REGRESSIVE HYPNOSIS AND PSYCHIC ARCHAEOLOGY

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We present here a completely novel research path in the field of past life regressive hypnosis. Multiple regression sessions undertaken by people with particular abilities allow retrieval of the details of a life lived thousands of years ago, and most importantly, the minutiae of an ancient people's social organization, their technicol know-how and available technology, diet, customs, buildings, and anything else that helps us form a complete picture of a specific historical period. This, furthermore, can be used as a basis in the understanding and interpretation of archaeological finds with respect to a specific population.

From the E-Book: **THE MEGALITH BUILDERS - Psychic archaeology and the Nuragic civilization**

Hypnosis is a well-known technique which by now has been extensively studied and is commonly used by psychotherapists in patient therapy. For a long time practitioners in this field have not only used hypnotic age regression but have even used regressions to periods prior to the current life.
Whether this involves access to a so-called 'collective memory' or actual past lives is irrelevant to this work; the fact remains that the patient, through regression hypnosis, is able to access often extremely useful information which would otherwise be inaccessible.

Many years ago a psychiatrist, who later became a friend along with several other psychiatrists and psychologists, and who knew about my decades-long interest in regression hypnosis (I performed my first hypnosis in 1968 at the age of 22, while still studying electronic engineering at the University of Bologna), approached me at a conference and asked me to explain to him what my purpose was in doing regressions; he said he was curious because he used them too for therapeutic purposes and wanted to know what relationship could possibly exist between engineering and hypnosis.
That was the first time in which I found myself having to explain the objectives of my research activities in the field of hypnotic regression and from then onwards had to do so again many times. The following is a rather long summary of my reply:

"If we look at what a psychotherapist typically does, we see that he is usually contacted by people who need help dealing with their problems; it follows therefore that the therapist does not choose the patients, but instead he is chosen by them.
Professionally then the therapist deals with many people, each of whom is regularly assigned a given amount of time which is not too long (usually a session lasts about an hour), otherwise there would not be enough time for a sufficient number of other patients.
During a session, if the therapist decides to use hypnosis, he would preferentially use a fast induction technique which is effective for the majority of people, because only a portion of the session time can be dedicated to hypnosis itself.
The psychotherapist's aim is to heal the patient and allow him to overcome personal problems in as brief a time as possible, therefore the use of regression hypnosis enables one to rapidly locate the problem and determine the best possible solution.

However, regression hypnosis can be used not just for therapeutic purposes, but for research purposes too. In this case there is no patient because there is no therapeutic aim nor a request for such, but instead there is an adult who deliberately chooses to undergo hypnosis because either the person would like to learn the reason for an inexplicable conviction or, more often, to understand the origin of flickering scenes, in other words short but vivid memories of episodes which appear to relate to an actual past life.

When I examine a potential regressor candidate (contrary to a psychotherapist, a researcher has the freedom to choose whom to work with), before beginning any hypnosis sessions we have a long discussion so that both parties are clear as to whether the purpose is a genuine necessity to know, or just simple curiosity; in the latter case it's usually not worth scheduling any sessions because it's extremely unlikely anything of interest relating to the research would emerge.

Given that in this situation there is no patient, nor diagnoses or therapies, from now on I will use the term '**regressor**' to denote the person undergoing hypnosis, and '**regressionist**' to denote the person inducing and guiding the hypnosis.

In order to maintain freedom of choice, there must be no financial relationship (we will later see another good reason for this) between the regressor and regressionist because, if some form of reimbursement is involved, there is the potential for the regressor to exert undue pressure on the regressionist who would then no longer have the freedom – without arousing objections or resentments – to decide on procedures or perhaps to choose to no longer continue.

A lengthy exchange of ideas allows the potential regressor to clear any doubts and establishes a relationship of mutual trust which is necessary for obtaining genuinely important results from the regression. As already stated, in this case we are not dealing with any diagnoses or healings, but obtaining as much information as possible which will be useful to both parties; therefore the potential regressor must be strongly motivated and not only have no fear of hypnosis, but have a strong desire for it. This usually eases the hypnotic induction phase considerably.

It's important that the regressor knows that his/her task is on an equal level to that of the regressionist, albeit a totally different one in that the regressor must respond to the questions without attempting to discern the reason behind them, allowing himself to be led and to describe as carefully as possible everything seen and felt; the regressionist's task instead is to lead the regressor, to ask questions which maintain focused attention, and to help overcome any problems without difficulty.

As I've already stated, the regressor must be willing to undergo the regression and not be afraid of it, so it's preferable, as is very commonly done by psychotherapists, to have him partially conscious such that not only can the regression be seen as a 3D movie, with himself as both protagonist and director, but above all have total recall after the session has ended. During very emotionally charged moments this awareness allows the regressor to partially 'detach' from the scene being relived, thus avoiding a possible emotional overload.

This technique is well-known, and nothing new as far as this is concerned, but when a regressor describes, with extreme emotional reactions, an episode from the ancient past in which he is a protagonist, it is difficult not to believe that this is a genuine memory being relived.

