

The Founder of The New Mesmerism

Peter Wilberg is the founder of the School of Mesmerism: a British-born philosopher and psychologist of German-Jewish background, strongly influenced by the thinking of Martin Heidegger and Martin Buber, and with a long-standing interest in the history and philosophy of medicine and science. After graduating in philosophy at Oxford he did post-graduate research into paralinguistic and parapsychological dimensions of lucid dreaming, whilst at the same time studying modern trends in psychoanalysis, from Winnicott to Lacan. Inspired by his own spontaneous psychic gifts and parapsychological experiences, he later discovered that these bore a striking resemblance to psychic powers and altered states of consciousness described by the followers of Anton Mesmer and their patients.

The New Mesmerism is a new form of trance healing and meditation developed by Peter Wilberg, which uses the *gaze* as its principle medium. Beginning as a spontaneously discovered psychic gift by Peter Wilberg, its basis was a simple but profound form of pair meditation based on sustained silent eye-contact between two people. He called this pair exercise ‘morphic resonation’, a term drawn from biologist Rupert Sheldrake’s theory of ‘morphic resonance’. Whilst the practice of ‘morphic resonation’ did not initially derive from any studies of mesmerism, Peter was later struck by its kinship with the states experiences of ‘magnetic’ trance and the experience ‘magnetic rapport’ described by Mesmer and his followers. He learned also that silent eye-contact played an important role in the type of healing which Mesmer himself practiced, sitting face to face with his patients and using his own gaze as a medium of resonant organismic contact and communication.

The Teachers of The New Mesmerism use a combination of one-to-one mentoring and small-group seminars to cultivate the individual’s awareness of their own organism and dream body, and to put them in contact with their own **magnetic core**. The result is a strengthening of self-confidence and personal magnetism, giving the trainee new powers of inward listening and communication with others, and teaching them the skills of trance **diagnosis and healing** through the **mesmeric gaze**.

The New Mesmerism in Theory and Practice

The theory of The New Mesmerism integrates Mesmer's original theory and practice of 'magnetic healing' with the practice of what I call 'morphic Rupert Sheldrake used the term 'morphic resonance' to describe the process by which living bodies take shape or form (*morphosis*) through resonance with the 'morphic fields' of other organisms. In the context of The New Mesmerism, the term 'magnetic resonance' or 'magnetisation' is the art of making deep **resonant inner contact** with others from the inner core of our being (the 'magnetic core') whereas 'morphic resonance' is the art of engaging in **resonant inner communication** with others through the expressive form (*morphe*) of our words and body language, in particular through our facial expression and the look in our eyes.

When someone's words or body language, a smile or a frown for example, evokes a strong resonance in us, or when we are *held spellbound* by the expressiveness of an actor's speech and gestures, we are experiencing 'morphic resonance'. When we feel inwardly 'held' in someone's gaze, or inwardly touched by an unformed and unspoken message communicated through their eyes, then we are experiencing 'magnetic resonance'. The verb 'to mesmerise' means to "hold someone spellbound", and this inner *holding*, achieved through the **mesmeric gaze**, belongs to the very essence of The New Mesmerism.

The practice of The New Mesmerism is essentially neither hypnosis nor a form of touch therapy such as Reiki, but an entirely new form of trance healing which uses the gaze as a medium of 'inner touch' - resonant inner contact and communication with the patient. Whereas in both hypnosis and traditional mesmerism, it was the patient who was placed in a trance state by the practitioner, in The New Mesmerism it is the practitioner who *first* enters trance. Unlike the hypnotist the mesmerist does not ask the patient to lie down or close their eyes. Instead he or she uses eye-contact - the mesmeric gaze - as a window into the patient's soul and as a basic medium of trance diagnosis and healing. It is not through words or hypnotic suggestions but through sustained silent eye-contact that trance is silently induced. Mesmeric trance is a deep open-eyed state of 'magnetic' or 'lucid' sleep in which the patient's **dream body** is loosened from the physical

body and powerful healing experiences can unfold. These are stimulated by magnetic passes of the healer's hands over the patient's physical body, which are used to induce a shift in the **assemblage point** of the patient's consciousness to their own **magnetic core** - that which links the patient's body and mind to their inner body and inner being - their innermost source of strength and well-being. The modern mesmerist is indeed a 'hypnotist' in the deepest of this word, which derives from the Greek *hypnos* - 'sleep'. Through the mesmeric gaze the mesmerist is able to literally 'sleep into' the organism of the patient and make contact with their innermost 'magnetic core'. This core contact or 'magnetic resonance' facilitates a telepathic communication of the practitioner's healing intent.

The traditional mesmerist understood himself as actively inducing trance in the patient or 'somnambulist', who in this *passive* state of surrender to the 'magnetism' of the healer, would then undergo a healing 'crisis' of metamorphosis, find their 'sixth sense' awakened, and become telepathically receptive to the mesmerist's will and healing intent. The role of the Modern Mesmerist is somewhat different. It is to facilitate a deep healing *interaction* with the patient through which the latter comes to experience a deeper level of contact with their own 'magnetic core' and 'subliminal self', and learns once again how to relate to others from this authentic inner core of their being. In the process, the patient experiences their own mental and physical state as the surface expression of a range of different 'self-states' or 'sub-selves', each of which are a valid expression of their own inner identity. By learning to fully manifest and embody these self-states and sub-selves and look out through their eyes, the patient frees the 'spirit' of their dis-ease from entrapment in mental and physical symptoms, instead feeling their minds and bodies imbued with a new spirit.

As well as being a powerful medium of personal psychic development and a profound new method of healing in its own right, The New Mesmerism provides a fascinating complementary method of work for hypnotists, healers, therapists and alternative practitioners of all sorts, immeasurably deepening their inner rapport with clients. It offers not only a new form of **trance healing** but at the same time a new form of **trance meditation** - one that the patient can practice with any other person at any time. Mesmeric treatment is also training in the art of mesmeric meditation, the lost art of 'resonation' by which the mutual gaze becomes a medium of direct soul-to-

soul communication. As Jung Stilling (1740-1817) put it, in mesmeric trance:

...the soul becomes free from its usual adherence to the brain and nervous system. In that state it may perceive the world without the use of bodily senses, communicate directly with other souls in this world, or communicate with spirits not of this world.

