalled that Sir William Crookes was ranked as of the top scientists in England at the time. Therefore, he was not a gullible idiot, and he should have been accepted with some attention.

He submitted his report to the Royal Society on June 15, 1871.

But in that “Crookes had not demonstrated the fallacy of the alleged marvels of Spiritualism,” the report was refused and even the

inscription of the title of the paper in the Society's publications was denied.

It was only in the July, 1871, issue of the QUARTERLY JOURNAL OF SCIENCE that the public became acquainted with the first account of Crookes' observations.

The scientists of the time might have rejected the implications of Crookes' work. But not the public. A rash of well-attended "sittings" with mediums exploded everywhere, perhaps not so much to witness the phenomena, but to obtain first-hand experience of the tremulous pulsations in "the vicinity of the loins."

SEXUALIZING ENERGIES OF THE PSYCHIC FORCE

Unlike Crookes' experiments, clearly illuminated by gaslight, most psychic force mediumistic sessions were held in completely dark rooms. This enabled many sitters to report seeing various kinds of luminous energies not only coming out of the mediums, but arriving through the walls from elsewhere.

As a caution, though, numerous of the "mediums" involved were opportunistic frauds and tricksters, bent on profit taking from the gullible. Most of these were exposed as such, but there remained a large number of experiments set up by individuals of high repute and conducted under exacting controls.

One distinction that separated the real medium from the fake ones had to do with energy sensations felt by those attending the seances. Such energy sensations could become quite powerful regarding the real mediums, but were generally absent in the presence of the fakes, no matter how dramatic was their trickery otherwise.

A real seance seems to have been a trying affair. It was not unusual for the medium producing the psychic force to end up exhausted and depleted. However, they were prevented from falling onto the floor because their hands, feet, arms, and torsos had been firmly tied and taped to their chairs to prevent trickery.

In any event, we are not so much interested in what the mediums did, but what the witnesses reported experiencing. What they mostly reported were energies, either felt and/or seen.

All sorts of descriptions of the energies abound in the literature—such as "we could all see a stream of pale gray matter, like fog or

steam from a kettle, oozing from her [the medium] fingers. It was shaped like rods, about a foot long and an inch thick. The gray material could extend and contract."

There is little reason to wallow in doubt about this kind of thing, because in later years many reported much the same while drunk or enjoying recreational drugs.

A Dr. Crawford (whose biographical details are not well recorded) subsequently produced a theory about the psychic force emanations. This theory is slightly complex, so you have to follow it slowly.

"Operators [the mediums and/or their excarnate guides] are acting on the brain of the sitters, and thence on their nervous systems. Small particles, it may even be molecules, are driven off the nervous system, out through the bodies of the sitters' arms, wrists, hands, fingers, or elsewhere.

"These small particles, now free, have a considerable amount of latent energy inherent in them, an energy which can react on any human nervous systems with which they come into contact.

"This stream of energized particles flows around the circle [of the sitters] probably partly on the periphery of their bodies. The stream, by gradual augmentation from the [combined] sitters, reaches the medium at an high degree of 'tension,' energizes her [the medium], receives an increment from her, traverses the circle again, and so.

"Finally, when the 'tension' is sufficiently great, the circulating process ceases, and the energized particles collect on or are attached to the nervous system of the medium . . ." [from whose body now extended the psychic energy forces which could be felt/seen by others.]

Aside from the fact that the above took place in a mediumistic seance, and that the energies were often seen in a literal sense, it seems useless to doubt much in this regard.

The reason is that even under usual circumstances, many people report sensing or feeling energies of others. This is especially the case if the situation involved has become highly charged—such as in combat and sexual situations.

SEXUAL ENERGY DISPLAYS DURING SEANCES

During the seances, many strange phenomena sometimes occurred which were not generally discussed or put officially into print.

Sometimes, female mediums or sitters achieved spontaneous orgasm, which left them "exhausted." If male, they suffered erections of the male appendage, and sometimes spontaneously ejaculated in their undergear or trousers.

Thereby, the concept of "tremulous pulsations of psychic force" took on new, if unofficial, potency—such as "tremulous pulsations of sexual force" that can rattle not only boards hooked up to strain gauges, but also erotically stimulate, to the point of achieving sexualizing ecstasy, the autonomic nervous systems of bio-bodies as well.

Indications of this kind of thing are present in many reports, but in a way most people today will not recognize.

During Victorian times, proper people did not refer to sexual energies, and they seldom utilized the word "sex." But large numbers of sitters confessed themselves "disturbed" by the psychic force. "Disturbed," of course, was a Victorian code word for what we today would call horny and/or sexually aroused.

In any event, certain researchers tried to estimate physical effects of the psychic force on the mediums and sitters. It was soon discovered that both the medium and sitters lost "dynametric force"—meaning that their muscles became lethargic and somnolent.

Instantaneous weight losses also occurred. Dr. Crawford reported putting his experimental sitters on the scale and found that their loss of weight at the end of the seance was greater than the weight lost by the medium. The sitters lost, on average, five to ten ounces "and were more exhausted than the medium."

An Admiral Moore, a sitter, complained of a "drain of vitality." One of the reasons that Lord Adare earlier retired from sittings with the famous male medium, Daniel Dunglas Home, was because he became so "disturbed" that he couldn't concentrate and was soon physically exhausted.

A Colonel Rochas described a case of levitation by psychic force with the famous female medium, Eusapia Paladino (1854-1918). He indicated that "we ought to add that one of the persons who was quite close to the table almost completely fainted away, not from emotion, but through disturbed weakness."

Rochas also said that "he felt drained of his strength as the result of Eusapia's efforts." A supply of smelling salts was usually kept

handy for psychic force seances.

Eusapia Paladino frequently insisted she be nude for her seances, and in her trances demanded sexual insertions from those males she sensed had achieved psychic force erections.

Naturally, male researchers and sitters were eager to be at her seances, always held behind locked doors. It is on record that the wives of the male attendees hated Eusapia with an hysterical passion that sometimes escaped Victorian decorum.

A certain researcher (or sitter) named Frere wrote that "The operators [the spirit guides of a medium] often speak of lines of force, of a vibratory synchronization. All our sensations are accompanied by a development of potential energy which passes into a kinetic state and externalizes itself in motor manifestations."

"Motor manifestations" referred to excitatory, but involuntary, physical activity, such as muscle spasms. But in many cases of sitters and observers, it also referred particularly to involuntary sexual arousal and climaxial experiencing in the vicinity of the "loins."

SEXUALIZING AROUSAL SIMILARITY OF ANIMAL MAGNETISM, ODIC FORCE, AND PSYCHIC FORCE

At this point, the similarities of sexualizing arousal so far discussed hardly need much further elucidation except to elaborate a bit more about why they occurred within the particular circumstances they did.

While it is true that sexual arousal can occur because of mental associations to erotic stimuli, this kind of arousal by itself seldom ends up in spontaneous or involuntary climaxing.

Thus, the sexualizing similarity involves the occurrence of the spontaneous/involuntary climaxing. In any feasible sense, such would not take place except if some kind of energies were physically affecting the autonomic nervous systems of the experiencers.

This would suggest, in turn, that animal magnetism, odic force, and psychic force are merely different names for the energetics involved.

Chapter 10

ORGONE ENERGY—BIONIC ENERGY

Information regarding sexualizing energies is hard to dig out of the histories of animal magnetism, odic force, and psychic force. An assessment of the large literature establishes the existence of powerful societal suppression regarding their phenomena and any research of them.

The sexualizing energy aspects are further concealed, this most probably in keeping with the taboo regarding sex prevalent during the nineteenth and early part of the twentieth centuries.

However, anyone patiently and knowledgeably sifting through the enormous literature can find the evidence regarding energetic sexualizing phenomena. The evidence found is cumulative, and taken altogether is highly supportive of the real existence of such energies.

As it is, though, the evidence is really not all that necessary, in that most people, probably from time immemorial, physically experience and mentally realize not only that sexual energies have some kind of real existence, but that they interact over distances if they are strong enough.

