

Chapter 12 - HYPNOSIS: Medical, Scientific, or Occultic?

Conclusion

This book lists only some activities which call into question the use of hypnosis for Christians. There is a whole host of other phenomena which may occur during hypnosis. Everything from amnesia to automatic writing and from catalepsy (seizures) to crystal gazing are possibilities which await the hypnosis enthusiast.

Hypnosis is not simply a neutral, benign activity. Case reports have described individuals who have exhibited psychopathological symptoms following hypnosis and long-term negative effects.¹ As reported earlier, about ten percent of hypnotized individuals may suffer some difficulties related to their hypnotic experience. These occur in spite of the professional expertise or care that might be exercised. The risk is greater in group hypnosis.² Furthermore, long-term research regarding the results of hypnosis is scarce. Therefore negative effects could occur years later without anyone realizing the connection between negative effects and earlier hypnosis. Moreover, long-term spiritual effects of hypnosis on those who have submitted themselves to hypnotism have not been - examined.

Hypnotism is potentially dangerous at its best and is demonic at its worst. At its worst hypnotism opens an individual to psychic experiences and satanic possession. When mediums go into hypnotic trances and contact the “dead,” when clairvoyants reveal - information which they could not possibly know, when fortunetellers through self-hypnosis reveal the future, Satan is at work. Hypnosis is an altered state of consciousness, and there is no difference between the altered state of consciousness and the shamanic state of consciousness.

Satan transforms himself into an angel of light whenever necessary to accomplish his schemes. If he can make an occult practice (hypnosis) look beneficial through a false facade (medicine or science), he will. It is obvious that hypnosis is lethal if used for evil - purposes. However, we contend that hypnosis is potentially lethal for whatever purposes it is used. The moment one surrenders himself to the doorway of the occult, even in the halls of science and medicine, he is vulnerable to the powers of darkness.

An occult practice in the hands of even a kind-hearted doctor can still leave the Christian open to the works of the devil. Why would occultic hypnosis leave a person open to demonism and medical hypnosis not? Does the doctor have spiritual authority to keep Satan away? Is Satan afraid to interfere with science or medicine? When is the Ouija board merely a parlor game? Where is the boundary between a parlor game and the occult? When is hypnosis merely a medical or psychological tool? Where is the boundary between the medical or psychological and the occult? When does hypnosis move from the occult to medicine and from medicine to the occult? Why is it that some in the church who know that hypnosis has been an integral part of the occult nevertheless recommend its use? Paradoxically and sadly, though the experts cannot agree on what it is and how it works, hypnosis is being cultivated for Christian consumption.

Before hypnotism becomes the new panacea from the pulpit, followed by a plethora of books on the subject, its claims, methods, and long-term results should be considered. Arthur Shapiro has said, “One man’s religion is another man’s superstition and one man’s

magic is another man's science.”³ Hypnosis has become “scientific” and “medical” for some Christians with little proof of its validity, longevity of its results, or understanding of its nature. Because there are so many unanswered questions about its usefulness and so many potential dangers about its usage, Christians should shun hypnosis.

- 1 Moris Kleinhaus and Barbara Beran. “Misuse of Hypnosis: A Factor in Psychopathology,” *American Journal of Clinical Hypnosis*, Vol. 26, No. 3, January 1984, pp. 283-290.
- 2 Pamela Knight. “Hypnosis may be hazardous.” *Psychology Today*, January 1987, p. 20.
- 3 Arthur Shapiro, “Hypnosis, Miraculous Healing, and Ostensibly Supernatural Phenomena.” *A Scientific Report on the Search for Bridey Murphy*. M. Kline, ed. New York: Julian Press, 1956, p. 147.

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