Traditional Mesmerism

Whatever doubts may still envelop the rationale of Mesmerism, its startling facts are now almost universally admitted. Edgar Allan Poe, 1850

Hypnosis and psychoanalysis, hypnotherapy and psychotherapy all have their roots in 'Mesmerism' - the name given to the medical theories and healing practices of the German physician Anton Mesmer (1734-1815) and his nineteenth century followers, who used touch and eye-contact as a medium of direct organismic healing. Mesmeric Healing, also known as 'Magnetism' or 'Magnetic Healing', is now merely a footnote in the historiography of psychotherapy and somatic medicine. This is remarkable, since, as Adam Crabtree notes in his comprehensive history of mesmerism, it was..

a medico-psychological tradition that was investigated and used by practitioners in every country in the western world for one hundred years before Freud came onto the scene, a tradition that found supporters amongst the most brilliant researchers and thinkers during that period and produced thousands of medical treatises describing tens of thousands of cures and ameliorations, a tradition that counted among its offshoots a practicable surgical anaesthesia and an effective system of psychotherapy, could be dismissed with a few cursory paragraphs. *From Mesmer to Freud*

Dickens and Poe, Herbert Mayo and Moses Montefiori, Coleridge and the Brownings, constitute but a few examples of the numerous literary and scientific figures of the 19th century who took a strong interest in mesmerism. 19th century England had its own professional journal of Mesmerism - "The Zoist" - and was home to the London Mesmeric Infirmary, one of numerous mesmeric institutions in Victorian Britain.

To begin with Mesmer experimented with the healing use of magnets applied to the patient's body. Later he dispensed with mineral magnets and coined the term Animal Magnetism to describe an analogous force stemming directly from the organism of the healer. He discovered that this could exert a direct healing effect on the organism of the patient, stimulating the flow of 'magnetic fluid' in the patient's organism, even without direct physical contact between healer and patient. Later mesmerists distinguished the magnetic intent or 'will' of the healer from the vital force or 'magnetic fluid' which it directed. They noticed that Mesmeric Healing or 'magnetisation' placed the patient in a type of trance state call 'somnambulism' or 'magnetic sleep' in which their inner senses were awakened and spontaneous healing processes could unfold.

Old Beliefs, New Understandings

Mesmer believed in the existence of a universal fluid which permeates space and the human organism itself, ebbing and flowing in tides, permeating the nervous system and possessing electromagnetic qualities of charge and polarity. This fluid could be transmitted by the eyes as well as the hands, and its flow influenced by the 'magnetism' of the mesmerist and 'magnetic passes' of the healer's hands over the patient's body, bringing about a 'healing crisis' in the patient's organism which manifested in tremblings and convulsions. The properties of a living organism that make it susceptible to the flow of this 'life-fire' or 'life-breath' and the power by which its flow is directed he called Animal Magnetism. Mesmer's *27 Assertions* regarding Animal Magnetism recollected the Greek understanding of *psyche*, the *yogic* understanding of *prana* and the Chinese understanding of *chi* - all of which terms mean 'vital breath' or 'life-breath'. They anticipated the 'Odic force' researched by Reichenbach and Wilhelm Reich's work on 'Orgone' energy.

The New Mesmerism understands this life-breath as composed of what Seth calls invisible Electromagnetic Energy units (EE units) which are *emanated* by rocks, plants and animals and the human organism itself, permeating the air we breath, affecting weather patterns and influenced directly by thought and emotion.

EE units are not merely 'quanta' of energy but *qualia*, for at the heart of each EE unit is a unique emotional tone. The life-breath is a fluid 'particle-isation' of **feeling tones** - those qualitative emotional intensities of being which act as wavelengths of sympathetic or 'resonant' attunement between human beings. Feeling tones are also telepathic carrier waves of those informational patterns or 'morphic fields' which in-form matter at all levels from atoms and molecules to cells, organs, and living organisms. EE units are the pre-physical manifestation of feeling tone, embodied in nerve and muscle tone, released in the inner warmth of the breath and in the inner gaze-light of the human eye. Feeling tone itself is the fluid medium or 'life-fluid' called *horme* by the ancient Greeks (the root of the words 'humor' and 'hormone'), as distinct from what the Greeks called *psyche* (the 'life-breath' composed of EE units) and *soma* (the physical body). Both *horme* and *psyche*, the life-fluid and the life-breath, become organismically tangible realities in the practice of The New Mesmerism and Mesmeric Healing.

Mesmerism and Hypnosis

Historically, the term 'hypnotism' was first coined by James Braid (b.1795), who had no experience of the healing medium or 'magnetic fluid' that linked healer and patient in resonant communication. Instead Braid reduced magnetic healing to the power of mental suggestion, communicated by words. This is rather like reducing the healing power of music - intense tones of feeling transmitted through the tangible medium of sound - to the 'suggestive' power of the performing musician on the audience.

As a result of Braid's reinterpretation of Mesmerism, the deep trance state of 'magnetic' or 'lucid' sleep which the mesmerists induced with their hands and eyes in their patients now became known simply as 'hypnotic trance' - a state of deep relaxation brought about by verbal suggestion. Today the terms 'mesmerise' and 'hypnotise' are treated as synonymous. But whereas the hypnotist uses words to induce trance and give the patient healing suggestions, the mesmerist uses silent eye-contact - the 'mesmeric gaze' - and 'magnetic passes' of the healer's hand over the patient's body to induce a state of 'magnetic rapport' between healer and patient. Through this rapport the mesmerist is able to wordlessly and telepathically

communicate their own healing intent to the patient and exert a resonant healing effect on the patient's organism. This wordless communication between mesmerist and patient has been described in musical and psychical terms, as a 'harmonic rapport' or 'union of souls' established by induced resonance.

The nerves of the two human beings can be compared to chords of two musical instruments placed in the greatest possible harmony and union. When the chord is played on one instrument, a corresponding chord is created by resonance in the other instrument.

Tardy de Montravel

Through the mesmeric gaze this resonant communication through feeling tone takes on a type of *tangible substantiality* - what Mesmer called the 'magnetic fluid' flowing between healer and patient. The practitioner uses their own inner body or organism as a musical instrument or *organon* with which they can induce a resonant affect on the organism of the patient, expanding the patient's own inner organismic awareness or 'sixth sense', and helping them make contact with the healing depths of their own soul. Hidden aspects of the patient's soul, perceived and 'held' in the gaze of the practitioner, are encouraged to rise to the surface to the point that the patient can look out and see through their eyes.

Through magnetisation the soul becomes free from its usual adherence to the brain and nervous system. In that state it may perceive the world without the use of bodily senses, communicate directly with other souls in this world, or communicate with spirits not of this world.

Jung Stilling (1740-1817)

Mesmerism and Reiki

Traditional Mesmerism was an early form of touch therapy, involving both the laying on of hands or the induction of healing effects at a distance. In contrast to Reiki and other forms of hands-on healing, however, the mesmerist sat face-to-face with the patient, using both hands and eyes as a medium of healing. Mesmerism and Reiki both originated between the 18th and 19th centuries, the former emerging from a European context and cultural tradition, the latter from a Japanese one. Both were based on the belief in a universal life-force and both were forms of touch therapy. Mesmer and Usui Sensei were primarily discoverers - “phenomenologists” working directly from their own experience, and less concerned with developing precise metaphysical terminologies and philosophies. As a result, both relied heavily on metaphors and symbols provided by their own cultures and traditions - in Mesmer’s case the metaphors of Newtonian science and ‘universal forces’ such as gravity; in Usui’s case terminologies derived from Chinese medicine (chi, qi, or ‘ki’). The healing methods that each employed were in turn applied in different ways by different individuals and schools, each of which interpreted the basic phenomena involved in different ways and from different perspectives.