Consequently anyone conducting research via hypnotic regression is usually convinced that these are genuine past lives, even more so if, as sometimes occurs while the regressor is describing an engrossing episode, the regressionist also has a spontaneous personal memory of the same event, which is being described from another's point of view with a different emotional reaction to it.

I believe these are truly the most difficult moments for the regressionist, who must retain control of the situation without succumbing to emotions, while at the same time also showing empathy towards the regressor. It's best in fact for the regressionist to show confidence in conducting the regression, maintaining total control of the sequence of questions and the resulting answers, but

never displaying a cold detachment; the regressor must always have beside him an attentive friend, not an examiner.

At the end of the regression it's beneficial for the regressor, while reorienting himself, to allow at least half an hour to exchange comments with the regressionist regarding the prominent moments of the regression. In the meantime a CD of the recording can be prepared, which is very useful for the regressor to repeatedly listen to so as to remember particulars or remove doubts.

If a regression appears interesting and holds promise, first of all I listen to it again, then I transcribe it meticulously in every detail (a meticulous transcription allows a quick re-examination of all the parts of the regression without having to waste time listening again and recalling every little detail). This requires many hours of work, but it allows me the opportunity to carefully study every aspect of it.

After this I'm left with a complete and more fluid version in which the pauses, abrupt changes in sentences, errors and repetitions have been removed: this represents the 'official' version of the regression.

Upon completion of this work I prepare a summary which lists all the important points resulting from the regression, and another which lists questions considered appropriate for the next session, assuming another one is planned; more often, interesting subjects are fully explored in one session only.

In short, depending on the clarity and comprehensibility of the regressor's words (there are some who whisper and some who speak in dialect and/or strong regional accents), if we add together the time taken by the preliminary conversation, the regression itself, the period of reorienting immediately afterwards, the transcription and preparation of other documents, then each hour of regression requires a total of no less than around fifteen hours of work.

It's obvious that, unless employed exclusively by a very wealthy person or entity, this can't be done as paid work, therefore this type of research can only be undertaken when it's not relied on for a living: it's a classic example of 'pure research'.

This is the other reason I alluded to earlier for avoiding financial relationships between regressor and regressionist and is also the reason why very few people use hypnotic regression for research purposes on a serious basis. This type of research also requires a particular educational background as well as a long familiarity with the 'out of the ordinary'.

The answer to the initial question about the connection between engineering and hypnosis is therefore this: I have always been involved in so-called 'frontier phenomena', taking part in research and furthermore, as an engineer, designing and making equipment so that these phenomena become technically accessible and can then be studied - in other words making them 'normal' instead of 'paranormal'. I believe that regression to previous lives is also a 'frontier phenomenon' until now barely explored, but which should be carefully studied and brought back under the heading of 'normal' phenomena by verification and confirmation through technical means."

The psychiatrist listened attentively without interruption and then said:

"When we look at the respective activities of the psychotherapist and the research regressionist, it's clear that there is no competition between them, and in fact the two professions can be likened to a Formula 1 car and a tractor: both have four wheels, a transmission, a gearbox, an engine and a steering wheel, but each is adapted and optimized to work in a particular environment.

Furthermore regression for research purposes is a very interesting field and can provide useful ideas for psychotherapists, as they likewise can be a source of information for researchers, therefore a mutual exchange of information and views would be advisable."

He was right and so began our friendship; ever since then we consulted each other many times because it was clear to both of us that any problem, if examined from very different points of view, could be resolved more effectively.

The new concept presented in **THE MEGALITH BUILDERS - Psychic archaeology and the Nuragic civilization** consists of a detailed fresco of life during a little-documented ancient period, obtained from the same person with numerous regressions dedicated to this one subject – the entire life of an important individual who lived in Sardinia around 3,500 years ago, at the height of the Nuragic civilization – to the point where every avenue was fully examined. In fact we were able to explore every stage of that life, from infancy to adolescence, then onto adulthood and death, with the intention of also reconstructing the social organization of those people, their beliefs and their rituals, in order to obtain a detailed cross-section of that life.
I did not limit myself, however, to a study of only one life of that individual, and the book also contains fragments of lives before that one which took place much further back in time, which allowed a concise reconstruction of the evolution undergone by an ethnic group which was to eventually become the Nuragic civilization, and to go back to a time when a cataclysm occurred which probably coincided with what is commonly known as the 'Great Flood'.

It's possible for the descriptions to be 'contaminated' by the cultural conditioning of the regressors, nevertheless it seems in this case they not only remained below the 20% estimated by other authors, but there emerged a whole picture which is striking in its completeness and coherence, so much so that it can be used as a potential point of reference for archaeological research dedicated to the Nuragic era, so as to have, if nothing else, an idea for a possible explanation of individual finds and also, most of all, the entire excavation arena. Geographical clues relating to possible buried monuments must not be overlooked either.

It's not easy finding people with whom to collaborate on such a scrupulous regression project, but this possibility opens a whole new field of research, to which the not new definition of 'Psychic Archaeology' can be applied.