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I am a Spirit Release Practitioner – that is a therapist who relieves patients of the discarnate spirit entities that trouble them.

In my daily work I use telepathic hypnosis on a regular basis, often with both the patient and the attached entities. I can therefore state, categorically, that telepathic hypnosis is an empirical fact. So why is it ignored as a concept by psychiatry, psychology and para-psychological research?

It is my objective to find just one scientific institution in the UK that is willing to accept the challenge and test the efficacy of Spirit Release Therapy (SRT) by using telepathic hypnosis under strictly controlled clinical conditions.

Let me begin my presentation with a quote from one of the founder members of this Society – Frederic Myers.

**Slide 2 Frederic Myers**

My discussion, I may say at once, will avoid metaphysics as carefully as it will avoid theology. For somewhat similar reasons I do not desire to introduce the philosophical opinions which have been held by various thinkers in the past, nor myself to speculate on matters lying beyond the possible field of objective proof (Frederic W.H. Myers 1843-1901).

In short – never mind the arguments or personal beliefs – let's look at the evidence.

**Slide 3 Introduction & plan of the talk**

- The importance of telepathic hypnosis and why it has been abandoned by psychology research
- Historical connections between TH and psi.
- Case study
- Research proposals

Telepathic hypnosis is probably the most important concept that Frederic Myers investigated during his 20 years of research for the SPR, and yet it has been ignored and neglected by modern researchers.

This presentation identifies a historical relationship between telepathic hypnosis and modern psi research, and suggests where and why telepathic hypnosis became neglected in the search for

theories to explain it. I further propose avenues for future research where telepathic hypnosis can be used for the benefit of many thousands of people diagnosed with mental health issues.

#### **Slide 4**

In 1885 Myers wrote:

The evidence for telepathy – for psychical influence from a distance – has grown to goodly proportions, for a new form of experiment has been found possible from which the influence of suggestion can be entirely excluded. It has now, as I shall presently try to show, been actually proved that the hypnotic trance can be induced from a distance so great, and with precautions so complete, that telepathy or some similar supernormal influence is the only efficient cause which can be conceived (Myers, 1903b, p. 140).

The recorded history of telepathic hypnosis did not begin with Myers, but with Mesmer's animal magnetism in the 18<sup>th</sup> century.

#### **Slide 5 Historical connections (1)**

Entrancement with Mesmer's 'animal magnetism' was most often effected by silent hand passes over the face and body of the patient, but the Marquis de Puységur discovered, by chance, that some of his clients were attending him for therapy already in an entranced state of mind.

#### **Marquis de Puységur**

Just thinking about a patient was often sufficient for them to arrive for an appointment already entranced.

Apart from this inconvenience, [of turning up for an appointment already in trance] there is another one very much to be feared – the risk that some extraneous factor will interfere with the effect produced at a distance. If, for example, the effect one produces is somnambulism, one must know very well how susceptible this peaceful state is to being disturbed by the least extraneous circumstance, which can then cause truly miserable confusion (Puységur, 1785, p. 113).

#### **James Esdaile (1808 – 1859)**

In the search for rational explanations for trance induction by medical science, by the mid nineteenth century, animal magnetism had fallen out of favour and had been replaced with James Braid's concept of hypnosis by the power of voiced suggestion and expectation. So, in 1846, in a letter to James Braid, Indian Army surgeon James Esdaile, in support of Mesmer's animal magnetism writes:

During the last six years I have performed upwards of 300 capital operations of every description [using magnetism], and many of them of the most terrible nature, without inflicting pain on the patients.

I have also entranced a blind man, and made him so sensitive, that I could entrance him *however employed*, (eating his dinner, for instance,) by merely making him the object of my attention for ten minutes. He would gradually cease to eat, remain stationary a few moments, and then plunge, head foremost, among his rice and curry.

I frequently desired the visitors of my hospitals to pretend to take the portraits of patients, and to engage their attention as much as possible, by conversing with them. I then retired to another room, and reduced them to statues, without the possibility of their suspecting my intentions.

How such phenomena can be accounted for, without presuming the existence of a physical power transmitted from the operator to the subject, passes my comprehension, that the Mesmeric virtue can be communicated to inanimate matter, is a physical fact, of which I am as well convinced as of my own existence.