Traditional, 19th century Mesmerism was itself a very broad church embracing a wide range of different healing philosophies, scientific and spiritual. In contrast to modern Reiki however, The New Mesmerism is *not* one of a number of extant approaches to Mesmeric Healing, offering its own interpretations or refinements of traditional principles, and its own method of teaching them. Instead like both Reiki and Mesmerism, it was born of the unique experiences of *one* individual; experiences which in turn offered new insights into the still unresolved *questions* raised by the practice of traditional Mesmerism and Reiki. These questions have to do not just with the nature of *Mesmeric Healing*, *Reiki* healing, *spiritual* healing etc. but with the essence of healing as such. They are fundamental questions which deal with a “what” rather than a “how”? What exactly *is* ‘healing’ ? What is the inner nature of the human organism? What is the inner essence or being of the human being? And last but not least - what does it mean to truly ‘touch’ another human being - to touch them in their being rather than merely touching their physical body?

Mesmerism and Organismic Medicine

The human *body* can be turned into an object of medical-scientific investigation. The human *being* cannot. The latter is not an object of any sort, nor is its consciousness a mere by-product of the human body. We can no more reduce the human being to the human body and its genes than we can reduce the human meaning of a book to its physical body - its paper and the ink marks on the page. What I call **organismic medicine** is 'medicine beyond medicine' - based on this fundamental distinction between the human body and the human being, and challenging the biological reductionism that dominates medicine and psychiatry. What I call 'Mesmeric Healing' is one of a number of new methods of organismic healing based on the principles of organismic medicine. It works through the healer's capacity to respond directly to the inner *dis-ease* of the individual human being, rather than reducing their symptoms to medically labelled 'diseases' of the human body.

..health is not an objective condition which can be understood by the methods of natural science alone. It is rather a condition related to the mental attitude by which the individual has to value what is essential for his life. "Health" appears thus as a value; its value consists in the individual's capacity to actualise his nature to the degree, that for him at least, is essential. Kurt Goldstein

Biological medicine and psychiatry reduce health to the normal 'functioning' of the human body and mind. Their aim is the creation of genetic 'supermen' protected from all dysfunction. artificially immunised from ageing, death and disease - and thereby from life itself. Illness itself is reduced to a medically labelled dysfunction of the human body or brain. The human being is reduced to their body and its genes, the individual patient to a 'case' of some generic or genetic disorder. But as noted in the book "Doctors of Infamy", on the medicine in the Third Reich:

There is not much difference whether a human being is looked on as a 'case' or as a number to be tattooed on the arm. These are but two aspects of the faceless approach of an age without mercy....This is the alchemy of the modern age, the transmogrification of subject into object, of man into thing...

The Mystery of the Human Organism

Medical science prides itself in dealing only with the 'objective' measurable aspects of disease - blood pressure and hormone levels, presence or absence of infection or inflammation etc. But whilst blood pressure can be measured how are we to measure the patient's accumulated life-pressures? And whilst heart-rate can be measured how are we to measure 'heart-break' or 'loss of heart'? The patient's personal experience of dis-ease, whether in the form of pain or discomfort, emotional distress or physical disability, *is not in itself anything measurable*.

Healing too, involves a host of *immeasurable* dimensions - not least the relationship of physician and patient on both a mental, emotional and *physiological* level. Unfortunately, conventional medical practice is only slowly coming to an appreciation of these immeasurable dimensions of health and healing. Patients are still largely treated as collections of measurable symptoms or 'cases' of some generic disease. It is not the individual doctor who is at fault, but the fact that medical science still rests on an outmoded understanding of the human body - ignoring its organic connection to the *human being*. Statistics show that medical treatment is itself the fourth major cause of death after heart disease, cancer and strokes. It might therefore be better if patients' bodies carried labels with the message: **"Warning, human being inside!"**

It is not *bodies or brains* that see and hear, think and feel, walk and talk, breathe and metabolise, but *beings*. As soon as this ceases to be the case, the measurable life of the body itself ceases. The human body is the outer form of the human organism. The human organism is the embodiment of the inner human being. Through it we *embody* who we are, constantly giving birth to our own physical form as a living expression of our inner being. Just as the human body gives expression to our biological potentials, so does the human organism give expression to our latent potentials of being - our innermost values or 'spiritual genes' - encoding these in our biological genes themselves. Health, from an organismic point of view, is not a state but a continuous process of becoming more whole - learning to embody and give birth to these inner potentials of being.

The word 'organism' derives from the Greek verb *organizein* - to play on a musical instrument. The organism is the musical instrument or *organon* with which we give form to inner feeling tones, embodying them in muscle and nerve tone, cell and organ tone, our tone of voice and the resonances of our words and deeds. The organism is also the body with which we *resonate* directly with other human beings. It was Aristotle who first articulated an understanding of the human organism as a purposeful and communicative instrument or *organon* of the soul. This metaphor survived right up to the eighteenth century, when an author such as Daniel Duncan could still write:

The soul is a skilled organist, which forms its organs before playing them. It is a remarkable thing that in inanimate organs, the organist is different from the air he causes to flow, whereas in animate organs the organist and the air that causes them to play are one and the same thing, by which I mean that the soul is extremely similar to the air or to breath.

An organ uses air to produce *tones*. The human organism is the instrument of 'inner breath' or 'qi' with which we give form to inner feeling tones - not only expressing them in our tone of voice and in the tone of our words, but also directly *embodying* them in muscle and nerve tone, flesh and organ tone. Mesmeric Healing is based on the healer's capacity to resonate and respond to the organismic tone of the patient, using their own organism as the primary instrument. The principle of resonance central to Mesmerism is essentially a musical one. A stringed musical instrument like a guitar has a neck and body - the latter being a resonant chamber amplifying and colouring its tones. Following this analogy the human organism can be compared to the resonant psychic interiority of the human body - a chamber in which different feeling tones resound within us. Changing the shape or material components of an instrument in any way affects its tone. Similarly, as David Boadella notes "The outer shape of a person reflects his inner mood. Changing that shape can change his mood." 'Morphic resonance' is a three-dimensional resonance between form (*morphe*) and inner feeling tone. If we perceive a frown on someone's face it resonates within us, *inducing* a particular feeling tone within our bodies. Mirroring their facial expression brings about a state of resonance in which this feeling tone is *amplified*. Changing one's facial expression (for example by frowning or smiling) on the other hand, brings about a transformation or metamorphosis of feeling tone, changing our inner mood.

