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**MAN AS A COSMIC
PSYCHOSOMATIC ENTITY**

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MAN AS A COSMIC PSYCHOSOMATIC ENTITY

The concept of man about his own nature and place in the world in which he lives has changed as the time passed by according to different scientific and philosophical conceptions.

While applying methods of both disciplines to researching the human individual, or in an isolated way or as a whole, the attempt was to give the most categorical eventual solution to a problem that existed and still exists, which Alexis Carrel named with the familiar expression “man the unknown”.

Soon we understand how hard task would mean to approach this problem as widely as possible, trying to offer a complete panorama into which knowledge provided by sciences of nature would integrate into contributions of cultural sciences.

Right now we leave this labor aside, and our only purpose is to introduce here something simple –we would say, an outline– about the evolution of the concept “human personality” in the scientific field, in general, and particularly in medical and biological disciplines.

I

One of the approaches most spread in past century, and whose influence in medical field still remains, is to take living organisms only as physiochemical complex systems with an unstable balance and ruled by the same laws of causality acting in unanimated bodies.

As a biological individual, man hardly was a grouping of anatomic units, that is, cells, which being specialized or differentiated in a higher or lower grade, and coordinated each other by the principle of connections that Cuvier has pointed out, would integrate the morphologic substratum of the whole physiology of a living being.

The protoplasm, a complex physiochemical system that constitutes the cell, was deemed to be the essence of living matter.

Relations between both animal and vegetal organisms and environment have been taken only in the sense of an adaptation of life to environment, and the eventual existence of an inverse mechanism had not been glimpsed.¹

This mechanistic biological doctrine brought to the medical field has led to the concept that a disease could not exist apart from a concomitant alteration in the cell morphology (Virchow), being the latter produced by diverse factors apart from the body: pathogenic germs, traumatisms, toxics, et cetera.

These facts as a whole have created a true medico-doctrinal body that today we call organicistic whose fundamental principles and practical derivations we can sum up as follows:

Concept of disease as anatomic, macroscopic or microscopic alteration.

¹ **H. Delgado**, "Psicología y Ecología, o del instinto en el orden de la naturaleza". Rev. Letras, 1942, Lima, Perú.

Importance of microbial factors, toxics, et cetera, outside the body in relation to the influence from the field.

Specific etiology.

Diagnosis exclusively based on clinical exploration facts.

Instruments and laboratory

Therapy aiming at the somatic aspect.

II

Modern biology has widened the mechanistic conception about the living being and takes the individual not as a simple cellular grouping but as a whole that is something more than the addition of its his parts and to which they serve.

Also, apart from those laws ruling over physiochemical systems, one should recognize a biological principle of fundamental importance, that is, the finality that conditions diverse functions and anatomic structures linked with the latter.

So, morphology is in the service of function and in the service of finality: it is the holistic and finalistic biology interpreting that “the essence is not protoplasm but object in a living being”.

Upon the basis of these biological notions and contributions of deep psychology and functional pathology, a new doctrinal body has been structured; now we know it as psychosomatics.

The unity of the living being has been perfectly demonstrated in man by studying multiple correlated mechanisms -hormonal, nervous, physiochemical, etcetera- that link

tissues together and make an alteration in certain somatic or psychical structure rebound in a higher or lower grade on the personality as a whole.

The study of numerous dysfunctions of diverse organs and the impossibility of discovering anatomic lesions of any kind have made change the early concept of disease sustained by Virchow's cellular pathology for the notion of functional alteration that could or could not bring secondary tissular or organic modifications.

The concept of psychism integrated into the biological field is quite important in psychosomatic medicine that recognizes, along with toxic microbial and other factors that can produce functional and anatomical alterations in the body, other intrinsic – ideational and emotional, conscious or unconscious– factors integrating a new chapter into pathology: morbid psychogenesis.