A far greater mystery, but equally based in copious evidence, has to do with WHY research along the lines of human energetics has been condemned and suppressed by powerful societal factors.

Mesmer, Reichenbach, the photographers of energies, and psychical research were all attacked (best word) by powerful societal forces.

This resulted not only in their historical condemnation, but established serious barriers against ANY examination of the topics they represented.

Further, the attacks frequently were vicious, so much so that even reputations of highest eminence could be destroyed. For example, the positive interest of Sir William Crookes in the physical phenomena of Spiritualism damaged his high scientific standing almost beyond repair.

A calm and lengthy survey of this negative situation reveals

that it is not the people involved, but the topic of human energetics as a whole, under any label or format, that is being suppressed by powerful societal forces. And this by methods resembling overkill with the ultimate goal of complete erasure.

All possible explanations considered regarding the societal suppression, the actual source of its origin and reasons for it remain arcane—especially if compared to the concept that the more that is learned and known about human potentials, the better off everyone would be.

THE FIRST DELIBERATE RESEARCH INTO SEXUALIZING ENERGIES

With many similarities to the saga of Anton Mesmer, and to the scientific deconstruction of Karl von Reichenbach and later psychical research, the story of Wilhelm Reich demonstrates yet another revolting example of societal overkill regarding any knowledge about the actual existence of human energetics.

Wilhelm Reich (1897-1957) was born the son of a farmer in Dobrzynica, Galicia. He showed high promise in his early tutoring, so much so that his poor family worked to provide him with higher education.

After World War I, in which he served in the Austrian army on the Italian front, he studied law at the University of Vienna, and then went on to study medicine, obtaining his M.D. in 1922. After graduating he undertook further studies in neurology and psychiatry.

No less a personage than Sigmund Freud recognized Reich's excellence. Reich was soon appointed as the first clinical assistant in Freud's Psychoanalytic Polyclinic in 1922, and later became vice-director in 1928. These positions held by Reich were of no mean importance, and they contributed mightily to his growing reputation as an excellent thinker and scientist.

Reich joined the Austrian Socialist Party in 1924, and the Communist Party in 1928. These early affiliations with Socialism, Marxism and Communism were later to be held against him in the United States. But in Europe at the time, such affiliations were rather standard fare, and almost an unavoidable intellectual necessity.

The socio-political intensities in Europe had little in common with how Americans understood politics. It could be said, in general,

that Europeans were preoccupied with socio-political theories in much the same way as Americans were fascinated with movies and movie-making.

In any event, it was de rigeur for intellectuals to consider at least the social (as differentiated from the political) promises of these growing theories.

Competent biographies of Reich make it quite clear that he was principally interested not in political issues but in social health and well-being, and in reforms that would cure mental and emotional factors upon which social ills were founded and perpetuated.

Reich had become convinced that much neurosis was caused by poverty, bad housing conditions, and various other social ills. Essential Freudianism, Marxism and European Socialism had been set up to improve the human lot in this regard, and so it was logical for Reich to involve himself in all three. In the sense of all this, Reich completely fitted into the times and developments of Europe.

However, much like Freud, Reich had early on become convinced that social ills principally arose from neuroses based in blocked and distorting sexual urges. He early advocated the establishment of "health centers" in which the blocked sexual urges could be unblocked and once more take on their natural expression.

Europeans were quite prepared to discuss and debate social ills, the traditional basis of which was perceived as resulting from the unfair distribution of economic wealth on behalf of the wealthy and the politically powerful.

Reich, however, advised that the more actual basis of social ills arose from blocked sexual urges brought about by confusions inherent in social conditioning that resulted in faulty functions of energies involved with sexual orgasm. Not only was society as a whole guilty of maintaining the conditioning, but the basic family unit also.

Reich made his views known by publishing papers, and then in his first book entitled *THE FUNCTION OF THE ORGASM* (1927). This book addressed three issues:

- 1 the biological function of orgasm
- 2 the release of pent-up emotions and energies, and
- 3 the sexual frustrations of the working classes

In 1927, socialists of all waters were quite prepared to under-

take the curing of social ills by the most radical political and economic means possible. However, they were not at all prepared to deal with faulty sexual orgasm.

Indeed, the nature of sexuality was still taboo within science and the new psychoanalysis, and within Socialism, Marxism, and Communism as well. The working classes, firmly rooted in the meaning and identity of the family unit, did not consider themselves as being sexually frustrated.

In this way, Reich managed to step on just about everyone's toes, and he was ushered out of the developing "orthodox" mainstreams of psychoanalysis, doctrinaire Marxism, and all versions of European Socialism.

Reich, however, was made of rather stern stuff. Undaunted, he moved to Berlin in 1930. To begin the process of "the sexual education of young people," he helped establish an organization on behalf of sexual-politics—the VERLAG FÜR SEXUALPOLITIK (SEXPOL-VERLAG). (In English, PUBLISHING HOUSE FOR SEXUAL POLITICS (SEXPOL-PUBLICATIONS)).

In this undertaking, he followed the logic inherent in the original Freudian concepts regarding the overriding importance of the sexual urge in human affairs—but with a slight difference.

Freudianism held that sexual problems were mental in nature. But Reich was convinced that actual "bio-physical" energy was involved, energy which could be physically blocked, and thus lead to the mental distortions.

As it turned out, however, Berliners were not amenable to Reich's orgasmic ideas that had to do with sexual education of young people, and soon increasingly vicious smear campaigns began appearing.

The smear campaigns ultimately resulted in Reich's being expelled from the Communist Party in 1933 because of his advocacy of sexual politics. He was unbothered by this, since he had visited Russia in 1929 and confessed himself disappointed with Russian bureaucracy and bourgeois moralistic attitudes toward sexuality.

A short while later, the International Psychoanalytic Association expelled him, ironically because of his Communist membership. That Association apparently being unaware that the Communist Party had already expelled him.

Undaunted by these various, and conflicting expulsions, Reich

published his first monumental book in 1933, entitled CHARACTER ANALYSIS, a profound and basic tome still utilized by analysts.

In it, Reich held that "bioenergy" which "normally travels through the body in a specific circuit gets trapped wherever muscles are tight."

He went on to explain that this kind of situation, if chronic, inhibits and reduces the body's bioenergy flows, affects the immune system and leads to sickness and other dysfunctional discomforts often ending up as debilitating neuroses.

Also in 1933, Reich had taken critical interest in the emergence and dangers of German fascism which he correctly foresaw as a rising tide of political influence.

He blamed the rise of Hitler on "the sex-repressed German family" and explained the intricate details of this in his book MASS PSYCHOLOGY OF FASCISM (1933). First published in Scandinavia, it took a few years for it to be translated into German, and to be comprehended by the Hitler Movement.

None the less, smear campaigns against him began emerging in the Scandinavian countries, Austria and Germany—not so much as regards the rise of fascism, but because of moralistic outrage about the function of the orgasm, and because of Reich's blasts about sex-repressive family units.

Again undaunted by smear campaigns and media abuse, Reich did not defend himself but rather escalated HIS attacks on the "perverse character of the Hitler regime." Since Communism paraded itself in Western Europe as a form of Socialism, the propaganda sections of the Communist Internationale were affronted by Reich castigation's of "sham Socialism."

Since the whole of this developing situation had to come to a head, it did so in 1939. Reich was by that year a targeted enemy of Communism, the Nazi's, and of moralistic outrages regarding orgasm energy blockages in the family unit.

He first strategically evacuated to Norway where he planned to continue his work. Uneasily established there, however, the Germans began their invasion of Norway in April, 1940, and Reich barely made it out with his life. He then headed to the United States of America.

Once there, he set up shop in Forest Hills, Long Island, but shortly removed to "Orgonon," Maine, "Orgonon" being the name of his

"estate" and orgone research laboratory, and which included an observatory.