The Metaphysics of Healing

From the point of view of The New Mesmerism, the true 'metaphysics' of healing has less to do with working on the auras or energy fields of the human *body* than with establishing a resonant relation to the inner human *being*. The human body is the outer, physical form of the human organism. The organism is the inner embodiment of the human being - the body that allows us to resonate directly with other human beings. Our physical perception of another person's *body* gives form to our resonant attunement to the inner human *being*. It is nothing more nor less than a **materialised body image** of their organism, configured and *in-formed* by organising informational patterns or morphic fields. These patterns are carried on wavelengths of feeling tone, received telepathically and literally materialised from the 'thin air' or 'ether' of Electromagnetic Energy units. The materialised body images we construct of another person exerts a resonant affect both on their organism and on our own. Each person is telepathically aware of the way they are perceived by others, which affects them to some degree whether or not they accept the other's perception or not. Similarly each person is aware of the materialised body images of themselves created by others, which affect their own organism and overlap its own physical form. Each person's organism is also affected by their own materialised body images of others, which leave a resonant trace in their own organism.

Mesmeric Healing makes use of eye-contact and the mesmeric gaze as a medium of 'magnetic resonance' - allowing the mesmerist to receive and respond telepathically to the informational patterns which in-form the patient's organism and the healer's materialised body image of them. In addition it makes use of 'morphic resonance' - the interaction between the healer's own physical form - manifested in their face - and their materialised body image of the patient. By imbuing their own face and eyes with a different feeling tone, the mesmerist can induce a similar feeling tone in the patient. This morphic resonance allows the healer to transfigure their materialised body image of the patient - quite literally perceiving new faces of their organism and inner self - and helping the patient to experience these faces themselves organismically.

Magnetic and Morphic Resonance

The human organism can be compared both to a monochord with two nodes and to a magnet with two poles - the outer and inner human being. The poles can be named in countless ways: ego and self, ego and essence, outer self and inner self, outer ego and inner ego (Seth), 'supraliminal' self and 'subliminal self' (Myers), Persona and Self (Jung), man and *daemon* (Heraclitus). The organismic polarity can also be described in bodily terms, as one whose two poles are the *head* and intellect on the one hand, and the belly or abdomen on the other - what the Japanese call *hara*. The latter is the spiritual and physical centre of gravity of the human body. The one-dimensional vertical polarity of *head* and *hara* is also a two-dimensional polarity of outer and inner, periphery and core. The head, face and eyes form the expressive physical surface of the human organism. The Magnetic Core of the human organism, on the other hand, is the centre of formative or magnetic *intent*.

The words *tone*, *tonus*, *tend*, *tendency*, *intend*, *extend*, *tension*, *intention* etc. are all rooted in the Latin *tenere* - to 'stretch' or 'span'. A violin string produces a good tone only if it is stretched in the right way, neither over-tensed nor under-tensed. Just as an instrument is tuned by the musician's intent to set a certain tone, so is it our intent that sets the inner tone of our organism. A magnet does not change its shape but it nevertheless gives shape or form to a field around it - 'in-forming' that field. Our own *intent* is also 'magnetic' in this way, forming inner fields or patterns of muscular *tension*. These patterns of *in-tensionality* are what prepare our bodies and minds for action. Magnetic intent tunes the human instrument or *organon*, which can also be compared to a single-stringed instrument or monochord, with its own fundamental tone on the one hand, and its inner harmonics on the other. Only if the monochord spans its two principal 'nodes' of head and *hara*, ego and the magnetic core, does its fundamental tone resound. The monochord has a principle intermediate node - the heart centre. But if it is only *head* and *heart*, or *heart* and *hara* that are strung together, then only the harmonics sounds and not the individual's fundamental tone. Each individual's fundamental tone is unique. Yet the 'vibration' or feeling tone that a person emanates depend also on whether they allow their fundamental tone to resound - on whether head and *hara* are connected.

Mesmerism and Management

In the business world, a world of 'busy-ness' and of doing which leaves little room for *being*, a high premium is placed on rapid decision-taking and decisive action. But those who cannot *be* cannot *do*. They may act, but, being out of touch with their inner being it is not *they* who act. Rather their decisions and actions are impelled purely by intellectual calculation or by emotional *fight-flight* responses to outer events. They come from the head or the heart, and not from what the Japanese call 'hara'. This is the magnetic core of the human being; a centre of innermost stillness and silence, linking our outer personality with our innermost being or core self. We use a magnetic compass to orient ourselves geographically and decide a direction of movement. Our magnetic core can be compared to an inner compass, helping us to find an authentic inner bearing or orientation - one guided by the innermost response of our core self. It is the centre, not of thinking and intellectual intelligence, nor of feeling or 'emotional intelligence' but of spiritual intelligence; that is to say of will and intuition. Without a strong magnetic core people make decisions with their heads or hearts alone - or find the two in conflict. Without a strong magnetic core, decisions are motivated by (a) the desire to *control* reality with the head and/or (b) by fight-flight reactions to facts and to feelings we fear to confront.

Training in mesmerism puts the manager more in touch with their own magnetic core, helping them to unite *head* and *hara*, to stay in contact with their inner being and not lose themselves in doing, and to establish genuine inner contact and rapport with colleagues or customers. The aim of the training is to increase personal magnetism - the power of magnetic intent. To intend something or someone is also to mean it or mean them. A strengthened power of intent increases the power of our communication, enabling us to fully mean what we say, and to fully *mean* the person or persons we are addressing. For the listener or audience there is a world of difference between someone who speaks half-heartedly about something and someone who really means what they say - whose words are imbued with the power of intent. For the listener or audience there also is a world of difference between hearing somebody merely speak *about* something and hearing a speaker who really speaks *to* them - who really *means* them.

Mesmeric communication is telepathic communication - not 'thought transference' but the direct, wordless communication of inner meaning or intent. All indirect communication through words, deeds or body language, depends on direct telepathic communication - on 'magnetic resonance'. We would not be able to interpret the meaning of another person's words or actions if we were not already attuned telepathically to what it was they are trying to say through them - their core intent. The other person's words are themselves an interpretation or 'translation' of their own core intent, a which not only expresses itself 'in' their words but also communicates directly *through and beneath* their words. Our magnetic core is our centre of attunement to our own core self and to the core selves of others, to our core intent and the core intent of others. The power of **mesmeric communication** is based on the negative and positive magnetism of our magnetic core. **Positive magnetism** is the power to fully *mean* what we say to others, whether through words or silence, action or non-action. **Negative magnetism** is the power to fully receive what *another person* is saying (whether through speech or silence, action or non-action) and to fully receive *the person themselves*. This means not only taking in what they are communicating (whether we agree with it or not) but taking *them* in.

Everything a person says or does serves two functions: expression and communication. The work of a painter, composer or poet may be highly expressive but still not communicate very well to others - because it doesn't talk their language. A manager or technician, on the other hand, may successfully communicate information in a bland and unexpressive way. They speak, but their words do not say anything because they are not expressing themselves. To really express ourselves is to speak from our innermost self - our core self. We only succeed in getting through to others if our communication with them is also meaningful self-expression that comes *from* our core self and if our self-expression is also meaningful communication *to* the core selves of others. Similarly, we can only find meaning in other people's words and works if we *receive* them not only as communication *from* the person but also as an expression *of* the person. Mesmeric communication is **core communication** - allowing us to telepathically receive and respond to another person's outward communication on a core level, as the expression of an invisible and inaudible self, the **core self**.