In organicistic medicine, many factors had to be left aside and replaced by other with longer reach; the concept of specific etiology disappears before new researches that demonstrate the importance of the field and predisposition, and it is accepted the etio-pathogenic constellation in determining diseases: psychological exploration is added to clinic and laboratory methods; and therapy stops being exclusively psychosomatic to become a whole, with psychic and somatic assessment.

According to all these notions, man has to be taken as a biological whole reacting as such before most diverse stimuli of psychophysical nature and with prospective character of finality.

Researches coming from other branches of science -like social medicine, sociology and, over all, collective psychology, have empowered to wide even more the above-cited concept of personality.

Actually, facts demonstrate that is not possible to take man as an isolated entity: there are close links between members of the collectivity to the extent that certain

authors do not justify a separation between individual psychology and collective psychology; in addition to it, they feel that the group soul is previous to the constitution of psychism with characters of individuality.²

These relations between the individual and other compounds of masses –from family, school and religious grouping until the whole society– are real links even integrating diverse instances of their own soul systems.

Contributions of psychoanalysis to psychology of masses have cast clear light on these points. For example, coercive elements fixed by the EGO in first development stages from outside –mainly from the parental couple– later are “introjected” in the individual psychism to form a part of it, like a critical or repressive instance, et cetera, that we know as super-EGO.

These mechanisms by which certain elements of the social environment are “introjected” in the psychic system take place in several normal and pathologic states; sometimes, they are identifications, and other times, individual conflicts regarding other persons of the environment.

In short, and leaving details aside, those links joining individuals together are so many and so complex that it is impossible to take man by excluding those who are around him; society, however small or big may be, is a vast organism taking part in the same psychological laws observed on the individual psychism.

These facts permit us to take the personality as a bio-psycho-social entity and explain many of both normal and pathological reactions of the individual on the family or social environment in which he acts. It is an assessment of these situations in every sick person by psychosomatic medicine and knowledge of mechanisms adjusted or ill-

² S. Freud, “Psychology of masses”, V. IX, Complete Works.

adjusted to a social environment that contribute to a better diagnosis and treatment of diseases.

But man is not only related to the social world and its institutions, but as a biologic entity is immersed in the cosmic world from which even cannot be taken alone, except as an abstraction.

Biology and medicine have closely dealt with the study of cosmic energies acting on man, from polar radiations, atmospheric pressure, field configuration, climate, et cetera, to cosmic rays and heavenly phenomena; physiologic adjustment mechanisms to such factors and particular personal modalities have been studied according to certain variations of the same: likewise, influences of climate on morbidity curves of certain epidemic diseases have been analyzed.

But it is equally certain that beside this adaptation of life to cosmic environment, also there is a coordination of every animated or unanimated element of our world to those characteristics of life to develop in it.

Professor Honorario Delgado, in a very interesting paper cited by us in the beginning,¹ makes notice how there is close solidarity between beings of the biologic world, and between them and cosmic energies, to such extent that the biosphere as a whole comes up before us as a wonderful structure ruled by a teleological principle.

III

So far, after all these researches into the nature of man, and after those science contributions above referred, seemingly we would finally reached a satisfactory comprehension if new facts had not forced us to widen again early outlines: now, contributions to it are coming from a new science: metapsychics.

So far, our brief exposition has only referred to final results of biological sciences, medicine and individual and collective psychology, and we have mainly left aside any analysis of foundations of the said sciences and ways through which such conclusions have been attained because those sciences have been already incorporated into the common cultural patrimony; at least, their principles are accepted by most men of science.

But we cannot behave like that with metapsychics because it is a new science still unknown to many persons and refused by others; so, we shall linger on it even at the expense of insisting too much on aspects already pointed out by metapsychists, that is, on elementary concepts of the said science and main facts, which oblige to grant to metapsychics the place it deserves before other branches of scientific knowledge.

After this summary exposition, we'll analyze those contributions of metapsychics to knowledge of man, and to what extent these contributions shall empower us to widen notions that so far we have stated.