As a result of this judicious move to the U.S.A., Americans were now somewhat surprised by having to learn about such electrifying matters as:

- Armor in the genital character
- Basic life processes
- Biological energy
- Biopathic contractions
- Control over irrationality
- Emotional expression of the body
- Emotional plagues
- Energy blocks and energy fields
- Eye contact
- Field excitation of orgone energy
- Genital disturbances, excitation and gratification
- Orgastic convulsions, impotency and potency
- Orgonotic energy charge, pulsations and streamings
- Radical approaches to liberating creative energies

The Americans soon became alarmed and distressed by Wilhelm Reich as the European communists and fascists had been.

ORGONE—A SEXUALIZING ENERGY

The vast bulk of Reich's work is quite difficult to summarize. The best, and so far the only competent source for Reich's saga can be found in Myron Sharaf's monumental biography entitled *FURY ON EARTH* (1983), which should be required reading for anyone interested in human energetics.

Beyond that, and with apologies to the followers of Reich's work, we can get at the central gist of it for the purposes of this book.

As pointed up in *FURY ON EARTH* (p. 276), it is difficult to pinpoint the exact date for Reich's formulation of orgone energy. The general chronology of his work places it at about 1940.

But this most certainly refers to the term *ORGONE*, not to Reich's awareness that such an energy existed, and which awareness obviously would have taken place even quite early in his life.

His earliest usage of *ORGONE* seems to have evolved in 1939

in relationship to "orgone radiation," but this radiation was established by Reich in a context having to do with "bions."

It is difficult to grasp what was meant by bions, but visual evidence of them could be observed "in the dark basement room" as radiations from heated ocean sand.

The bionic radiations, or the bionic light, visible to the naked eye, was described as bluish light emanating from the walls and from various objects in the darkened basement room.

Reich explained that he could not exclude "subjective impressions" with regard to the light phenomena. There is no record that Reich's bionic light was ever compared to Karl von Reichenbach's luminous phenomena, although it too was perceived in dark rooms by sensitives in touch with their own subjective (or clairvoyant) impressions.

Very roughly put, orgone energy was considered a non-electromagnetic force, a life force, which permeates all nature, and in some way is closely associated with "orgastic potency."

If heightened by physical or therapeutic means, orgastic potency results in phenomena not unlike the cathartic phenomena associated with Anton Mesmer's vats that accumulated some kind of energy and then transferred it to those holding the wands.

If one can directly perceive the energy of orgastic potency (presumably by some direct and/or clairvoyance means), it is of the color blue.

The orgastic potency is composed of radiating bions which, Reich stated (and later demonstrated), can be transferred to objects and other human bodies for therapeutic (cathartic) purposes.

Reich derived the term *ORGONE* from *ORGANISM* and/or *ORGASM* or both, and stipulated that it was an energy that normally traveled through the body in a specific current, but could get blocked up and result in any number of undesirable phenomena.

As Reich's research with orgone energy continued, he was ultimately to divide it into three chief characteristics: visual observation, thermal measurements, and the electroscopic effect.

The sexual aspects of orgone energy were often played down later, but in the end they are unavoidable, since the sexual apparatus of the human body cannot be detached, rationally anyway, from the energies of the human body.

The evidence is quite compelling that Reich quite early envisioned possibilities of interacting with orgone energy. This energy is foreshadowed in Reich's 1922 paper entitled *THE SPECIFICITY OF FORMS OF MASTURBATION*, and in his first 1923 version of what was later to become his major thesis entitled *ON GENITALITY*. Sexual energy, later renamed orgone energy, is considered in depth in his book *THE FUNCTION OF THE ORGASM*.

ORGONE ENERGY ACCUMULATORS

The existence of orgone energy was to Reich a good thing, capable of many different kinds of applications—if it could be “collected” and intensified.

Therefore, the next step in the study of this energy radiation (whether orgonic or bionic in nature) was to build an apparatus that would collect and contain it.

As described in *FURY ON EARTH* (p. 277), metal reflected the energy whereas organic material absorbed it. Since metal did reflect it, Reich designed a box-like “collector” that had metal walls on the inside backed with organic materials on the outside.

One panel of the collector had a porthole through which the presumed energy could be seen from the outside by researchers and witnesses. As originally intended, the collector was designed not to treat illness, but to visually study the bionic radiation.

With this collector which intensified the energy, it was possible to observe two kinds of “light” or luminescent phenomena—the bluish, moving vapors, and sharper, yellowish “points” and “lines” that flickered.

Thereafter, Reich began experimenting with different kinds of accumulators, and found that the energy seemed to accumulate in just about any old container.

If Reich had not had the idea before (which he certainly had), he now concluded that the energy he was studying was “everywhere.” He also concluded that the energy “came from the atmosphere.”

After research on the visual, thermal and electrostatic effects had sorted out at least some basic questions, between 1940 and 1948 Reich turned his attention to the “medical effects” of the orgone accumulators.

His reports on these effects were stunning, and began attracting profound interest of many important researchers in a number of fields.

Although the following brief statement may be oversimplistic, he had begun to demonstrate:

(a) that organisms suffused with bionic-orgone energy were highly disease resistant, and

(b) that organisms weakly suffused could be brought back into a more healthy state by being subject to accumulated infusions of the orgone energy.

SEXUALIZING EFFECTS OF ORGONE ENERGY

However, trouble had begun pushing into view when individuals discovered that sitting in the accumulators often enhanced sexual potency, even to the degree of occasionally effecting spontaneous thrills.

While the general public would have no precise idea of what bionic energy meant at the cellular and molecular levels, almost anyone could clearly understand the wonderful enhancements of sexual potency.

With this news, excitedly promulgated by wide press coverage, Reich's reputation (and following) increased immensely—and copies of his *JOURNAL OF ORGONOMY* and *ORGONE ENERGY BULLETIN* were much in demand.

Additionally, it is clear that Reich hoped to achieve “cures” of awful diseases via orgone energy, especially, but not only including a cancer cure.

Here was a “hope” that finally galvanized certain societal forces in reaction to Reich. Reich also ran into problems regarding his announced attempts to collect bionic energy into types of “guns” or “cannons” in order to transmit it, among other possible practical uses, for weather control.

However, these events only increased the “furors” that had accumulated not in the bionic accumulators but around the person and name of Reich himself.

THE SOCIETAL TERMINATION OF WILHELM REICH

Because of a wide, invisible web of vested interests, the FDA proceeded against Reich as if he were a common charlatan peddling a worthless cancer cure.

During 1952, the FDA and the Justice Department issued a court injunction banning not only the construction of orgone accumulators, but demanding the sanitizing of the word ORGONE from all his paper, books and other materials. Reich's "inalienable rights" guaranteed by the Constitution and the Bill of Rights were simply cast aside—while this kind of activity at such high levels implied that he was something more than a harmless kook.

During 1953, and before an official hearing could take place, the FDA, assisted by the FBI, confiscated all of Reich's documents, books, research papers. These were finally fed into the Gansevort Incinerator, New York, on August 23, 1956. With his First Amendment rights shredded into the wind, Reich somewhat noisily refused to comply with the court order, and when the proceedings against him were finally heard in 1954, he again refused.

He was thereupon found in contempt of court, and was sentenced to imprisonment. He first sent to Danbury Federal Prison for ten days where he was subjected to "psychiatric examination."

He was then moved to incarceration in the federal penitentiary in Lewisburg, Pennsylvania, where he died on November 3, 1957, with the actual circumstances of his death remaining unclear. Why Reich should have been imprisoned for nearly three years on the mere charge of contempt of court is, by any rationale, not readily comprehensible.

At this point, we might assume that various phenomena human energetics are real, and that they have been touched upon by numerous researchers. The sexualizing element within these phenomena is consistently encountered.

While many of the phenomena encountered might be readily experienced upon average, the essence of the sexualizing energies is entirely real and tangible within the scope of usual human experiencing.

We can now turn our attention, in Part II, to the ways and means such energies, usually invisible, can be seen by clairvoyance. Here we

encounter a truly rich and wonderful panorama and history.

PART II

THE TREMULOUS PULSATIONS SEEN BY CLAIRVOYANCE

Chapter 11

PREVENTING KNOWLEDGE OF SEXUAL ENERGIES

In Part I we briefly reviewed some historical instances in which extraordinary human energies played a central role, and did so in very active and surprising ways.