James Esdaile was providing documentary evidence of the efficacy of mesmerism and of hypnotic suggestion from a distance. Moving on to 1886:

### Myers and Janet

Myers wanted to investigate the mysterious 'rapport' or 'community of sensation' between magnetiser and magnetised, and questioned the theory that it was the result of the power of expectation or suggestion. The two theories to explain entrancement were (a) an invisible physical connection (animal magnetism) or (b) the power of voiced suggestion. Neither of these two theories could explain the observations of de Puységur or Esdaile (and too many others to mention here) Myers had a third theory that he wanted to test – telepathy.

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October 3, 1885. Dr Gibert tries to put her [Leoni] to sleep from a distance of half a mile; Janet finds her awake; puts her to sleep; she says, "I know very well that Dr Gibert tried to put me to sleep, but when I felt him I looked for some water, and put my hands in cold water. I don't want people to put me to sleep in that way; it puts me out, and makes me look silly." She had in fact held her hands in water at the time when Gibert willed her to sleep. October 9. Gibert succeeds in a similar attempt; she says in trance, "Why does Dr Gibert put me to sleep from his house? I had not time to put my hands in my basin" (Myers, 1903, p. 973).

Myers concluded that telepathy was the explanation and it reinforced the proposition that Man is a spirit entity that occupies and 'possesses' a physical form:

In my view each man is essentially a spirit, controlling an organism which is itself a complex of lower and smaller lives. The spirit's control is not uniform throughout the organism, not in all phases of organic life. In waking life it controls mainly the centres of supraliminal thought and feeling, exercising little control over deeper centres, which have been educated into a routine sufficient for common needs. But in subliminal states – trance and the like – the supraliminal [conscious awareness] processes are inhibited, and the lower organic centres are retained more directly under the spirit's control. As you get into the profounder part of man's being, you get nearer to the source of his human vitality. You get thus into a region of essentially greater responsiveness to spiritual appeal than is offered by the superficial stratum which has been shaped and hardened by external needs into a definite adaptation to the earthly environment (Myers, 1903b, p. 160).

With the advancement of the methodological atheism of physical scientism, Freudian psychoanalysis and Watson's behaviourism, research into telepathy and hypnosis fell out of fashion, and all notions of the spirit were once again relegated to religious and irrational supernatural beliefs. In short – science was not interested in anything that was deemed to be of a spiritual nature. But some scientists still wanted a theory to explain the empirical fact of hypnosis at a distance.

#### **Leonid Vasiliev (1891 – 1966)**

Russian researchers, led by Leonid Vasiliev, a senior neurologist at Leningrad University, tested the hypothesis that the transmission of hypnotic suggestions were carried by electro-magnetic waves which could be measured in the brains of the agents at source and the percipients at destination. There were correlations in the measurement of these brain waves, and together with the observed results of hypnotic suggestion for percipients to perform specific actions like going into hypnotic trance and carry out suggested bodily movements such as arm levitation proved conclusively that there was definitely some kind of transmission of hypnotic suggestion. Over even greater distances of many hundreds of kilometres and penetrating iron and lead-lined rooms, it was thus proven that distance and barriers were no obstacle to the suggestions.

We must thus consider the possibility of catching in space a thought in the shape of an electromagnetic wave; this would seem to be one of the most interesting problems in the whole of biological physics. One must of course realise the immense difficulties that stand in the way of detecting such waves. Many years of strenuous work will be required before isolating and demonstrating these phenomena, but they are inescapably forecast by the ionic theory of stimulation. The transmission of thought processes through space provides a firm basis for an explanation of the phenomena of hypnosis, and this concept is of the greatest interest both from a theoretical and a practical point of view (Vasiliev, 1963 p.8).

These experiments inspired a long line of researchers in USA, Europe and Russia to test their repeatability. The results of these experiments were discussed at international conferences with participation from the British, American and Greek Societies for Psychical Research and the University of Leningrad.

## Slide 6 - 20<sup>th</sup> century research

### Examples

However, it could not be proven that these suggestions were actually carried by electro-magnetic waves simply because they were not prevented by iron and lead barriers or the curvature of the Earth. Thus it was that because no one could provide an explanation that conformed to the known laws of physics the experiments were eventually abandoned.