“Metapsychics is a science whose object is the study of unusual material or mental, mechanical or psychological phenomena seemingly due to certain unknown energy closely dependent upon the human psyche.”³

These unusual phenomena occur closely dependent upon certain subjects endowed with special faculties that for their characteristics have been called “supranormal faculties” (Frederic W. H. Myers).

But... what are these supranormal faculties? Can their existence be admitted beyond any doubt? How academic psycho-physiology still has not included them in its

³ Ferdinando Cazzamalli, “Metapsíquica, neurobiología e método sperimentale (Dalla metapsichica alla psicobiofisica)”, Roma, Italy, 1942.

common patrimony? To what extent can our psychological, biological and medical schemas change?

First of all, we should notice how metapsychical phenomena are so varied and extended to so different fields that have concerned as much in sciences of nature as in sciences of the spirit.

So, for example in the field of physics, we see metapsychics and its illustrious representatives: William Crookes and W. J. Crawford; biology with Alexis Carrel, Hans Driesch and Alfred Russell Wallace; and physiology with Charles Richet, true founder of this science to which he dedicated his last lesson when he left the Faculty of Medicine of Paris on July 24th, 1925.

Physicians have made most important contributions to the research into supranormal phenomenology and we cannot help mentioning Gustave Geley's works: "De l'inconscient au conscient", "L'ectoplasmie et la clairvoyance", et cetera; and Eugène Osty's: "La connaissance supranormal", "Les pouvoirs inconnus de l'esprit sur la matière", et cetera.

Of course, it was Freud –creator of psychoanalysis and a profound researcher on unconscious psychical mechanisms– that has perspicaciously detected these phenomena. Here is his opinion:

“We could not help imagining this point: if one should ever deny that superstition has real roots and that there are premonitions, prophetic dreams, telepathic experiences, manifestations of supernatural forces, et cetera. I am very far from rejecting –of course with no previous judgment– these phenomena about which there are so many and so deep observations

from quite knowledgeable men, and that of course should go on to be subject to investigation”.⁴

Jung goes far beyond his master as to the supranormal aspect, plainly accepts in his last works that these transcendent phenomena are real, and says:

“Today one can determine with less certainty than fifty years ago the liaison between brain and psyche. It is psychology that still has to assimilate certain parapsychological facts, a task that psychology even did not start. Seemingly, properties that are particularly related to space and time remain in correspondence with a psyche that is unconscious to us. I refer to space-time telepathic phenomena that, according to records, are more easily ignored than explained. With certain praiseworthy exceptions, one should say: so far, science did not take the trouble to find it out in depth”.

“I should admit that the so-called telepathic psyche faculties have been for me a motive for great concern since the word ‘telepathy’ remains far from explaining anything. The space-time consciousness limitation is a so overwhelming fact that every gap opened to that fundamental truth actually constitutes an event of paramount theoretical meaning, since it proves that that space-time limitation is a determination, a destiny that is susceptible to be cancelled. That canceling condition would be this psyche to which therefore space and time only would correspond with a relative character at most, that is, with a circumstantial character. In certain case, it could force the space-time barrier by virtue of its essential condition of a relative independence from one and other. In my opinion, this possibility is very clear and of so immense range that should encourage a real researcher to his greatest effort.” (4) S. Freud, “Psychopathology of daily life”, Complete Works.

“I have mentioned only this group of phenomena to point this: a liaison between brain and psyche, that is to say, its space-time limitation is

⁴ S. Freud, “Psicopatología de la vida cotidiana”, 3ª Edición Biblioteca Nueva, Madrid, 1929.

not as natural and positive as one would believe so far.” “He who has at least a summary knowledge about –already existent and sufficiently proved– parapsychological trial materials knows that, most of all, the so-called telepathic phenomena are facts beyond any doubt.”⁵

But despite all these prestigious scientists, metapsychics still did not enter official and academic circles. Why is it? Why may be other less transcendental phenomena known at once all over the world, and disseminated through teaching centers? Several factors contribute to explain why metapsychics has not been given letters of credence so far.

