

Conscious spirituality  in search of truth...

Consciousness Spirituality(A-H)

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Explanatory Notes

(1) PRIMARY PURPOSE

Since a precognitive dream in 1973, my journey has been one of exploring conscious spirituality subjects through study, group facilitation, transitions, consultation activities and more. The primary purpose of this compendium project is to provide a series of free explorative resources that will encourage seekers of truth, deep probers and others to explore conscious spirituality topics. Each document provides a topic introduction, acknowledges sources and suggests links to websites, articles and books.

Since 2012 I have produced small group participant booklets, facilitated meditation-discussion groups, published a quarterly pathways news, maintained a web site, participated in amateur theatre work, and disabilities. Conscious Spirituality literature documents and the “*Egyptian Cartouche Cards -A Beginners Manual*”is one of several free ‘service to community’ projects being developed during 2020-22 period. Spiritually our consciousness ‘the sum of us’ is always changing thereby enriching our own “spirit” journey on this planet.

(2) CONTENTS PAGE

Please read the following steps (1) - (4); or <click> above Contents Page link.

- (1) Example: AFTERLIFE <click> links directly to *Afterlife Index Page*; alternatively select another topic theme from the Contents page.
- (2) INDEX PAGES:<click> on any of the topic headings on the Index page, this takes you directly to the selected *document* page.
- (3) DOCUMENT PAGE: At the conclusion of each topic the following appears:
 - (a)Suggested resources-these provide topic references, books, websites, PDF articles and similar links.
 - (b)<click> **LINK TO AFTERLIFE INDEX** this returns you to the main index page where you can select another similar related topic.
- (4) **LINK TO CONTENTS PAGE** <click> is found at the bottom of every topic theme *Index Page* this returns you back to the main content choices.
[Most formatted topic documents consist of between 1 - 5 pages.]

(3) PROJECTS 2020-2022

- (a) Volunteer project development,*Spiritual Light, USB*, www.theusb.org
- (b) Narratives of conscious-spiritual conversations [8-10 minute playlets]
- (c) Digital online discussion group based on Conscious Spirituality themes
- (d) Major upgrade of www.philipcrouch.org website
- (e) Collaborative projects, events, talks, seminars, workshops, resources



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AFTERLIFE

AGING WISDOM

AWAKENING

CONSCIOUSNESS

DREAMS

EGYPTIAN CARTOUCHE CARDS

HEALING MODALITIES

Afterlife Selection 2020

*We are not human beings having a spiritual experience.
We are spiritual beings having a human experience.*

—Pierre Teilhard de Chardin



IVAN COOKE: THE RETURN OF ARTHUR CONAN DOYLE

TONY ORTZEN:MORE PHILOSOPHY OF SILVER BIRCH

DR EBON ALEXANDER:PROOF OF HEAVEN AND 12 ADCs

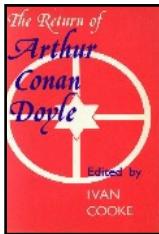
ROBERT LANZA MD: DOES THE SOUL EXIST? EVIDENCE SAYS ‘YES’

SPIRITUAL LIGHT: 1307 ANSWERS TO SOME QUESTIONS ABOUT SPIRIT LIFE

VAN DUSAN: GUIDE TO SWEDENBORG TEACHINGS AND: “HEAVEN AND HELL”

LINK TO CONTENTS PAGE

Conscious spirituality in search of truth...



IVAN COOKE: THE RETURN OF ARTHUR CONAN DOYLE

Sir Arthur Conan Doyle is best known for his fiction writing of the "Sherlock Holmes" detective books. However, Doyle was an incredibly gifted businessman who devoted a large portion of his life promulgating Spiritualism, mediumship, researching proof of survival following the death of the physical body and more in the last century.

Through the spiritual mediumship of Grace Cooke Doyle's spirit was able to communicate experiences as now understood by him from the etheric worlds. This was even to the extent of updating his previous knowledge of spiritualist teachings as experienced from the realms of 'consciousness' existence. In "The Return of Arthur Conan Doyle" book edited by Ivan Cooke, Grace's husband and published by White Eagle Publishing Trust in 1963 Doyle conveys a deeply spiritual expression of an afterlife.

During the 1970s - 1980s, I was following spiritualistic teaching and Doyle's work contributed considerable new wisdom-knowledge. In 2014 whilst developing my 'conscious spirituality project' [current] and re-reading an original copy of the above book the literature reaffirmed early spiritual depth. This book, and similar works by Sir Arthur Conan Doyle is highly recommended for seekers of Truth. An extract follows.