In the contexts of each of the instances, the energies were given a number of different names—such as vital fluids, animating energies, sympathetic vibrations, magnetic, fluxes, effluents, animal magnetism, odic, psychic, and orgonic, etc.

However, in sequentially comparing what the different names were referring to, it is obvious that they collectively identify human energetics.

Thus, in the historical sense beginning in the Renaissance, we have a sequential profusion of names, but all of which get back to human energies.

At first sight, the profusion of names might appear as merely a semantic difficulty. It is at least that, to be sure. But a deeper examination as to how and why the different names came about reveals another more important factor.

This factor now needs partially to be brought to light within the overall scope of this book, because it has a great deal to do with societal factors that prevent and defeat the accumulation of verifiable knowledge regarding human energetics.

In turn, the lack of the knowledge has impact on individuals and how they can or cannot sense or perceive the energies.

THE SOCIETAL CONDEMNATION OF KNOWLEDGE OF HUMAN ENERGETICS

We have seen that the whole of the research reviewed in Part I spans almost five centuries. Further, we have seen that each aspect of the research emerged in different time periods and under different researchers.

We have also seen that all of the research in any form was almost immediately condemned and put down by strong societal mea-

asures—condemned so vigorously that the research was in fact effectively erased from all mainstream scientific, philosophic and academic histories of those five centuries.

The condemnations not only deconstructed the research of given individuals. They also acted as preventives with regard to accumulation of knowledge of human energetics. And they additionally acted as warnings to others that might drift into the magical directions of human energetics.

All of these societal measures to discourage and prevent research of human energetics are still generally active today. There are various kinds of energetic research going on here or there. But it goes on outside of mainstream parameters, and none of it is accepted or integrated into the mainstream lines of science, psychology or philosophy.

Of course, the mainstream forces cannot really prevent such research if it is undertaken individually and without mainstream approval. But the mainstream forces can ignore the existence and implications of such research, and ultimately can find ways and means to discredit any possible validity of it.

To return now to the profusion of names. When the work and phenomena of Anton Mesmer was condemned by the mainstream forces of his time, the essence of his work was in fact continued by many researchers in many different countries.

But none of it had much chance of being recognized as acceptable by the societal mainstream.

To escape being painted with the same tar brush as Mesmer, many subsequent researchers avoided utilizing the terminology associated with animal magnetism and mesmerism.

Such was the case with Baron von Reichenbach, and whom indeed WAS considered as an important mainstream researcher, and in fact discovered much that could be fitted into conventional mainstream parameters.

As a thorough and exacting researcher, it is unthinkable that Reichenbach had not studied all available information regarding the phenomena and procedures of mesmerism.

However, in trying to avoid the anticipated societal condemnation of his work if he presented it along the lines of mesmerism, he opted to use entirely new and different terms—OD and ODIC FORCE.

This is a socio-political ploy quite common among scientists and

philosophers, a ploy utilized to ESCAPE from the societal condemnation of earlier work.

As we have seen, Reichenbach's work did not escape, and when the portents and implications of his work were recognized, not only was his work condemned, but he himself was subjected to personal humiliation.

After Reichenbach, no researcher hoping for a modicum of recognition by mainstream powers dared to utilize mesmeric or odic metaphors, since such rubrics had been vigorously condemned both in name and as regards the substantial topics they represented.

The term PSYCHIC FORCE came into existence for much the same reasons—and with much the same societal outcome.

This outcome forced the psychic researchers to formulate their organizations outside of acceptable mainstream sciences. And such work, even if later renamed PARAPSYCHOLOGY, continues to exist outside of even a hint of mainstream acceptance.

As it turned out, the psychic force research was very substantial and persuasive. But this fulminated even more vigorous societal condemnation of it. Psychical research did not actually cease, but the fulminations caused the term PSYCHIC to be taboo within the modernist mainstream sciences and philosophies, and within their workings it remains taboo to this day.

A careful study of Wilhelm Reich more or less suggests that he never intended to enter into psychical research.

From the start of his work, his interests focused precisely on sexual energies, especially those associated with orgasm.

In this instance, he needed a new term, and ORGONE, or orgonic energy, was derived from orgasm. Indeed, there can be little doubt that orgasm IS a form of energetic transaction, one with multitudes of side effects and by-products.

But, as we have seen, Reich did not escape condemnation either, specifically because his work intruded into the category of human energetics. In demonstrable fact, he and his work were terminated by mainstream officials, and with a viciousness that can be seen as little else than hysterically deadly.

The factor that links the different names has to do with human

energetics. It is this factor, under any name, that appears to be the special target of mainstream societal suppression.

This, to say the least of it, is very mysterious—and exceedingly illogical IF the bigger goal regarding acquisition of knowledge per se is considered.

But in some sense at least, there is a comic side to this five-century-long story of suppression.

THE EXPERIENCING OF SEXUAL ENERGIES CAN BE PARTIALLY DEADENED

The real existence of sexual energies is universally experienced by people in all cultures and in all stations of life.

The experiencing (or sensing) transcends language barriers, social strata, and even educational conditioning designed to install emotional and mental deadening against such sensing.

But human organisms, having the superlative sensing equipment they do, seldom become so dumbed-down that they altogether cease from such experiencing.

In considering the above, however, it must quickly be pointed up that there are strategic differences between sensing sexual energies and the many formats of behavior that can download because of them.

Herein lies a great difficulty, in that the knowledge gap between sexual energies per se and sexual behavior per se is not only enormous but gargantuan.

One element of this great difficulty obviously proceeds from the fact that the energies are invisible while the associated behavior is visible. This causes attention to be focused on behavior, but only because it IS visible.

Another element is that while the energies are invisible, they are none the less tangible.

This invisible-but-tangible aspect is confusing, often resulting in messy situations not only regarding sexuality but other factors that can be sensed in spite of their essential invisibility. Even many great minds, least of all those philosophic and scientific, have not been able to come to terms with what is involved.

The entire realm of intuition, for example, is a good example of this, in that it is entirely composed of sensing invisible but obviously real factors. But intuition moved quite close to energetics, and so re-

search of it is avoided by mainstream science and psychology.

THE EXPERIENCING OF SEXUAL ENERGIES UNDER SPECIAL AND ORDINARY CIRCUMSTANCES

As we have seen via Part I, sexualizing energies have been rather uniformly and somewhat dramatically encountered in all vital-energy research. As described, they have been encountered as a current through the body, sensation of a slight tingling in the palms of the hands, and other significant parts of the body, notably in the back and the "loins" (i.e., the genital regions.)

Within those research encounters, a number of those involved observed that whether weak or strong, such effects are not simply imaginary—because whatever is involved results in tangible experiencing.

But as can be recognized, such phenomena are encountered not only in vital-energy research, but in general human life at all levels. And such general experiencing can sometimes be as dramatic as that encountered in the special cases of vital-energy research.

Indeed, the real existence of invisible, sexualizing energies universally experienced as having tangible qualities is the one ethereal wedge that drives rather deeply into societal responses seeking to suppress knowledge of human energetic phenomena.

One of the more obvious reasons for the societal suppression is that the phenomena are indicative of BIGGER hidden resources of human-energy powers. And it is apparently those powers that, for some mysterious reason, the suppressive mainstream forces feel must better be left unexamined in order to prevent their enhancement.

To reiterate for purposes of emphasis, this is the same as saying that knowledge of invisible sexualizing energies must be suppressed, since they point in the direction of opening up knowledge of other invisible energies—such as telepathy, clairvoyance, psychokinesis, and so forth.

All of those items are closely related to energetic powers, and as such the central key to their development would consist of more complete knowledge of human energetics overall, and which knowledge would include information about sexual energetics.

As it turns out, though, and rather comically, the suppression

of human energetics cannot, at the individual level, also entirely suppress the universal experiencing of sexualizing energetics.

But dumbed-down information about that particular kind of energetics can be achieved by social conditioning that directs focus not on formative and vitalistic sexual energies, but rather misdirects focus upon sexual behavior, the genitalia, and various moralistic containment policies.