First, one should recognize that these phenomena are transcendental and quite apart from what usually we can observe, and as Ernest Bozzano says:

“there is an inexorable law by which those spirits exerting for long time a special conception about life cannot assimilate ideas that are absolutely against it. Therefore, every intellectual movement of religious, social, moral or scientific kind that has been too much radically innovative has been ever received with certain hostility by all social classes and particularly by highest and most cultivated classes”.⁶

On the other side, genuine phenomena have been always mixed with other false phenomena, and even most prestigious experts have been victims of fraud; quite soon this has created an skeptic atmosphere and in case of doubt two ways were open: to check strictly those phenomena by studying them patiently even amid adverse circumstances, or to reject all in order to be sure of not admitting mistakes in science. It was the last and easier way that was followed by the majority and is the approach that still remains in force among scientists: they reject systematically all that is supranormal,

⁵ **C.G. Jung**, “Reality of the soul”, Ed. Losada 1940

⁶ **Ernest Bozzano**, “Cerveau et pensée”

are reluctant to deal with this matter and afraid of compromising their renown while dealing with problems that have been object of so much criticism. The other and most difficult way is reserved for men with no prejudices, lovers of the truth, anxious to snatch other secret from nature, to get a better knowledge about man and, by means of this better knowledge, to have a clearer vision of the universe.

At the beginning of this century, metapsychics has gone out of a mere descriptive phase: once researchers have properly proved that those phenomena were genuine, they applied to their work the experimental scientific method with so good results in other fields of knowledge and that at the beginning were deemed to be inapplicable in metapsychics: here is the beginning of a prestigious stage in this science. The experimental method conducted by Gustave Geley and Eugène Osty in France, by Ferdinando Cazzamalli in Italy, and by Joseph B. Rhine in the United States led to decisive conclusions as to reality of extrasensory knowledge and certain conditions that either facilitate it or disturb it.

Today, by means of a long series of properly checked experiences we know much better the psychophysical structure of man and our vision is wider as to what has to be understood as whole personality.

First of all, the old motto “there is in intelligence nothing that did not pass through senses before” is false if for “senses” one wants to refer only to those familiar bodily senses. That experience given by modern physiology empowers us to state this: there are individuals whose faculty is to know certain past, present or future event with no intervention of the bodily five senses; such individuals are able to reach knowledge by crossing all space-time barriers.

Therefore, the concept given by texts on psychology is inaccurate when they state that some psychical contents of certain person cannot be known by other person except that the former relates it through language. Now, secrets of this kind, about personal

intimacy and over wide fields of conscious or unconscious activities, for example, hypnosis and psychoanalysis, which ultimately demanded submission or consent from the EGO, cannot be kept in secret regarding supranormal faculties.

Of course, it is not an easy task to admit this fact: not to be true owners and masters of our past and present experiences and thoughts so as to be unable to delete definitively a shameful event from our life or to conceal our true way of life because all this can be known in certain circumstances by a subject of special sensibility... But facts are facts, and human narcissism must give up to them.

Now this could be the right moment to widen certain Freud's reflections and explain this reluctance to admit an unconscious filled with forces unknown to the EGO. It is this great teacher that says that man has ever wanted to be both king of the universe and center around which all things revolve. It was Copernicus the first to strike: he said that the Sun and other planets did not revolve around the Earth as Ptolomy had told.

For the second time, human pride had to admit unconditionally this evidence furnished by Darwin's and his successors' discoveries: man was not an exceptional being in the Creation; at most, he would represent the last link in a long chain of evolving beings.