The Organism and the Dream Body

The New Mesmerism understands the physical body as the outward form of an inner body - the human organism. The human organism, on the other hand, is the pre-physical double of the physical body. It is also the embodied portion of our larger non-physical body - the **dream body** - which precedes the birth and survives the death of the physical body. The dream body is the shape-shifting body *within* which we dwell when we dream and *from* which both the larger body of the dream environments and the dreamt body of the dreamer take shape. Dreaming is the *bodying* of our dreaming consciousness. The organism is the *dreaming* of our own body consciousness. The organism is itself a body consciousness dreamt into physical form by the core self - not our dreamt self but the core self that we are asleep to - the dreaming self that dreams us. Bodily impulses, sensations and *symptoms* are 'body dreams' - living symbols of the dream body as it expresses itself through the human organism. The New Mesmerism does not see illness as an enemy to be vanquished but as a form of spiritual pregnancy - a natural part of the health process which puts our bodies and minds in touch with new and hitherto unborn aspects of our inner being. Consequently, the healer's aim is not to 'abort' the patient's symptoms or 'treat' a medically labelled 'disease', but to act as a midwife - able to fully perceive the patient's wordless, inner 'dis-ease' - to receive it into the womb of their own organism and transform it with their own dream body.

Conventional medicine is based on a purely biological understanding of the human organism, one which ignores its organic connection with the inner human being - the dreaming self - and with the dream body. The human being is reduced to the human body and its genes, the **dis-ease** of the individual patient to a mere 'case' of some generic 'disease'. Whereas both conventional **and** complementary medicine seek to affect the human organism via the physical body, (whether through using drugs or surgery, aromatherapy or acupuncture, touch or massage) the mesmerist uses their own organism and dream body to exert a direct healing affect on that of the patient - through resonant inner contact and communication - trance touch and transformation.

The Mesmeric Gaze

The Modern Mesmerist uses sustained silent eye-contact and the art of mesmeric gazing as a powerful medium to induce mesmeric trance, establish resonant inner contact and communication with the patient and put them into contact with their own organism and dream body. The eyes are a part of our bodies. But they are also ‘windows of the soul’.

Whereas...facial changes *express* or body forth, say, an emotional meaning, the gaze *reveals* this meaning. John Heron

Our faces manifest and give bodily form to inner feeling tones. The look in our eyes reveals each feeling tone or combination of tones as a different facet of our inner *being* - a different “I”. A person’s look does not just ‘express’ a feeling as their face does, but reveals a whole way of *looking out on and seeing the world* - one coloured by its own feeling tone. And when we look into someone’s eyes, we not only peer through the ‘windows of their soul’, as if looking in through the windows of a house. We see a being gazing out at us through that same window. The eyes reveal a single ‘core’ self and at the same time a multiplicity of selves or “I’s” reflecting facets of the individual, and expressed in their different faces.

The practice of The New Mesmerism is based on an understanding of the gaze as a revelation of the inner human being in all its aspects. The human being can be more or less present in their eyes, or withdrawn from them - like a person who approaches a window to look out at the world or retreats from it into the furthest and darkest corner of the room in order to avoid being seen by the friend or stranger peering in. Inner lights may be turned on and off, curtains drawn or shutters or blinds pulled down, like a second, invisible set of eyelids. But whatsoever is concealed in our eyes is at the same time revealed through them. The mesmerist is trained to (a) search another person’s eyes, perceiving and mirroring the subtlest nuances of their gaze (b) penetrate the ‘windows of the soul’ and make contact with the patient’s core self and (c) ‘mesmerise’ the patient; holding them spellbound and drawing the patient’s gaze deep into their eyes and what they *reveal*

Healing as a Metamorphic Process

As beings we do not simply ‘have’ a body. We *body*. Health is not an unchanging state of well-being, but a continuous process of *embodying* our *inner being*. Organismic medicine and Mesmeric Healing are both based on an understanding of illness as a natural part of this *health process*, itself a holistic, healing process of change or metamorphosis which continues throughout life and beyond death. It is through this metamorphic process that we become more whole, learning to embody and express new aspects of our inner being in our everyday lives and relationships. Healing can therefore be understood as a process of ‘re-embodiment’ or ‘re-incarnation’ *within* a given life, allowing the ‘spirits’ of these aspects to incarnate within us and make us more whole. The sense of being imbued with a new spirit and a new outlook on life is one that people often experience when they overcome a serious illness. Suddenly, it is as if they are looking out on the world through new eyes, and embodying a different self or “I”. The aim of Mesmeric Healing is to deepen and accelerate the metamorphic process - helping the patient to follow their own symptoms, to feel and identify with the selves pregnant within them. Hence the importance of the mesmerist’s skill in glimpsing subtle signals from these selves in the patient’s eyes.

Pregnancy is not an illness but a natural process. Similarly, as part of the natural health process, dis-ease can be understood as a form of *organismic pregnancy*. It begins by ‘not feeling ourselves’, but our *felt sense* of our own dis-ease can actually help us to ‘feel another self’. By letting the spirit of this other self ‘incarnate’ within us, and finding ways to embody and express it in our everyday life and relationships, we give birth to a new and expanded sense of self. The purpose of healing is not essentially to *change* our bodies or minds but to allow our bodies themselves to change our minds - opening us to pregnant aspects of our inner being and helping us to consciously *body* these aspects. Conventional forms of medical treatment, on the other hand, and even *successful* spiritual healing, can be tantamount to a form of organismic abortion. By simply ‘curing’ the patient of their symptoms, the baby is literally thrown out with the bath-water; interfering with or terminating the patient’s organismic pregnancy rather than bringing it to fruition. The ‘side-effects’ of medications and treatments are often a result of such an induced organismic miscarriage or termination.

From the point of view of organismic medicine, illness is not an enemy to be fought, and even death itself is understood as a form of healing metamorphosis necessary for the health and survival of the soul, its growth and development. In mental illness, the sense of 'not feeling oneself' in even the mildest of illnesses can be radically accentuated. The individual may feel split into self and 'not-self' aspects, feeling their ego-identity threatened by the latter. Alternatively, they may suffer a dramatic loss of ego-identity and/or experience an inner vacuum - a lack of contact with their core self and core identity. Eye-contact, though never forced on a patient and never the *first* stage of Mesmeric Healing, has a powerful effect in bringing otherwise rejected feelings and selves to the surface. The skill of the mesmerist lies in quite literally *seeing through* the patient's ocular defences, perceiving the hidden aspects and emotions of the patient that are concealed in their gaze, identifying organismically with these aspects and wordlessly *affirming* them as valid expressions of the patient's own core identity. The experienced practitioner stimulates the patient's metamorphic process by undergoing it *themselves* - using their own face and eyes to communicate their *own* process of internalising and integrating the aspects of the patient that they are in resonance with.