The essential criterion here is that these experiments clearly demonstrate that time and distance are irrelevant. A criterion that appears to be ignored in favour of trying to find a physics-based mechanism for the transportation of a thought from A to B.

## Slide 7 – 20<sup>th</sup> Century Milestones

**Thouless & Weisner (1947)** Introduce the 23<sup>rd</sup> letter of the Greek alphabet 'psi' as a theoretical construct to replace the term 'psychical' for all unexplained phenomena that could not be accommodated within the mechanistic scientific framework.

We are left with the later experiments initiated by **J B Rhine** on the transmission of images in card guessing and attempts to explain what has become known as 'psi phenomena', and psychologists continue to conduct psychometric surveys to try and understand why people believe in psychic phenomena without considering the possibility that they are real.

It is my contention that science has led itself down a blind alley in the search for an explanation for psi. Psi is a theoretical construct that is used as an alternative to what we are really attempting to discover, and that is the true nature of consciousness that is not confined within the parameters of the four-dimensional space-time continuum. In short – the box is too small to accommodate such phenomena. We need a much bigger box, and that bigger box is Myers' expanded naturalism. We need to stop trying to fit spirit phenomena into a mechanistic framework. It just will not fit and it is an absurdity, in my own humble opinion, to try any more.

### **Puthoff and Swann**

We have been introduced by American researchers working on behalf of the US Department of Defense to the concept of 'remote viewing'. Myers' research with telepathic hypnosis inspired Vasiliev's research to test the electro-magnetic theory of telepathy, which inspired the USSR's programme of remote spying during the cold-war, and this led to the US' own programme of remote viewing. What the SRT practitioner does in spirit release work is no different from remote viewing.

At the end of the Stanford remote viewing project,

### In 1999 Russell Targ wrote:

We would say that we don't have to search for psi, but our task is to remove the barriers that we and our society have erected against it. Our understanding of mind-to-mind communications derived from experience, as well as science, offer us on-going opportunities to achieve this goal (Targ & Katra, 1999, p. 288).

### **William Braud 2003**

Concisely stated, the evidence compiled in this volume indicates that, under certain conditions, it is possible to know and to influence the thoughts, images, feelings, behaviours, and physiological and physical activities of other persons and living organisms – even when the influencer and the influenced are separated by great distances in space and time, beyond the reach of the conventional senses. Because the usual modes of knowing and influence are eliminated in these studies, their success reveals modes of human interaction and interconnection beyond those currently recognised in the conventional natural, behavioural and social sciences. Besides indicating areas of incompleteness and misapprehensions about such phenomena that exist in current scientific theories, these distant mental influence findings have important implications for our fuller understanding of consciousness, health and wellness, our typically untapped human potentials, and the spiritual aspects of our lives (Braud, 2003, p.xviii).

So, modern researcher William Braud does not recoil from the scientific taboo of using the word 'spiritual' in his conclusions.

As technology has advanced, so we have moved further and further away from notions of spirit and we continue to look for an alternative explanation that fits the mechanistic paradigm.

Meanwhile, in South America, Spiritist practices have been integrated within institutional medicine since the 1930s, and Brazilian scientists have initiated a research programme to test the efficacy of these practices. South American Spiritist de-possession and Spirit Release Therapy in the US and UK are based on the same principles as telepathic hypnosis. But we can see where the demarcation has occurred in Western para-psychology research by looking at how it has evolved

### **Slide 8 – Evolving Research**

As research has evolved from its origins in animal magnetism and telepathic hypnosis, new theoretical constructs have been introduced in attempts to fit spiritual phenomena into a mechanistic framework.

In psychology, hypnosis and the spirit have been replaced by Freud's psychoanalysis, Watson's behaviourism and neurological cognitive processing.

In medicine, the spirit, hypnosis and magnetism have been replaced with chemical anaesthetics.

The electro-magnetic theory of telepathy has been replaced with the undefinable psi.

Clairvoyance and astral travelling have been replaced with remote viewing.

But in Spiritism and Spirit Release Therapy, spirit is spirit. This means that research to test the efficacy of spirit release methods needs to call a spade a spade, and a spirit a spirit.

### **Slide 9 – A Case Study**

Clairvoyant diagnosis and spirit release

**Slide 10 – Research Proposals**

**Slide 11 – Final Questions**

**Slide 12 – Any questions & bibliography**