But so far, seemingly man was keeping the reign of his own personality: he felt that consciousness, still under his control, was the only thing existing in his psychism and undoubtedly he had to rebel against this demonstration: such thing was non-existent, and there was certain unconscious that was more extended and wider as to contents and dynamisms than the conscious itself.

Finally, one can understand his reluctance to admit a fact that was even more unconceivable: that all his past experiences and all his thoughts may be known even against his own will.

This exceptional verification of modern psychophysiology would lend itself to long and interesting philosophical speculations, but we prefer not to refer to this point and go on to analyze facts on the light of scientific experimentation.

Obviously, the extrasensory knowledge is carried out on a psychic unconscious plane particularly elaborated on visual images, most times of allegoric or symbolic type, which are interpreted and translated by the conscious into ordinary language.

Other times the conscious receives complete ready-made knowledge into the unconscious by means of images of no kind; it is then when the subject says for example: “Such event occurred fourteen years ago”. When one asks why he said fourteen and how he was aware of it, he only says that number occurred to him not knowing where or how; in this case one speaks of intuition.

Other times knowledge is accomplished by hearing or kinesthetic images. The latter is a quite usual type, and the subject experiences discomforts and pains at the same bodily area or viscera of the affected area of the person that translates: it is then when he says: “I find it difficult to breathe”, “I am very hot”, et cetera.

Usually, different types of images, sensations and intuitions join together to reach complete knowledge.

Certain subjects translate their thoughts by means of the so-called automatic writing, which should not be mistaken for those unconscious automatisms whose fruits are insignificant.⁷

Now here is the following question: How does this metapsychical plane go into action?

⁷ **Ramón P. Muñoz Soler**, “*Nuevos conceptos sobre la importancia del dinamopsiquismo en el hombre*”, Medical Publications, March 1946.

Sometimes hypnosis is required, and supranormal faculties come up only under hypnotic state. Other times it is the subject that goes into trance (self-hypnosis) more often than not with sudden spasmodic muscle movements (jerks), deep breaths-in and fast pulse.

And there is a third modality; it is when the subject shows his faculties in a state that is seemingly normal, with light spasmodic muscle movements and sometimes with a light foggy if you examine him carefully .

It is interesting to point out that in some of these paranormal states of higher or lower intensity –in which metapsychism comes up– electromagnetic ultra-short wave undulations are started in the brain, which have been experimentally demonstrated by the Italian Professor Cazzamalli by means of a gadget devised by him, which is substantially based on a thermionic lamp; these electromagnetic undulations are detected at a distance by the said gadget, and its graphic records are known as “radio-brain-psychodrama” (Cazzamalli).

This Cazzamalli’s contribution applied to phenomena of subjective metapsychics shall undoubtedly empower to know the nervous system in depth, which so far is too much complex and so full of mysteries.

So, now one should add an objective and graphic method with important theoretical and practical reaches to an experimental psychological research into conscious and unconscious mechanisms that take part in producing metapsychical knowledge.

Also, major achievements and progresses in metapsychics refer to psychophysical interactions of man and have gone beyond those phenomena that are included in pathology –in morbid psychogenesis– which give evidence of the psychical aspect acting on the physical one. In unconscious potentials there is a true ideoplastic action that sometimes can “merge” a part of the physical body into a special living matter that

is called ectoplasm, which can shape new biological forms through the action of the same unconscious psychical plane.

The ectoplasm problem –unknown to classic physiology– widens and illuminates the biology field in an unsuspected way; now the morphogenesis problem acquires a new meaning, and tissue differentiation goes to a second plane, since experience proves how differentiated tissues merge into the ectoplasm as one substance that again becomes what it was before when it returns to the body of the subject.

Ectoplasmatic forms can acquire visible or invisible forms, and the two are ruled by the unconscious psychism of the subject and shaped or not according to circumstances. Also here the experimental and graphic method has lent outstanding benefits and permitted to eliminate fraud and study those conditions in which emissions of “invisible substance” are produced, and of those factors that are for or against the said emission.

