

ALBERT DE ROCHAS

Eleven Lives

SUCCESSIVE LIVES · NOTEBOOK 3

Mme J. and other regression cases



PART II · CASES 8-19

BLUSABOOKS



Eleven Lives

ALBERT DE ROCHAS · SUCCESSIVE LIVES (PARIS, 1911) · PART II
· CASES 8–19

Every chapter — four parts

IN DE ROCHAS'S WORDS

*the complete text, checked against the
French edition of 1911*

IN PLAIN WORDS

what happens in this chapter

TERMS

the chapter concepts explained

WHAT MODERN SCIENCE SAYS

*hypnosis, memory and what is still
unexplained*

A historical text, not a manual.

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FOREWORD

Albert de Rochas (Albert de Rochas d'Aiglun, 1837–1914) was neither a mystic nor a healer. He was an officer of the French army engineers who rose in the course of his service to the rank of lieutenant-colonel, and later worked for many years as administrator of the École Polytechnique in Paris. In his free time he wrote on the history of ancient science and for decades studied what was then called "magnetic sleep" — today we would say hypnosis. In 1911 he published the book "Les vies successives" ("Successive Lives"), in which he gathered his own sessions and those of other researchers with people who, under hypnosis, seemed to remember their previous lives.

This is the third notebook. It contains cases 8 to 19 of the book. Most of the space is taken up by Mme J. — a young woman from the Isère region whom the Lyon magnetizer M. Bouvier "led" through eleven lives: from Briançon in 1860 back to the days of Attila and further still. Then comes the young soldier Surel, who sees himself at Waterloo; the somnambulist Victoria; the young model Juliette, whom de Rochas sends not only into the past but also into the future; Marguerite and Henriette — the latter "turns into" Belzunce, Bishop of Marseille, and even signs his name. The notebook closes with six short cases.

This part shows de Rochas's honesty particularly well: he writes letters to mayors and parish priests, searches archives for names, and openly records that most of the facts that can be checked are not confirmed.

How to read. The notebook contains the full text of de Rochas for this part of the book, without abridgement; personal and place names in the author's text are kept in their French spelling, as in the original. In the session protocols **Q.** means question and **A.** answer, while "W.A.Y.D.?" stands for "What are you doing?".

Each chapter is followed by three parts of our own: *In plain words* — what is happening; *Terms* — the concepts of the chapter (all collected in the glossary at the end); *What modern science says* — how these stories are explained today.

In the series "Successive Lives":

1 · Ancient Beliefs and Magnetic Sleep 2 · Back Through the Lives 3 · Eleven Lives 4 · The Astral Body and Premonitions 5 · The Evolution of the Soul

CHAPTER I

MME J. — ELEVEN LIVES

IN DE ROCHAS'S WORDS

CASE 8 — MME J., 1905

OBSERVED AND WRITTEN UP BY M. BOUVIER

Colonel de Rochas having acquainted me with his experiments on the regression of memory, I wished, for my part, to find out whether it would be possible for me to verify the phenomenon with different subjects, and I soon had entire satisfaction, with some as well as with others; I have, however, experimented more particularly with a young subject⁹⁰, who takes real pleasure in serving me in studies of this kind, and with whom I was able to observe that, in spite of the inversion of my questions, at each of my inquiries he always remains the personality of the moment, without ever an error in his answers. I have been able to question him on several occasions, at intervals of several days and even several weeks, on the details of a life; his answers have never been contradictory. Better still, in certain cases he pointed out details that had escaped me, and he thus relived the precise moment of the existence through which I was making him travel backwards, that is to say, going back up the course of past centuries⁹¹.

90 Mme J..., born in a small town of the Isère in 1878, of healthy parents, was brought up by her family and studied for the secondary-teaching certificate; she is married to a military man and is the mother of a little girl of four. Health rather delicate. Her father, born at Briançon, left that town for good at about the age of fourteen to continue his studies elsewhere as a scholarship pupil. Later, as a teacher of mathematics, he married a young girl from Barcelonnette; of their union were born the subject of this study and another daughter a few years younger. Her mother never lived at Briançon; on the other hand, her husband has never been in garrison either in that town or in its neighbourhood. There is no name among their ancestors approaching those given by the subject in the course of the lives described and lived in those places. Mme J..., although pushed by her father towards mathematics, has rather a weakness for literature and the arts, but she has a horror of history.

91 So that my readers may feel no surprise on noting the many anachronisms throughout this study, I must point out that, placing myself in the position of an objective observer and wishing to serve

science and philosophy, I shall take care not to strike out or alter a single sentence among the answers given by the subject of my observations. To act otherwise would be, first of all, anti-scientific, and at the same time suspect in the eyes of truth. B.

When I made him go back to the state of childhood, to 2 years for example, speech became more difficult; at one year he did not speak, or spoke little. Then, younger still, he made as if to suck or whimpered. Then I made him come forward again, and instead of reliving his past I made him see it again: there he gave me details more easily.

Having reached the moment of birth, I made him go back into his mother's womb. At once he curled up on himself, arms to the body, fists on the eyes, down to the age of five months; then a slight relaxation took place down to the fourth month; at three months, down to the moment of conception, the body fell back, the limbs slack in complete inertia.

Before conception, at the moment when the spirit is still in space, he makes efforts to escape from the invincible force which seems to draw him; then, going ever further back in time, he answers as to what he is doing, what his mode of existence is, until he once more takes up the body he had previously left to enter another life; but, a curious thing, each time I make him enter his mother's womb he passes through the same phase, marked by the same attitude. I must say that, to facilitate the phenomenon, I magnetize the subject constantly for the duration of the experiment, stopping only to write things down and beginning again at each question.

When I wish to bring him back to his starting point, I make him travel the same road in the opposite direction, or else I simply tell him to return to his normal state, that is to say to the present life at the moment where we are; but in that case he seems to be dreaming and coming out of a nightmare, so that I must afterwards free his head to put an end to the disturbance that has entered his brain through this too sudden return.

Each time the subject passes through a different life, the countenance comes into keeping with the personality. As a man, the speech, the tone, the bearing differ markedly from the tone and gestures of the woman; likewise when he passes

through the phase of childhood. These explanations are given beforehand to avoid repetition in the course of the various lives studied.

I shall pass over the present existence, which can have no other value than the memory that everyone may keep from his birth, according to the relations we have with the persons around us, who tell us the facts with more or less detail or precision.

The subject being asleep, I make him pass rapidly through the stages of this life, then I make him pass through his mother's womb as I explain above, and finally I bring him to the state of spirit. Taking the present life as the starting point, I question him as follows about his second life.

SECOND LIFE. MARGUERITE DUCHESNE

In the state of spirit which precedes her present life, she is aware of her situation.

Q. — What are you doing as a spirit?

A. — I wander about all the time, I see my parents and friends, who do not see me; I should like very much to see Louis too, my betrothed, who went before me, but I cannot find him.

Q. — See your body again.

A. — I see my maiden's body in a cemetery, at Briançon.

Q. — See yourself again at the moment of death.

A. — I see myself with the same face.

Q. — You are leaving your body. (The subject coughs a great deal and passes through the phase of death, the body thrown back, growing cold.)

Q. — You are living materially; how old are you?

A. — 25.

Q. — What year are you in?