Mesmeric Diagnosis and Healing

The diagnostic art of the mesmerist consists in looking into the patient's eyes and perceiving their inner *dis-ease* - the complex of self-states that underlie their organismic state. **The healing art** of the modern mesmerist consists of responding to the patient directly from their own inner being and with their inner body or 'organism' - using their own gaze as a medium of resonant inner contact and communication with the patient. By inwardly modulating the inner tone of their *own* organism the healer exerts a resonant influence on the patient's organism. Inwardly sounded *mantras*, hand passes and *mudras* may be used to intensify this resonant influence. Like a conductor using their eyes and hands, the mesmerist's aim is to bring the patient's self-states into *tonal harmony* with one another, to feel the healing music of their 'whole self', and to re-connect with the **fundamental tone** of their inner being or 'core self' - their innermost source of well-being.

The Three Stages of Mesmeric Healing

1. Deep Listening: here the patient describes their symptoms or medical condition, and tells the healer about current challenges in their life that may be of significance in understanding their organismic state, and/or reports any changes or progress in their mood or condition since the last session. As they do so, the healer makes their own organism magnetically receptive to that of the patient, forming an inner picture of their organismic structure.

2. Mesmeric Diagnosis and Healing: here the mesmerist stands or sits face to face with the patient, who is asked to show any *dis-ease* they have experienced or are experiencing in their eyes - and/or to simply be aware of and *follow* the healer's eyes throughout the whole course of the healing. Magnetic passes may be made over the patient's body to intensify the mesmerist's resonant, healing influence on the patient's organism.

3. Organismic Recollection: in the last part of the treatment session, the patient is asked to recollect in a bodily way what they felt and experienced during the trance healing. The mesmerist will also report to the patient what they perceived in the patient's eyes, and describe the healing intent they sought to communicate to the patient and the resonant influence they exerted on the patient's organism.

The Organism and Organisational Health

Just as the physical body is the corporeal form of an inner body - the **human organism**, so is the corporate body the outer face of its own inner body - the **inner organisation**. The word organisation, like the word 'organism' refers to the 'playing' (Greek *organizein*) of musical instrument or 'organon'. The inner organisation is like an *orchestra* of instruments made up of all the employees in the corporation - each contributing their own unique tones to its music. There is a necessary 'musical' structure of harmony and counterpoint which plays itself out in an organisation, one which depends on the mutual attunement of its employees. Each employee, like each cell in a living organism, is intuitively aware of every other and affected by changes, not only in the organisation as a whole but in each of its other parts. The individuals that make up a corporation are linked not only by e-mail, fax, face to face communication and mobile phone but also

by constant telepathic communication, ones that rides on their organismic sensitivity to one another and to the organisation as a whole. The inner organisation is constantly influenced, not only by the outward attitudes and actions of its employees but also by the invisible effect of their inner attitudes and inner bearing, however much they may seek to conceal these from one another. The outer face that the corporation seeks to present to the world and to its customers and shareholders, cannot ultimately conceal disharmonies or dis-ease in its inner organisation, which will invariably find expression one way or the other. Conversely, nothing can prevent the inner dis-ease or dissatisfaction of a single employee from affecting the health of the organisation as a whole.

The Art of Resonation

Imagine a society in which nobody, apart from a few isolated individuals, was aware of having dreamt at night, and in which those who spoke about their dreams were regarded as slightly suspect mystics describing esoteric experiences. Fortunately, this nightmare scenario has not quite come to pass. Yet over history there is an evolution of the human organism which intensifies certain dimensions of human experience and causes others to fade away (for example the experience of hearing voices or leaving the body at night). In addition, there are modalities of human activity and interactivity *no less basic* or primordial than dreaming, modalities which have not been forgotten or repressed but instead have never come to the fore or been fully explored. One of these unexplored modalities of human experience is 'entuning' or 'resonation' - the secret art of resonant contact and communication with others that lies at the heart of The New Mesmerism. What the *experience* of resonation is like cannot be adequately explained to someone who has not experienced it. Nor, like dreaming or sex, is it the same every time - far from it. And yet it is experienced in a brief and diffuse way whenever people make genuine eye-contact, when lovers gaze dreamily into each other's eyes, when we sense a person's inner mood through the subtlest 'gleam' in their eyes, or when one person conveys a subtle message to another through an intentional or 'knowing look'.

The Art of Resonation practiced by the Modern Mesmerist is a profound experience of direct *soul-to-soul communion* with another human being

mediated by the mesmeric gaze. Resonance is the basis not only of **mesmeric trance healing** but also of **mesmeric trance meditation**. This makes use of the mutual gaze to bring about a profound experience of spiritual communion with others - a direct 'soul-to-soul' communication in which hidden feelings and faces of the self can rise wordlessly to the surface, revealing both present and past-life links with others. Both help put us in touch with our own 'magnetic core'. This is not only our primary source of self-confidence or 'personal magnetism' but that which links our everyday self with our own innermost being or 'core self'. It is only through contact with this core self that we can truly be ourselves with others and enjoy true intimacy with them – core contact and communication.

The Core Continuum

Contacting our own magnetic core not only links us with our inner being or core self and the inner being of others. It also enables us to travel through the **core continuum**. The core continuum is an inter-dimensional field - the great Between linking all beings on all planes of reality, physical and non-physical. Travelling through it we slip or 'sleep' into the life of dreams that links our days. Through it we also sleep or 'die' into the life-between-lives, where our awareness of the core continuum is vastly extended. We can enter the core continuum through meditation - entering and expanding the inner space of resonant silence between and beneath our thoughts. Above all, however, we enter it whenever we make resonant, 'core' contact with other beings, entering the resonant, interpersonal 'between'. The core continuum is made up 'lines of contact' which are the expression of precise wavelengths of attunement to aspects of our own being and other beings. Travelling through the core continuum is like travelling through the feeling tones which arise as we attune inwardly to a piece of music. The feeling tones serve as a medium of core contact and communication with the inner being of the composer or performers - and at the same time links us with different aspects of our own being which are in resonance with the latter. As our organism resonates with the feeling tones of the music our dream body expands to make space for and give form to, our felt sense of its meaning. feeling tones are themselves the basic wavelengths of attunement linking one being to another, and acting as telepathic carrier waves of the

organising informational patterns of consciousness - what Sheldrake calls 'morphic fields'. These fields have their own inner energy or **inergy**.

The inner meaning of the word 'energy' is formative activity (*energein*) or 'work' (*ergon*). Inergy is essentially the 'inwardness' or 'core reality' of energy - the inner activity or 'working' of intent through which beings give form to their own innermost potentials-of-being. Mesmer himself intuited that there was more to the inner workings of magnetism and electricity, sound and light energy, than their physical manifestations revealed. Hence his use of the term 'animal magnetism', 'magnetic fluid' or 'life fire' to describe the inner energy of the cosmos. The New Mesmerism understands all forms of physical energy as expressions of inergy - the core energy that "flows through and forms matter"(Seth). Electromagnetism, sound and light all have an inergetic reality *independent* of their outward manifestations on the physical plane. Not only things but *thoughts* have their own inergetic reality, with its source in the core continuum. In turn they influence and in-form the inergetic fields of the human organism, organised around its magnetic core.