At the International Metapsychical Institute of Paris, Eugène Osty and his son Marcel tried and obtained very good results with infra-red rays (which are invisible to the eye but expose a photographic plate) in order to examine the famous subject Rudi Schneider and invisible ectoplasmatic emissions going out of his body and ruled by a cryptic plane of his psychism.⁸

In short, contributions of metapsychics to knowledge of man can be summed up as follows:

The concept of biological psychophysical unit is widely confirmed –now from a new point of view– by the study of the amorphous ectoplasm and its differentiations.

Psychosomatic interrelations and particularly the action of the unconscious psychism on the physical body are clearly shown by ideoplastic creations and by

⁸ Eugène Osty and Marcel Osty, “Les pouvoirs inconnus de l’esprit sur la matière”.

kinesthesia of metagnomes [Gr. *metá*, after, *gnomon*, knower; synonym, perceptive person] mainly in those beings whose special aptitude permits them to know the normal or pathological organic state of persons.

In psychism, new potentials and ways of action are recognized to the extent that a man can overcome by means of it every space-time barrier, and he begins to glimpse how it is very difficult to impose limits or restrictions on faculties that are latent deep down in his being.

While revealing the existence of this cryptic and transcendent psychical plane, metapsychics permits us to widen the concept of biology about man as a cosmic entity. Certainly there is an interaction between the individual and physiochemical elements of the environment and an intimate relation, of psychological kind, among beings that constitute the human collectivity; so, a man cannot be apart from his world either biologically or sociologically.

These relations to which we refer are of a known energetic kind –physiochemical, biological or psychological– but the point is that metapsychics tells us: there are relations of other kind between man and other cosmic elements, the said relations are of mental kind, they do not find obstacles, and can take place with no participation of the consciousness.

And these mental links are not only between human conscious or unconscious instances, but all of them can also set up with physical elements of the globe like subterranean streams, deep mines, et cetera, separated from the surface by long distances.

How different conception between mechanistic biology –that would observe in man one harmonic whole of cells eventually solved at a time by a complex physiochemical system whose result was all its functions including psychic activities– and this modern interpretation given by metapsychics about a biopsychosocial and

cosmic unit in which the psychic aspect is essential because it rules over matter and goes beyond matter!

Now, throughout this paper, we have seen how medical criteria have changed according to different conceptions about man. We have seen how classic medicine was organicistic, and this could not be otherwise since it was founded upon the notion of a somatic personality. Later, we have analyzed how the psychosomatic medicine has changed primitive approaches and added modifications to etio-pathogenic and therapeutic outlines by means of knowledge of man as a psychophysical and social unit

And now what shall occur with this new way to conceive of man? What changes can be glimpsed in the medical field? Can a new medical doctrine be founded upon metapsychical discoveries?

For the time being it is difficult to answer categorically these questions. Certainly, metagnomics (ultra-knowledge) can be applied to medicine as a procedure tending to deepen mechanisms of psychosomatic interrelation and genesis of diverse mental dysfunctions. But according to our experience, still we are unable to come to a conclusion about reaches of these new procedures in practice.

Anyway, undoubtedly science sees before it new open and wide horizons whose systematic exploration is a work of the present.

SUMMARY

1st. – Mere morphologic concept of the human individual, taken as a simple grouping of cells specialized in different functions, leads us to a somatic medicine according to which a disease is an alteration of the organic structure (Virchow's cell pathology) and leads to a therapy of restricted limits.

2nd. – Concept of the individual as biological psychosomatic and social unit, leads us to a psychosomatic medicine according to which a disease is a functional alteration, and leads to a whole therapy with assessment of somatic, psychic and environmental factors.

3rd. – Concept of the individual as bio-psycho-social and cosmic unit, leads us to a far reaching medicine incorporating into its patrimony contributions of metapsychics, whose projections are hard to foresee.