Thus, to the degree this misdirecting, dumb-them-down attitude is accepted and reinforced, the farther away is any real cognizance of not only sexual energetics, but the whole of human energetics as well.

THE BASIC SOCIETAL WAY OF DUMBING DOWN HUMAN SENSITIVITIES

A thorough examination of this "problem" reveals that there is a time-tested societal way to prevent this sensing.

This simply involves NOT teaching people how to expand, refine, and hone their innate sensitivities beyond what is needed to fit them into average societal formulas.

TWO DYNAMICS OF SOCIAL CONDITIONING REGARDING PERCEPTION

Most people eventually realize that they may be some kind of victim to social conditioning, and anyway most people realize that social conditioning agendas do exist.

But there is very little real information publicly available as to the METHODS utilized to effect such conditioning.

There is a really big, and complicated story in this regard. But a full part of it is that social conditioning cannot take place very well unless the quite excellent and remarkable perceptions of each human organism are first dumbed down in certain strategic aspects.

After all, any individual who can perceive a whole lot also will become enabled to know a whole lot.

With regard to perception, there are two identifiable dynamics of social conditioning that are worth considering, and certainly so within

the contexts of this book and its topics. Very briefly put, it is more or less true that human perceptions can be conditioned by social, cultural and environmental factors.

There seem to be a number of reasons for this, but one is that the effectiveness of social organizing depends a great deal on uniformity of perceptions among those belonging to the social grouping.

Since most social structures are built up in direct support of some kind of doctrinal ideas, the perceptions of the inhabitants of the structures are educationally conditioned to reflect the doctrinal ideas.

As but one example, the philosophical doctrines of the modern sciences denied the existence of human animating energies. This doctrinal denial resulted in two rather deplorable spectacles:

- 1 the necessity to trash evidence of the energies to keep the doctrine sanitized
- 2 educational conditioning to deaden perception of the animating energies, or at least to condemn them to high levels of social intolerance if they occurred spontaneously in people

Another reason, however, is more basic. It has to do with the reality that people need to know what something does or should look like in order:

- 1 to trust their perceptions when they do occur
- 2 to recognize what they are perceiving when and if they do perceive it
- 3 to have some kind of agreement that everyone is seeing the same thing more or less in the same way

This is perfectly understandable in the light of overall human nature. But there are a few quirks involved.

As but one quirk, it doesn't seem to matter very much if the "same way" is actually the wrong way, or if the same way is completely of illusion in the first place. In either case, uniformity of perception is achieved.

Another quirk is that perceptions are stronger if they are socially tolerated—and weak or non-existent if not tolerated. Indeed, large

groups of people can “agree” not to perceive this or that—and they usually don’t thereafter.

For example, within science proper exist many topics that scientists have “agreed” not to acknowledge as existing. One of those topics, of course, is human energetics. Thus, a mainstream scientist would not perceive a vitalizing human energy field even if thousands of lives depended on doing so. Further, since agreement not to perceive any factor redolent of human energetics, many such scientists could attack and deconstruct any evidence of them, and feel justified in doing so.

As already mentioned, another forbidden topic intuition, and most mainstream scientists have denied the substantial evidence supporting its real existence. This, even though intuition is otherwise credited and documented as saving lives and enabling new inventions.

One of the admitted reasons for the avoidance of intuition is that it ranges too close to a topic utterly forbidden in the mainstream sciences and philosophies—the topic of clairvoyance. Indeed, any serious substantiation of clairvoyance is put down with a vicious enthusiasm at least equal to that pertaining to the wholesale condemnation of human energetics.

Still another quirk involves the fact that people cannot recognize what they are perceiving unless they already know what it is and what it should look like. Indeed, these two very subtle criteria are exceedingly important.

For one thing, people often simply don’t perceive something they have never seen before. If they do perceive it they usually will have to ask someone else what it is. This more or less means that even if someone is sensitive to something, it might not be recognizable in any cognitive sense at all.

THE SOCIETAL TACTIC OF DESENSITIZING SENSITIVITIES

Here we encounter a boon with regard to societal conditioning agendas. (All human organisms, in their natural state, are actually equipped with extensive arrays of sensing mechanisms and faculties.)

Various formats of societal conditioning would require an artificially induced desensitizing of entire categories of those sensing mechanisms and faculties.

Indeed, and logically considered, cognitive perceptions are

largely dependent on sensing faculties, and if the latter are artificially desensitized, cognitive perceptions must suffer likewise.

There is much more that can be discussed regarding societal conditioning, especially when it comes to both the conventional and psychic force aspects of creativity and power.

Those aspects, however, need to be presented within the contexts of creativity and power, and so we can now segue back into energy phenomena, especially in relationship to the sexualizing energies.

A NOTE ON PERCEIVING SEXUALIZING ENERGIES

While it is possible to think of PERCEPTION as a singular thing, in actuality there exist many different form and qualities of it. Even so, two general categories of perception can be identified:

- the first consisting merely of sensing or feeling in the absence of images
- the second consisting of sensing, feeling and images combined

In that the sexualizing energies are invisible, any sensing, feeling or imaging of them qualifies as a form of clairvoyance.

If we return briefly to the five centuries of various kinds of energetic research, one of the more remarkable aspects was that many observers stated that they could not only sense the energies, but literally see them as well.

Those who merely felt the energies described them much as any person would who experiences them as invisible charges, heat, stimulation’s in various body parts, especially in the region of the loins, and as having horny or “disturbed” repercussions.

The seers of the energies, however, described them as consisting of rays, protrusions, extensions, fluid-like circulating fields, and beams, and as having lights, colors, and so forth.

Direct perceptions in this regard of the fluid-like, circulating fields, are entirely consistent with many descriptions of the “auras” surrounding and interpenetrating the physical corpus—and the real existence of which has been acknowledged since earliest recorded antiquity.

SOME PRELIMINARY DISTINCTIONS BETWEEN AURA AND ENERGY FIELD

In the chapters that follow, the modern term "energy field" and the ancient term "aura" will be utilized as nearly synonymous, with certain distinctions.

There is a rich tradition regarding what is meant by aura, but hardly any tradition regarding what is meant by energy field. In fact, the use of the energy field metaphor came into existence to escape the modern societal condemnation of the aura metaphor.

But there is another nuance to the distinction. Basically speaking, an aura is what clairvoyants can see. An energy field is what can be measured by instruments designed to do so.

In any event, in the traditional lore the aura is basically conceived of as a luminous radiation and typically composed of different colors.

An examination of the colors as usually described reveals that they correspond to the colors of the visible light spectrum. This can lead to wonderment as to why the colors of the subtle radiations are confined only to the colors of that spectrum—in that the visible light spectrum is only a very small segment of the entire electromagnetic spectrum.

It is quite possible that many of the subtle radiations might not even belong to the electromagnetic spectrum, which reflects the existence only of physical electromagnetic energies—but does not reflect basic animating life-force energies, and which have not been discovered so far.

The point being made here is that because of the lore the aura is conceptualized as being made up of colors. Thus, potential aura-seers can easily be conditioned to expect to perceive the radiations as colorful—when indeed many energies within the aura are colorless.

So, the single concept of colorful radiations does not lend itself to perceiving aspects of the aura that are colorless, but dynamically present.

In respect of the above, it is probably appropriate to keep in mind the well-known adage that what you expect to see is what you do see, and what you don't expect to see is what you don't see.

But there is a workable clue here. Colors don't produce them-

selves, but energies as motional vibrations can produce colors. Hence the first goal of the would-be aura seer is to perceive energies.

ARTISTIC REPRESENTATIONS OF THE HUMAN AURA

Regarding the human aura and the astral-aura light realms, artistic representations of them occasionally can be found dating from antiquity onward through the centuries and up until today.

All of these artistic representations deal with or attempt to portray luminosity and light as well as energetic shapes that are usually invisible to the physical eyes, but not to the perceiving, image-making mind.

Among the best-known of the many examples portraying the aura-light-shape realms are the art works of William Blake (1757-1827), the English poet and artist. But there are many other very beautiful examples.