— Philip Crouch, Tasmania, 2020

ACD: 'THE HARMONY, PERFECTION AND GLORY OF THE HEAVEN LIFE'

[PP: 106 -108] CHAPTER 11: PART TWO

'...Slight messages such as these gave assurance to my family that I was conscious, at all events. And then I seemed to be picked up, as it were, by a ray of light. A power unknown came to my aid giving me understanding of my true state, and I subsequently learned that this ray of light was a projection of love and power from the Polaire Brotherhood. It proved inestimable value to me and brought a clear vision of the actual state of life which exists immediately after death.

For it seems that every soul must pass through such a condition, or such a period of time, which may be short or long according to the mental condition of the man when he leaves his body. With some souls this is only a matter of a few hours of days; with others it may occupy years. Even the Master Jesus descended into a condition of uncertainty which is called Hades the sphere of disquieted spirits. So also must every soul on leaving the earth pass through that sphere.



As I have said before, it is very difficult for the soul to escape from its physical, mental and astral attachments—only the enlightened soul can traverse rapidly the spheres of the denser astral. In spirit, life **time ceases to have reality.** ‘In the twinkling of an eye we shall be changed’—as St. Paul said—‘at the last day’—but this does not mean at the end of this world, as our Christian friends are apt to declare. It means at the end of the soul’s *world of matter*; and the astral worlds are still worlds of matter, albeit of finer mater.

Then, when man passes through the grey astral spheres and is touched by the light of the eternal spirit of God, in the twinkling of an eye he is changed, and casts off the old terrestrial body and puts on the body celestial and dwells in the heart of the eternal spirit. Truly, it is said that a gulf is fixed between the man who dwells in Abraham’s bosom and the rich man imprisoned in the fires of hell! Can this be obviated? Will this same gulf always exist between the man of heaven and the man of Earth?

Always; that is, so long as the latter thinks only earthly thoughts and so house his being in earthliness. We have dealt with the conditions immediately following death, and it may appear that we have enlarged overmuch on the gloomy side, by talking rather pessimistically about the grey astral spheres, the astral memories and the mistakes of the Spiritualists. This may be because I have so recently passed through that state, which is so disquieting and disturbing that it may have left a rather deep impressions on that part of me which more readily contacts the earth.’

The difficulty is to find adequate words with which to describe the conditions of life after death. The representations of life spent on the astral planes made from time to time through Spiritualism are often only the actual experiences of souls still closely linked with earth. For on the astral planes are many conditions closely attuned to the desires of those dwelling there, much as on earth you get the many grades of society living in their own environment.

You will therefore obtain a variety of descriptions each pertaining to its own particular plane of astral existence. After passing through a ‘death’ of his astral body, the man discards his astral vehicle and enters into heavenly life, we find at last a condition of at-one-ment, of attunement; a conditions wherein the soul is conscious only of the one vibratory note of love and service permeating its being. In these spheres the soul thus becomes cognizant of the cosmic powers which rule creation.



When speaking of the Second Death through which every soul must some day pass before it quits the astral, and after experiencing a period of unconsciousness which may last for minutes, hours, days or even years, we said that the soul then wakes to a renewed, rich and vivid life.

Time is nothing over here, although we have to speak in terms of your earth time. The Second Death has taken place, and all that remained which was of the earthly, in that soul has passed away. With the Second Death there comes the great awakening —the soul's awakening—when it sees truth revealed, and for a moment gains a vision of the mighty salvation attainable through Christ.

With such prospect as this in view the man advances into the *mental* condition of his being. I would however make it clear that the soul does not pass through every mental plane of the spiritual life, but automatically migrates to the particular mental plane to which it is attuned.

There after in succession the soul will work its way through every planes of grade of *spiritual* existence; and this is not because of the single existence on earth which it is supposed each man undergoes (and thinks only of mortal life) but by and through every incarnate life which he has ever experienced. For the soul of each man lives through many incarnations. During each separate incarnation it will mark out the plane or place on the mental plane to which it will some day travel, and where it will for a period dwell.

Thus, in the course of time that soul will experience every phase and every condition of the spiritual life. Is this clear? Do you understand that during his life in the physical world man is always laying foundations for the particular astral, mental, or celestial home to which he must go; so that he will attain a lesser or fuller degree of freedom and happiness in his astral, mental or celestial life in exact accordance with the degree of his aspirations and spiritual growth during his span on earth.