Mesmeric Trance Meditation

Mesmeric trance meditation uses the art of **resonation** as a way of entering and travelling through the core continuum. It is not solo but *pair* meditation based on sustained silent eye-contact between two people, lasting anything up to an hour or more. The does not mean the partners simply stare at the other person or bask in the mutual gaze. Instead the methods of mesmeric meditation allow them to 'resonate' with each other's organisms and merge their dream bodies. This facilitates a deep soul-to-soul communication in which powerful spiritual and healing experiences can unfold. The key to mesmeric meditation is the **metamorphic process** through which hidden aspects of each partner's inner being are allowed to rise from the depths of their organism, transfiguring their look in a way than appears similar to the computer 'morphing' of faces. Through mesmeric meditation we can allow different selves - including past- or parallel-life selves - to manifest in our faces and literally look out through our eyes.

Some Accounts of Mesmeric Meditation

“My morphing took me, shaman-like, through a variety of animal forms.”

“I heard a sweet and soundless music at the edge of the spiritual light that bathed me.”

“I spoke inwardly in a wordless musical tongue - but knew exactly what I was saying to my partner.”

“I experienced how each inner sound seemed to alter the whole shape and tone of my bodily soul.”

“I felt as if my whole body had been inwardly massaged and become again a safe home for my soul.”

“I learned that we are not ‘in’ our bodies at all, but in some strange way our bodies are in us.”

“I resonated with an intelligence within me so awesome, that the experience changed me for life. I learned what my inner being is - and who I really am.”

“I managed to contact the core self of my partner, and help them look out with its eyes for the first time in their lives.”

“I clearly recognised the face of my partner as that of a Chinese sage I had known in a previous life.”

Summary: what The New Mesmerism teaches:

How to master the **human organism** - the inner body with which we can tune our bodies, resonate with our inner being and with other human beings.

How to contact and strengthen our own **magnetic core** - the organismic centre linking us with our innermost being **or core self**.

How to increase our **personal magnetism** and establish 'magnetic rapport' with others through the power of **magnetic intent**.

How to use the **mesmeric gaze** to induce a deep open-eyed trance state and engage in silent **mesmeric diagnosis and healing**.

How the eyes are truly 'windows of the soul' - **the dream body** - and a microcosm of the **human organism** revealing its inner form and structure.

How physical symptoms are **body dreams** - lived symbols of the dream body working through the **human organism**.

How to perceive in a person's eyes different self-states or "I's" , helping them to feel these **sub-selves** and look out through their eyes.

How to look out through the eyes of other selves of your own, including **parallel** and **past-life selves**, without hypnotic regression.

How illness itself is a natural part of the health process: a holistic, healing process of change or **metamorphosis** by which we become more whole.

How to practice the **art of resonation** using the mutual gaze as a medium of direct soul-to-soul communication with others.

How to travel through the **core continuum** - the inter-dimensional field linking beings on all planes of reality, physical and non-physical.

The Value of The New Mesmerism

For managers and professionals:

Training in mesmerism helps managers and professionals to strengthen their personal magnetism, deepening their inner rapport with clients and colleagues, and giving them new powers of subliminal communication.

For doctors and health professionals:

Training in mesmerism helps doctors and health professionals to put their patients at ease, to see and hear beneath the surface of their symptoms and give them the feeling of being fully received as human beings.

For hypnotherapists:

Through training in mesmerism, hypnotherapists can rediscover the roots of hypnotherapy in the original theories and practices of Mesmer - learning how to use the mesmeric gaze to induce an open-eyed trance state, convey subliminal suggestions, and gain deeper in-sight into their patients.

For psychotherapists and alternative practitioners:

As well as offering fascinating complementary methods of work, training in mesmerism provides established psychotherapist and alternative practitioners with a powerful way of deepening their inner rapport with clients.

For hands-on healers and practitioners of touch therapies:

Training in mesmerism helps touch therapist to touch the patient's inner being as well as their body, using touch and massage to receive inner messages from the patient's organism and to convey healing messages to it.

For body-oriented psychotherapists:

The New Mesmerism provides the somatic psychotherapist with new methods of dissolving mental and muscular armouring from the inside out - using eye-contact to make direct contact with the patient's organismic core and 'core self'.

For actors and drama coaches:

Performing artists of all sorts will find that mesmerism gives them new skills in using their voice, face and eyes to fully embody the spirit of a part - literally *mesmerising* their audience.

For artists, writers and composers:

The trance journeys experienced in mesmeric trance liberate the creative imagination, allowing the artist or writer to quite literally perceive the world through new eyes and contact new sources of inspiration.

For musicians and singers:

The basic medium of mesmeric meditation is the same as that of music - organismic feeling tone. feeling tones are not musical tones nor are they simply emotional responses to music. They are the tones of silence from which all music springs. Mesmerism can help musicians and singers express the inner music and inner voice of their own organism.

Mesmerism and Organismic Healing

Mesmeric Healing is one of a number of methods of **organismic healing** based on the principles of **organismic medicine**. Other methods include:

Maieutic Listening

Organismic healing begins with the healer listening to the patient in a deep and resonant way, allowing their own organism to fully receive and resonate with the patient's words and body language. Organismic listening is 'maieutic' listening - from the Greek *maieuesthai*, 'to act as a midwife'. A midwife attends not only to the pregnant mother but to the unborn child she bears within her. The healer who has learned to listen **maieutically** also acts as a midwife, attuning not just to the outward, speaking personality of the patient but to pregnant and unborn aspects of their inner being or core self.

Organismic Psychotherapy

Organismic psychotherapy is a new form of body-oriented or somatic psychotherapy based on an understanding of mental and physical states and processes as the metaphorical expressions and embodiments of organismic

states and processes. The aim of the organismic psychotherapist is to use **maieutic listening** to gain an inner picture of the individual's **organismic gestalt** - the characteristic inner configuration of their organism and their organismic relationship to their inner being and other beings.

Organismic Massage

Ordinary massage is based on the use of the hands to touch the patient's body. But touching a patient's body does not mean that the patient themselves is touched or inwardly moved. We use our hands to touch another person's body. We use our organism to touch another human being. Organismic *massage* is the use of the hands as a medium of organismic touch or *messaging* - allowing the healer to engage in direct organismic *communication* with the patient as a human being.