The personal human aura is USUALLY portrayed as a self-contained envelope, or full-body nimbus, around the physical body, usually shown as oval or ovoid in its mistlike contours.

The full-body nimbus is usually shown as extending about two to three feet outside of the physical body.

It consists of fluctuating colors, color layers, and variously shaped energy structures and which sometimes can extend far beyond the margins of the mistlike properties. Good clairvoyants can detect "damaged" areas within the energy body, which are associated with illnesses or with dysfunctional emotionality.

The colors seen are also associated with many kinds of qualities and activities, although there is no general agreement on this matter of colors—except in the case of the color dull black—which clearly and unequivocally portends approaching death. In all cases in which I have seen this kind of dull-blackening aura, even among some of my dearest friends, all have died shortly or within the year or so.

If death is imminent, the aura disintegrates altogether and disappears, although the bio-body might live on for a few days with artificial life support assistance.

It's also worth noting that the aura often turns dull black regarding those who will shortly meet premature or accidental death—as if the energy "intelligence" somehow knows of this in advance.

The historical descriptions of the aura are very important, of course, and very compelling as well, and they certainly have a place within this book.

But leaning too heavily on them tends to obscure another important factor. The traditional concepts portray the aura as light, luminosity and color, while the concept that auras also have SUBSTANCE is marginalized.

Indeed, if the elements of human energetics did not possess substance, then they could not be tangibly FELT, as is particularly the case regarding the sexualizing energies.

So the substance aspect of human energetics must be restored for the purposes of this book, and we will utilize the next chapter to do so.

Chapter 12

THE PSYCHIC FORCE AS AFFLUENT SUBSTANCE

Before reading this book, almost everyone will already have some kind of idea about what the term PSYCHIC means.

Such ideas can be exceedingly different among individuals. But it is quite likely that a large proportion of them hinge on the general concept of PARANORMAL mental activity and which is distinguished from normal mental activity.

This is a psychological distinction which began to flourish rather late in the history we have been reviewing. It appeared during the late 1920s, and only during the 1940s did it take on broad usage.

It arose not in parapsychology, but in psychology proper when, during the 1920s psychologists and sociologists sought to identify and establish the characteristics of normal and abnormal behavior.

One of the widely stated motives behind this effort had to do with the idea that if normal behavior was identified and socially reinforced then more perfect societies could be constructed. In a certain sense, this also called for the elimination, or at least the exclusion, of the abnormal.

This, of course, was a rather simplified and naive utopian concept within the then trendy Modern Progressive Era, and as such was supported in its early stages with extraordinary enthusiasm in science, sociology, and psychology.

As it eventually turned out, however, the idea was quietly retired during the late 1950s. The reason is rather amusing and ironic. While it seemed easy enough to identify the abnormal, and then to condemn it as socially undesirable, it proved increasingly difficult to establish what the normal consisted of.

With this psycho-sociological development, parapsychologists of the time became concerned that their topics of study and research would be lumped into the abnormal category, and which indeed was soon the mainstream case.

In seeking to escape this danger, they countered by indicating that psychic activity and phenomena were not abnormal, but

PARAnormal—simply and innocently meaning beyond, above or outside of the normal.

One of the important factors that got covered over in all of this was that the original psychic concept had nothing to do with things mental, psychological or behavioristic.

This original concept now needs to be firmly recovered, not only for the purposes of this book, but on behalf of human energetics as a whole.

THE ORIGINAL CONCEPT OF PSYCHIC FORCE AS AFFLUENT SUBSTANCE

As we have seen in chapter 9, during the 1870s, Edward William Cox introduced the potent term PSYCHIC into the languages of the world. But he introduced the term not as the noun it later became, but as an adjective specifying a particular type of force among all kinds of forces.

The term AFFLUENT doesn't seem to be used very much anymore. It has two principal definitions, the second of which has to do with being financially wealthy.

Otherwise, it is taken from the Latin AFFLUERE (to flow), and in English came to mean "to flow abundantly," and hence was associated with anything that did so.

Cox, a lawyer, took great care and pains in describing psychic force, and published his descriptions in his 1871 book SPIRITUALISM ANSWERED BY SCIENCE. This is a wonderful book and remains one of the most cogent descriptions not only of the Renaissance concept of vital energies, but has direct relationship to the traditional Chinese concept of CHI energy.

THE AFFLUENT SUBSTANCE

Cox enumerates a number of factors that need to be considered in order to comprehend the nature of psychic force.

He first points up that in Spiritualism it is held that everyone possesses an "amount of animal magnetism," and that animating magnetism is what he, Cox, has renamed "psychic force."

However, whether called animal magnetism or psychic force,

"it" is a "magnetic material" and/or an "affluent substance" that "proceeds from" some kind of human body-matter.

Whatever the affluent substance is and whatever kind of body-matter is involved, it is "projected from the whole or part of the body structure, and, like other forces of nature, is perceptible to our senses only when it meets with some obstacle. All possess it, more or less."

Cox stipulated that the medium who produces physical phenomena "has it more, and thus attracts it from those with whom he [or she] is in communication"—the extended assumption being that those possessing more affluent magnetic substance of whatever kind, stimulate and attract corresponding responses in those who have lesser amounts of it.

The only real problem with the whole of this is that the modern sciences do NOT admit that this kind of magnetism or force exists—even though its existence is continuously experienced by people everywhere.

MAJOR CHARACTERISTICS OF THE AFFLUENT SUBSTANCE

Perhaps on an assumption that Science would come to its senses later on, in his 1871 book, Cox gives a very cogent outline of "The Scientific Theory of Psychic Force."

He itemizes the major characteristics of the force—which I'll try briefly to clarify in order to escape from the complications of Victorian English syntax.

- 1 There is a Force proceeding, from, or directly associated with, the human organization (read organism, or body structure plus its animating energies.)
- 2 In certain persons and under certain conditions, this Force "can cause vibrations or motion in heavy bodies (such as furniture, other bodies, etc.) external to the person. The Force can also produce audible and palpable sounds in such bodies.
- 3 The Force does this "without muscular contact or any material connection between" any person present.
- 4 This Force appears to be frequently directed by some intelligence."
- 5 "For reasons to be specified, we conclude that this Force is generated in certain persons of peculiar nervous organization in sufficient power to operate beyond bodily contact."

- 6 "There can be little doubt that the Force is possessed by every human being—that it is a NECESSARY [emphasis added] condition of the living nerve, if, indeed, it be not the vital force itself."
- 7 "In ordinary persons, it ceases to operate at or near the extremities of the nerves; in Psychics it flows beyond them in waves of varying volume and power." At this point in his phenomenological line-up, Cox refers to a Dr. Richardson who also had been examining psychic force, and whom had presented his findings in the POPULAR SCIENCE REVIEW.
- 8 "He [another researcher named Richardson] contends that there is a nerve fluid (or ether), with which the nerves are enveloped, and by whose help it is that the motion of their molecules communicates sensations and transmits the commands of the will.
- 9 "This nerve ether is, he thinks, no other than the vital force. It extends with all of us somewhat beyond the extremities of the nerve structure, and even beyond the surface of the body—encompassing us wholly with an envelope of nerve atmosphere, and which varies in its depth and intensity in various persons. "This [Richardson] contends, will solve many difficult problems in Physiology and throw a new light on many obscurities in Psychology and Mental Philosophy." It might be noted here that the "many obscurities" remain still obscured.
- 10 "The Force exhibits itself in pulsations or undulations. It is never steadily continuous." However, the tremors caused by the Force in a table, chair, floor, or in organic bodies, are likened to the waves of light or sound.
- 11 "The differences of the sensation between the operation of the Psychic Force and of muscular force is so manifest as to be palpable instantly to everybody who witnesses [experiences] it."
- 12 The strength, or power, of the Force is conditional upon the mental and emotional status of the individual and individuals involved. The Force is "sometimes, but rarely, exhibited when the Psychic is alone. As a rule, the presence of other persons promotes the operations of the Force."
- 13 The Force "is materially influenced by the electric and magnetic conditions of the atmosphere and of surrounding bodies, by heat and cold, by moisture and dryness, and still more by the nervous conditions of the persons present."
- 14 As will be examined in the following chapter, characteristics of the Force can be perceived by a variety of clairvoyant means. But if the manifestations of the Force are powerful enough, they

can be witnessed by normal perceptions. Exposure to the manifestations sometimes temporarily increases the clairvoyant faculties of individual's in their proximity, faculties which otherwise lay dormant.