ACD: 'THE HARMONY, PERFECTION AND GLORY OF THE HEAVEN LIFE' PART 2

[PP: 108 -111]

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I have now to endeavour so show the difference between the *mental* planes (whereon the soul emerges to dwell after the Second Death), the mental activities on these planes and the *celestial* life which lies beyond. For the mental body which man inhabits after quitting his experiences in the astral worlds is a purely *mental* state, which differs widely from the spiritual state beyond.

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The mental plane is one of great power, on which the soul must exercise its full mental faculties, which, as it were, become unleashed and augmented when it enters this plane of existence. Nor can it quit the mental plane until a delicate balance has been reached between its mental and spiritual qualities.

For a period it would seem that the soul must remain on the mental plane to grow in quietude, much as a seed is sown in the soil and left to germinate.

Having passed into the mental world, man has to dwell there to obtain soul-growth before emerging into the celestial world, bringing with him the spiritual power and equipment he has gathered during his journey.

It is in the *celestial* world that the work of creation really begins.

That is the glory and magnificence of the celestial, and of its creative art which is the real *becoming* of all creation. In this heaven world the soul of man absorbs the a potency of divine quality of Christ; having itself become almost angelic, it dwells among angelic beings sharing their lustre. Would that we could endow you with some flash of intuition or insight which would reveal a glimpse of the harmony, the perfection and the glory of heaven life!

For it is here that the soul of man becomes conscious at last of its true nature, here the ego knows itself a very part of God. After their passing from earth life the souls of men reach this celestial sphere of being in about thirty years of time (as men gauge time) and in the normal course of their development. Nothing drives the soul onward against its own inclination.

Man's own power of freewill is ever operative. If he wants to linger in the astral conditions, he can stay as long as he desires, so that a century or more may pass; or if he wishes he can sometimes pass quickly onwards, **but only when he is longing with all his heart to become reunited with the God-consciousness which is his real home.**



Suggested resources:

The Return of Arthur Conan Doyle, ACD, from the Mediumship of Grace Cooke, 1963, White Eagle Publishing Trust, ISBN: 0-85487-037-7 (Book currently out of print-Amazon has used copies). See White Eagle Lodge] Arthur Conan Doyle's book, "The Beyond." Similar context to the 'Return of ACD.'

<https://www.whiteagle.org/shop/books/white-eagle-publishing-book-list/arthur-conan-doyle-s-book-of-the-beyond>

<https://www.conandoyleinfo.com/life-conan-doyle/conan-doyle-and-spiritualism/>

<http://www.victorzammit.com/audio/doyle20nov10.mp3>

<http://www.victorzammit.com/afterlifevoices/index.htm>

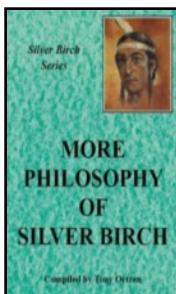
[**LINK TO AFTERLIFE INDEX**](#)



Conscious spirituality in search of truth...



TONY ORTZEN:MORE PHILOSOPHY OF SILVER BIRCH



Silver Birch teachings on the nature of spirituality as associated with an afterlife could be considered required reading for any ardent 'seeker of Truth' researching and exploring consciousness-spiritual style literature. There are many book titles under the title of 'Silver Birch' and communications from the spirit or etheric world. "More Philosophy of Silver Birch," compiled by Tony Ortzen - editor of Psychic World Magazine published in England provides an excellent source for seekers of Truth.

Literature content in this book was originally communicated through the mediumship of Maurice Barbanell a gifted 20th century medium. Silver Birch teachings and subsequent afterlife literature have been on my bookshelf since the late 1970s. During the 1980s whilst participating in spiritualistic circles, Silver Birch literature was considered standard reading text. His "spirit" teachings remain just as important today and new enquirers or seekers of Truth will benefit significantly from this literature.

Silver Birch and the Universal Spiritual Brother&Sisterhood teachings reflect two meaningful resources for people pursuing conscious spirituality. Below, is an extract from the above book involving a question-answer session with circle participants, and Silver Birch's responses—often provided with humour along with wisdom knowledge.

— Philip Crouch, Tasmania, 2020

TONY ORTZEN: SILVER BIRCH AND THE MEDIUMSHIP OF MAURICE BARBANELL

'Maurice Barbanell, a poor Jewish man living in London's East End was by all accounts, an atheist. Spirituality was on a slow decline in the early 20th century though mediums still provided their demonstrations in private parlours throughout Britain and America. Barbanell was just 18 years old when invited by a friend to a mediumship circle and he did so mockingly. "Old women became Chinamen and all sorts of things!" he declared with a laugh. But the medium reproached him with a warning, "**You will be doing this before long.**"

Barbanell scoffed, but returned a second time and promptly fell asleep, or so he thought. When he awoke, he was informed that he had been in trance and the spirit who came through gave his name and declared that Barbanell had been in training for years and would, 'before long, be speaking on Spiritualist platforms'.