Medicine Sounds

Every mental and physical state is the expression of an organismic state with its own feeling tone and timbre - its own inner sound. The vowels and consonants of speech are an echo of these inner 'organismic sounds'. Conversely, they can be used to exert a resonant effect on our own organism and that of others. Medicine sounds are combinations of vowels and consonants, syllables and words, specially selected as healing 'mantras' for particular conditions. The patient need neither chant these sounds, repeat them mentally or engage in prolonged meditation on them. Instead they need only be silently mimed and mouthed, 'insounded' and 'intoned'.

MU-meditation

The word 'mystical' derives from the Greek word for initiates: the *mustai* or 'closed-mouthed ones'. The syllable *mu* is Greek name for the 'm' sound we make with our mouths closed. It is also the Greek word for a groan - not so much a sound we make with our bodies but one with which we body forth inner tones of feeling. Through MU-meditation, the 'm' sound becomes a mystical balm, permeated our organism and allowing it to resound with our own fundamental tone - the hum and murmur of our innermost being - our mystical or core self. MU-meditation helps us feel at home again in our own bodies, drawing our inner being into full embodiment, and turning our organism into a medium of deep communion and communication with it.

A Glossary of The New Mesmerism

Dream Body: the shape-shifting psychic body which precedes the birth and survives the death of the physical body. Both the Human Organism and its environment are expressions of the Dream Body. The Dream Body is essentially a formative body or ‘morphic’ body, consisting of organising informational patterns or Morphic Fields.

Body Dreams: the working of the Dream Body in the Human Organism, expressed in bodily sensations and symptoms.

Core Continuum: the inter-dimensional, inergetic field of consciousness linking all beings on all planes of reality, physical and non-physical.

Core Self: The inner human being, quite distinct from the conscious outer ego and personality of the individual and the source of all its potentials. The outer ego is the outer eye and outer “I” of the Core Self. The Core Self is the inner eye and inner “I” of the outer ego.

Disease and Dis-ease: ‘Diseases’ are somatic symbols of organismic *dis-ease*, expressions of the Dream Body through the Human Organism.

Electromagnetic Energy units / Electromagnetic Ether: the fluid, particle-ised expression of Feeling Tones which constitute what Mesmer called ‘magnetic fluid’. EE units are pre-physical units of energy from which we form both thoughts and things, dream objects and physical objects themselves. They permeate the air we breathe and the atmosphere around us.

Feeling Tones: the basic resonant medium of Mesmeric Healing. Feeling Tones are the wavelengths of attunement that link us to other human beings and to our own inner being. They are telepathic carrier waves of the organising informational patterns or Morphic Fields which literally *in-form* our own organism and environment, our minds and bodies, mental and motor patterns

Human Organism: the pre-physical, inergetic ‘double’ of the physical body - a portion of the dream body imbued with independent body

consciousness and an independent ego. The physical body is the outer form of the Human Organism. The human organism is the inner pre-physical embodiment of the human being - the instrument or *organon* with which we give form to Feeling Tones, embodying them in muscle and nerve tone.

Inergy: the inwardness or core reality of energy in all its forms. Inergy is the expression of qualitative intensities of being, manifest as Morphic or Energetic Fields.

Inner Touch: the Human Organism is the body with which we perceive and relate to others as *beings* rather than bodies - touching or moving them, feeling touched or moved by them independently of any bodily touch or movement; feeling close or distant independently of physical proximity.

Inner Voice: with our physical voice we modulate the stream of breath audible tones produced by our physical body and vocal organs. With our Inner Voice we modulate the inner Feeling Tones that shape our Human Organism: *tuning* and *toning* our bodies and *resonating* with other beings.

Magnetic Core: the main 'centre' or **locus of awareness** linking the outer ego and inner human being - the inner or dreaming self - through the **Human Organism**. Known as 'hara' in the Oriental tradition.

Magnetic Intent: The power of intent stemming from our magnetic core, through which we both express and embody our inner being. Just as words are attracted and aligned into patterns by the magnetic force of our meaning or intent, so are the **Electromagnetic Energy units** which constitute the pre-physical building blocks of both mind and matter, thoughts and things.

Magnetic Resonance: the establishment of direct contact or 'resonance' with the magnetic core of another human being, through Magnetic Intent.

Materialised Body Images: what we perceive as another person's physical body is a Materialised Body Image of their own organism, literally materialised from the 'thin air' of the Electromagnetic Ether, constructed from Electromagnetic Energy units and given form by informational patterns communicated telepathically on wavelengths of Feeling Tone.

Mesmerism: name given to the theories and healing practices of the Viennese physician Anton Mesmer (1734-1815) and his followers.

Mesmeric Gaze: a form of silent and sustained eye-contact through which the Mesmerist establishes resonant contact and communication with others and engages in mesmeric diagnosis and healing.

The New Mesmerism: the use of the Mesmeric Gaze as a medium of trance meditation and Organismic Healing, freeing the patient's organism from restrictive patterns or armouring, putting them back in touch with their Magnetic Core and helping them to manifest new faces of their inner being.

Morphic Fields: organising informational patterns comparable to musical scores. Morphic Fields are the Inergetic Fields which literally *in-form* all living organisms, shaping their mental, perceptual and motor patterns.

Morphic Resonance: the intrinsic relationship of Form (*morphe*) and inner feeling tone, through which changes in outward form give expression to the intrinsic formative potential of feeling tone and at the same time alter the organising informational patterns or Morphic Fields of an organism.

Organismic Healing: any form of healing based on fully receiving and responding to the *dis-ease* of the inner human being rather than medicalising or medicating named 'diseases' or 'disorders'. Organismic Healing is based on the healer's to respond to the patient's organism and inner being with their own organism and from their own inner being.

Positive & Negative Magnetism: Positive Magnetism is the power to exert a resonant affect on the organism of another through the power of intent stemming from our magnetic core. Negative Magnetism is a capacity or to make our organism sensitive to the inergetic field of another person's organism, drawing a current or psychic 'draught' of EE units from it and receiving its morphic imprint or pattern.

Literature on Mesmerism

1. Works by Peter Wilberg available from Amazon.co.uk

Head, Heart and Hara – the soul centres of East and West

From New Age to New Gnosis – on the new gnostic spirituality

The Qualia Revolution – from quantum physics to cosmic qualia science

2. Other literature also available:

The Seven Legacies of Mesmerism David Boadella

The Phenomenology of the Gaze John Heron

Mesmeric Revelations Edgar Allen Poe

Dissertation on the Discovery of Animal Magnetism Anton Mesmer

3. Recommended Reading:

From Mesmer to Freud Adam Crabtree (Yale University Press)

The Dreaming Body Arnold Mindell (Arkana)

Lifestreams David Boadella (Routledge)

The Expressiveness of the Body Kuriyama (Zone Books)

plus any or all of the following works by Jane Roberts:

The Seth Material

Seth Speaks

The Nature of Personal Reality

The Nature of Mass Events

The Unknown Reality, Volumes 1& 2

Dreams, Evolution and Value Fulfilment, Volumes 1& 2

The Nature of the Psyche

Adventures in Consciousness

The Early Sessions, Volumes 1-6