- 15 "The attention of the Psychic" regarding manifestations of the Force is not necessary. This is suggestive that the manifestations of the Force arise from "an UNCONSCIOUS action of the brain, the ganglion, or the nerves."

UNCONSCIOUS CEREBRATION

Cox stated that the manner in which this unconscious action is effected "is undiscovered because it has not been examined scientifically." Then, or now, it might be added. But Cox refers to the matter of "unconscious cerebration."

In order to illuminate the Force as being "frequently directed by some intelligence," Cox next refers to Carpenter's theory of "unconscious cerebration, or, in less learned language, the capacity of the brain, under certain conditions, to work, not only without the will, but without the consciousness of the individual."

"Unconscious cerebration" is identified as "hitherto mysterious mental states which scientific men, unable to explain, have contented themselves with denying or ignoring, [while] unreflecting persons have attributed [the mysterious mental states] to supernatural influences."

In more contemporary terms, unconscious cerebration is probably equivalent to preconscious processes that take place in the subconscious before emerging into consciousness or mental perception.

Indeed, in some fashion, sensory systems ORGANIZE data BEFORE it is forwarded to the conscious intellect. In this sense, then, unconscious cerebration can be thought of as a type of Intelligence functioning beneath conscious awareness.

This matter is not as complicated as it might first sound. Although Cox utilizes sleep-walking and trance states as examples of unconscious cerebration, riding a bicycle or driving a car without consciously thinking about doing so are other examples.

IS PSYCHIC FORCE A FORCE?

After Cox had identified the major characteristics of "the Force," he then goes on to mention: "The term PSYCHIC FORCE has been employed to describe the power or influence that either proceeds from or is intimately associated with the human organization." The term is used "for want of a fitter one, but we call it a FORCE because many of the phenomena present the results of a force."

He compares psychic force to the forces of heat, light, magnetism, electricity, and galvanism as consisting of energetic "particles in motion, making themselves perceptible to our senses when they strike against some opposing matter.

"But it does not follow in this particular [regarding particles in motion] that Psychic Force should resemble those other forces. We call it a force for convenience, but it is doubtful if, strictly speaking, it be a FORCE—but having more the nature of an INFLUENCE than of motion of particles projected and impinging on other bodies."

The term INFLUENCE has several definitions, all associated with "flow" or "flowing." The definition Cox apparently was using is "the act or power of producing an effect without apparent exertion of force or direct exercise of command."

A very early definition of INFLUENCE, however, referred to "an ethereal fluid thought to flow from the stars," or inherent in the universe, "and to affect the actions of men."

THE DIRECT SIMILARITY OF PSYCHIC FORCE TO THE CHINESE CHI ENERGY

One of the major, but subtle, situations regarding the forms of research we are discussing in this book is the rather broad failure of the modernist West to compare the phenomena of their research with the phenomena of the ancient Chinese Ch'i Gong [sometimes given as Qigong].

The literature is quite large regarding Ch'i energies, and many of the most important, and remarkable, disciplines that download from knowledge of them can be found described in detail.

Anyone wishing to discover sources to extend their knowledge beyond the scope of this book can easily obtain a most competent book

entitled THE WAY OF QIGONG—THE ART AND SCIENCE OF CHINESE ENERGY HEALING, by Kenneth S. Cohen, and published in 1997.

In that book, QI or CH'I or chi is defined as "Life energy, vital energy, breath of life force, power, air."

Cohen's book is basically about Chinese energy healing by modulations of Qi energy, and which, with some sense of legitimacy, can be referred to as vital fluids.

But for the purposes of this book having to do with sexualizing energies, his Index reveals a category identified as Sexual Qigong.

Itemized under that heading one can discover the topics of Deer Exercise, ejaculation control, ejaculation frequency, exchanging sexual energies, and so forth.

For this, it is clear that CH'I energetics have sexualizing ramifications. It is through those particular ramifications that we can recognize the similarity to CH'I energies of animal magnetism, odic force, psychic force, and orgone energies.

In this regard, one might even be brave enough to suggest that Mesmer, Reichenbach, Cox, and Reich (and even the photographers of energies) had encountered the phenomena traditionally associated with the ancient Chinese CH'I.

As another immediately available source of information about the existence and uses of CH'I energy, one might refer to the recent, and decidedly rather surprising, 1997 book entitled CHINA'S SUPER PSYCHICS, authored by the CH'I master, Paul Dong, and his associate, Thomas E. Raffill.

In this book, the development of Chinese "super psychic" abilities is directly attributed to the utilization of CH'I energies. The development, via CH'I, includes influencing at a distance, and enhanced forms of clairvoyance, as will be described beginning in the next chapter.

The authors give a description of "chi" (on page 131). They indicate that chi gong has a history of 3,000 years, and so the Chinese have developed many interpretations of it.

In its most widespread definition, in everyday life chi refers to the air we breathe (this a metaphor for "breathing energies.") In terms of the body, it refers to energy. In terms of life it refers to vitality. When

talking of activity, it refers to abilities.

In other words, as the authors say, its meaning depends on the context.

The term CHI GONG in itself means training the body's energetic abilities, and bringing them to their optimal level.

Dong and Raffill also point up (again on page 131) that in addition to its medical value, Chinese researchers had discovered, by 1979, that chi gong is a catalyst via which "many people had developed psychic powers." The book gives numerous examples of those developed, and quite impressive, psychics.

Chapter 13

CLAIRVOYANCE—TELESTHESIA

The continuing exploration of the denied science of human sexual energies requires that we continue examining certain terms in order to grasp their deeper meanings beyond the merely superficial. Many of those terms are commonly utilized in a general sense, but without any in-depth idea of what they mean, especially as regards their forgotten historical background.

Other terms that are very valuable have dropped out of use—largely because certain researchers sought to avoid them. Thus, the terminology games researchers played often caused the same phenomena to be referred to one way and than another.

Additionally, some terms have been assigned so many meanings that except in some ambiguous way one can't ever be quite sure what is actually being referred to.

Two of these terms are CLAIRVOYANCE and TELESTHESIA, both of which are meaningful to the sensing/perceiving of sexual energies.

THE COMPLEX NATURE OF CLAIRVOYANCE

The term CLAIRVOYANCE first appeared in French at about 1503, but doesn't seem to have been incorporated into English until more than 300 years later, at about 1847.

It has several meanings in French. But in English it is generally used only with the one meaning associated with it in 1847, which links the English use of the term to mesmeric phenomena.

CLAIRVOYANCE: a faculty attributed to certain persons, or to persons under certain Mesmeric conditions, consisting of the mental perception of objects at a distance or concealed from sight.

This English definition sounds competent enough on the surface, and it is easy to link it to the "second sight" of the Irish, and to the "seership" faculties of shamans world wide. But beyond that it doesn't

really enlighten one all that much. So it is helpful to survey the meanings given to the French terms CLAIR and VOYANCE.

CLAIR refers to light, brightness, clearness, luminous, transparent, limpid, and to bright or transparent colors, shapes, and forms, and even to invisible clarity. VOYANCE refers to seeing. And so the first meaning of clairvoyance in French is, of course, seeing clearly.

Many people have been socially conditioned to suppose they don't have clairvoyant faculties. But this merely results from mind-conditioning and social reality-making by selective nomenclature.

Everyone possesses clairvoyance. For example, if clairvoyance is defined literally as consisting of mental perception other than by sight, and if one is not utilizing one's eyes while sleeping, then the perception of one's dreams actually is a type of clairvoyance.