Thus, the medium's prophecy came true and the wisdom of Silver Birch was ushered into the world through a publication called *Psychic News*, though Barbanell himself kept anonymous as the source of the mediumship transcripts he was producing. In 1938, the first printing of "Teachings of Silver Birch" was published.



It is, as of 2006, still in print. All of the quotes on this page are contained in this work, though the teachings are so timeless its hard to remember that they were spoken first in the 1920's and 30's, long before many popular new age ideas were common. Silver Birch calls himself a messenger of “The Law,” which may be interpreted as a universal set of truths that govern reality.

SILVER BIRCH NAME IS A PSEUDONYM

The name Silver Birch is a pseudonym. As Silver Birch himself says, “*I had to come in the form of a humble native American] to win your love and devotion, not by the use of any high sounding name, and to prove myself by the truth of what I taught. That is the law.*” Whether Silver Birch actually lived once as a Native American, he uses the term ‘Great Spirit’ to reference God often through the text. Like other great channels, such as Jane Roberts, for example, the teachings speak for themselves. Silver Birch, like Seth, offers no proof of his existence; evidential claims are not his purpose. The teachings must stand on their own, regardless of the source. Like the mind-blowing teachings of Seth, I believe Silver Birch deserves to be heard, even if we have no mechanism to prove their origins. **As with any spiritual teaching; you take what is meaningful to you.**

PURPOSE OF THE TEACHINGS

Silver Birch comments on why teachers choose to communicate with humans on earth and their struggle against the “falsities” of misunderstood ideas in religion:

“Our work is to give that which as a purpose, significance, so that, while it demonstrates the existence of Law, it also enables comfort to be given and knowledge to be spread. Our work is not only to reveal the existence of laws beyond the physical but to reveal truths of the spirit.

We have a gigantic system of misrepresentation to oppose. We have to undo the world of centuries. We have to destroy the superstructure of falsity that has been built upon the foundations of creeds. We are striving always to teach the children of matter how to be free and how to bask in the sunlight of spiritual truth...”

Silver Birch’s teachings are prescient, especially in light of the division and turmoil our world is facing. **Silver Birch does not mince words.** For example, it was asked of Silver Birch if it was wrong to go on a fox hunt. The hunter in question justified shooting the fox because the fox had eaten 20 chickens. Silver Birch’s response was priceless, “*Suppose I gave the fox a gun and told him to shoot you because you had eaten twenty chickens?*”



The book from which these quotes are sourced, *Teachings of Silver Birch*, edited by A.W. Austin and first published in 1938 is a great read all around, but as this is a blog dedicated to research of life after death, I am most fascinated with Silver Birch's descriptions of the death process, entry into the spirit world, and the mechanics of our new afterlife.

As you read the questions and answers below, keep in mind that this was occurring right around the beginning of the second world war. If you are knowledgeable about the kinds of wisdom passed along from near-death experiences, channellers, life-between-life regression transcripts and other more modern spiritual sources, note the interesting similarities of Silver Birch's teachings.

TONY ORTZEN: SILVER BIRCH ANSWERS QUESTIONS ON THE AFTERLIFE

Much of the book is in a layout formatted in question/answer style. Therefore “circle participant” questions appear highlighted in **bold** and responses from Silver Birch are shown as **SB**:

Q: What exactly happens after death, just after the breath has left the body?

SB: *When the soul is conscious, it sees the spirit body withdrawing gradually and it opens its eyes in the world of spirit. It is conscious of those who have come to welcome it and it is ready to start its new life. When the soul is not conscious, it is helped through the passage and is taken to whatever place necessary - it may be a hospital or a house of rest - until is ready for it to become aware of its new life.*

Q: When we pass out of the physical body, is the one we use in the spirit world as real and solid as the one we leave behind?

SB: *Far more real and far more solid than the one that you leave behind in the world of matter, for your world is not the real world at all. It is only the shadow cast by the world of spirit. Ours is the reality and you will not understand reality until you pass into the world of spirit.*

Q: Are there separate spirit worlds connected with all inhabited planets?

SB: *That which you call the spirit world is but the spiritual expression of the universe, which embraces all life expressed in all planes.*



Q: Is there only one spirit world?

SB: Yes, but it has an infinite number of expressions, and life on planets other than earth is embraced as well as your world of matter, because they have their spiritual expression as well as their physical expression.