Often the eyes remain open during day-dreaming, but what the eyes are seeing often disappears from view. It's quite safe to say that the eyes don't really see what is being clairvoyantly seen either in day-dreaming or sleep dreaming.

Inventors, artists, architects, engineers, "conceptualists" and so forth are actually very good at seeing their works before they are rendered into physical form so that the eyes can then see them.

Then there are the phenomena of "seeing with the Mind's Eye" or "envisioning" or "intuiting" or "visualizing," and all of which, except for the different nomenclature referencing, are types or degrees of clairvoyance.

Strictly speaking in retrospect, the use in English of the term clairvoyance was probably not a very good idea. It would have been more accurate to refer to the "second sight" of the Scots and the Irish, since clairvoyance more literally refers to a second sight if compared to the first sight of the physical eyes.

In 1920, James Lewis Spence (1874-1955), born and educated in Scotland, published an authoritative ENCYCLOPEDIA OF OCCULTISM, this being the first attempt to sort out the swamp of nomenclature involved.

Spence also published more than forty other valuable works

dealing with mythology, folklore and the occult, and especially elucidating upon the Atlantis theme.

Spence more or less solidified the definition of CLAIRVOYANCE as: "A term denoting the supposed supernormal faculty of seeing persons and events which are distant in time or place, and of which no knowledge can reach the seer through the normal sense-channels."

As such, according to Spence, CLAIRVOYANCE may roughly be divided into three classes:

- Perception of the past
- Perception of the future
- Perception of contemporary events happening at a distance, or outside the range of the normal vision.

Why Spence did not include as a form of clairvoyance the perception of vital energies, auras and energy fields is something of a mystery. Here, of course, we will add this fourth general category.

A number of important subdivisions of clairvoyance had been established earlier, at about 1890 and researched thereafter—albeit under certain strange nomenclature, such as telopsia and telecognosis, which didn't quite catch on for reasons that might be obvious.

Others did, however. For example:

- X-ray vision (which did catch on)
- Traveling clairvoyance (which also caught on)
- Medical clairvoyance (which didn't catch on, but is making a comeback today (and in this book, as well))
- Platform-clairvoyance (see below)
- Macro clairvoyance
- Micro clairvoyance
- Hypnotic and trance clairvoyance
- Ecstasy clairvoyance
- Psychometric clairvoyance
- Mixtures of clairvoyance and telepathy
- Telesthesia clairvoyance

A much longer list of clairvoyance types is available, but not needed here—with the exception of sexuality clairvoyance, which before now has never been included in any lists of clairvoyance types.

As a joyous aside, some might wonder what "platform-clairvoyance" is. It was the term assigned to the seeing of spirits, incorporeal entities, including ghosts, and death-bed (or near-death) visions which we today refer to as near-death experiences.

The term "platform" was taken from the platforms provided during seances on which spirits manifested to be seen by the sitters. The sensitives and mediums who manifested etherializing force energies also often sat on platforms. The proper term should be, of course, spirit clairvoyance.

Medical clairvoyance is another interesting term. To get at its definition, we should first remember that clairvoyance was defined as a supernormal mode of perception which results in a visual image being presented to the conscious (or dreaming) mind.

Medical clairvoyance was thus conceptualized as the faculty to see the inner mechanisms of the human body, diagnose disease, and perceive the human body aura and its constituents, its shifting colors, shapes, forms, extensions, and etc., its energies.

Excluding the recalcitrant modernist mainstream, that medical clairvoyance exists has been established beyond doubt. So, if medical clairvoyance is possible, certainly mere sexual clairvoyance is also.

The basis for medical clairvoyance was quite accepted in antiquity. Many records describe that medical healers employed clairvoyants (seers) to diagnose, or asked their patients to dream about what was wrong with them, or asked oracles, omen-readers, or diviners (all clairvoyant seers) to do the same service.

In this respect, though, the idea of biological clairvoyance might be useful. The best term, however, might be bio-psychic clairvoyance—via which both the physical and psychic factors of the human being can be clairvoyantly seen and described.

TELESTHESIA AS A FORM OF CLAIRVOYANCE

By 1882, it had been found that the clairvoyant communications between distant persons were not only comprised of "seeing" phenomena, but that such phenomena also often incorporated transference of thought, transference of emotions, transference of motor impulses, and of "many impressions not easy to define."

As might be suspected, this latter comment referred to transference of sexual energies at some second-sight level other than the first sight level of the eyeballs.

Regarding the transference of thought, etc., Sir William Crookes had indicated something you might wish to read slowly:

"It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct on individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves."

Sir William's statement remains one of the best regarding the basis of thought as molecular-atomic activity, and it was accepted as such back during the 1870s.

But when the context of this statement was applied to the problem of clairvoyant transference, it became quite evidential that the transfer also produced certain resonating molecular movements in the brain—and which molecular movements had vibrations capable of acting directly on individual systems. This led to the idea that there were varieties of "clairvoyance" beside the "seeing" kind.

There was, first of all, the thought-transference kind of clairvoyance which was not a seeing kind. To distinguish between the two, the term TELEPATHY was ultimately seized upon to denote the difference between seeing clairvoyance and thought-transference clairvoyance. This term caught on and swiftly became popular because it was easy to think of thought-transference as a kind of "mental radio."

TELEPATHY refers to thoughts across distance. It is a emulation of the radio-broadcasting model. During the 1880s theories abounded regarding utilizing electromagnetic radiation and waves for across-distance wireless communication. The term RADIO was taken from radiating. Radio broadcasting was shortly demonstrated in 1901.

There remained, however, the problem of emotions and motor impulses across distance, and which were still incorporated within the general grab-all bag of clairvoyance. The transfer across distance of emotions and motor impulses did not involve "sight" or "telepathy"—and so new terms were needed to denote them.

The transfer of emotions was referred to as "empathy transference;" this term did not catch on for long, and has never been replaced. So few of us realize that not only do our telepathic thoughts transfer across distances, but that our emotions do likewise—especially our sexu-

alizing ones.

In 1882, F. W. H. Myers (1843-1901), a leading mind in early psychical research, coined a new term—TELESTHESIA—to denote motor impulse transfers across distances.

The THESIA part of this term is taken from the Greek AISTHESIS meaning perception of sensations. It is most familiar to us when combined as ANE-THESIA, i.e., utilizing chemicals to deaden or to cause a loss of the perception of sensations.

There was, and still is, much evidence for the existence of telesthesia. Mothers, for example, when their children are hurt elsewhere at some distance away and out of sight, often feel sensations in the exact same place where the child is being wounded, plus knowing that the "hurt" refers to their children.

There are proven examples of telesthesia in the psychical literature. For example, the case of a Mrs. Fussey at Wimbledon, England, on November 4, 1914, is typical and famous. At home she suddenly felt in her arm the sharp sting of a wound. She immediately exclaimed that "Tab [her soldier son in France] is wounded in the arm. I know it!" The following Monday, confirmation arrived in the form of a telegram.

The most familiar experiencing of telesthesia world-wide, however, is sexual vibe sensing which is a combination of clairvoyance and telesthesia in that telesthesia is a transfer of sensations that affect involuntary motor impulses transferred across distance.

As a term, however, TELESTHESIA did not catch on, even though its sister term, TELEPATHY, did.

TELESTHESIA was meant to denote the clairvoyant transfer across distance of motor impulses, and "many impressions not easy to define." Again we are among sex-loaded code words of the Victorian age when sex was taboo.

Clearly, many kinds of stimulating motor impulses might be transferred across distance, some of which we are even today quite familiar with, aren't we?

No one in their right mind will deny that certain "motor impulses" are part and parcel of sexual "communicating" and with emotional motor-impulse responses to it.

Indeed, if in some energetic fashion the sexual motor impulses did not activate and gear up, then there would be no responses to sexual vibes whether their source is near or far.

We are now prepared to move on to the next great saga of an earlier researcher of human energetics. The terms discussed in this chapter won't be used, because Karl von Reichenbach's work took place before those terms became fashionable. But you will recognize the experiential concepts of various kinds of clairvoyance and telesthesia.