Q: Will one recognize, after death, one's child who died when very young?

SB: Yes, because he will be shown the child as he knew it. They always forget that the child will know the parent, for the child has been watching over him all the time and will be the first to greet him when he comes to my world.

Q: Shall we will with those we love in the spirit world, although separated by convention in the physical world?

SB: It is impossible to separate love from its beloved.



Q: If it is true that we have been through countless lives before this one, why is it that we are not more progressed and ideal than we are?

SB: You can be in the world of matter and be a saint; you can be in the world of matter and be the lowest of the low. It does not depend on the earthly plane. It depends of the evolution of the soul.

Q: Have we still an infinite number of suffering and struggling lives to go through in the future, as in the past?

SB: Yes, Infinite. Struggle, suffering, through the crucible of pain does the Great Spirit express itself. Suffering tries the Great Spirit. Suffering enables the Great Spirit within to emerge purified, strengthened, refined, even as the gold emerges from the ore by crushing, by refining. Until it has been through these processes, it is not revealed as gold.

Q: If that is so, what is the use of the idea of heaven after death?

SB: That which you consider heaven today you will not consider heaven tomorrow, for happiness consists in striving, always striving, for the higher and the higher beyond that.

Q: Do the spheres of the etheric country in which you live surround the earth or sun or planets?

SB: They do not surround any of them. They are not bounded by geographical distinctions. They are not located in forms of spheres or planets. They are part of the vast universe. They blend and inter blend with all phases of life experienced in all planes of life. Some of these planes you know about. Others you do not know yet, for there are planets on which there is life as yet unknown to your world.



TONY ORTZEN: SILVER BIRCH ON “LIFE IN THE BEYOND”

IN CONCLUSION, A LONG TREATISE BY SILVER BIRCH DESCRIBING THE SPIRIT WORLD:

‘When you have tasted and enjoyed with your full consciousness all that my world has to offer, you will realize that it is the love we bear for you that makes us come back to work amongst you. You have not tasted the joys of the world of spirit. There is nothing in your world of matter with which you can compare to the life of the spirit, freed from the trammels of the flesh, escaped from the prison of the body of matter, with liberty to go where you will, to see your thoughts take shape, to follow out the desires of your heart, to be freed from the troubles of money.

When you have tasted and enjoyed with your full consciousness all that my world has to offer, you will realize that it is the love we bear for you that makes us come back to work amongst you. You have not tasted the joys of the world of spirit. There is nothing in your world of matter with which you can compare to the life of the spirit, freed from the trammels of the flesh, escaped from the prison of the body of matter, with liberty to go where you will, to see your thoughts take shape, to follow out the desires of your heart, to be freed from the troubles of money.

No, you have not tasted the joys of the world of spirit. You who are encased in matter, do not yet comprehend the beauty as it can be. You have not seen our light, colors, scenery, trees, birds, rivers, streams, mountains, flowers - and yet your world fears death. Death strikes terror into their hearts. But you will only begin to live when you are ‘dead’. Now you live, but in reality you are almost dead. So many are dead to the things of the spirit. The little life-force flickers in their puny bodies, but no spiritual things can find any response within them.

But gradually we make progress. Gradually the force of the spirit increases in strength all over your world of matter. Gradually darkness retreats, as it must when confronted by the light of spiritual truth. There are no words to compare the life in your world of matter with the life in the world of spirit. We who are ‘dead’ know so much more of life than you do. This is the world where the artists finds all his dreams come true, where the painter and the poet realize their ambition. Where genius has full power of expression, where the repressions of earth are swept away and all gifts and talents are used in the service of one another.



Suggested resources:

Silver Birch: “ More Philosophy of Silver Birch” Compiled by Tony Ortzen

In Australia, available from TS Bookshop, Melbourne. ISBN: 9780 853 841 1036

http://tsbookshop.36-400.com.au/?pg=proddetails&prod_id=9780853841036

Silver Birch Teachings - About Life In The Beyond.

<https://thesearchforlifeafterdeath.com/2017/02/26/silver-birch-teaches-about-life-in-the-beyond/>

http://whitecrowbooks.com/ebooks/page/more_philosophy_of_silver_birch/

<http://www.victorzammit.com/afterlifevoices/index.htm>

Tony Ortzen-Psychic News UK:Editor:

<https://www.psychicnews.org.uk/articles/Subscribe>

Spiritual Light,*The Universal Spiritual Brother&Sisterhood, USB*

<http://www.theusb.org/usb-teachings/#principal-book>

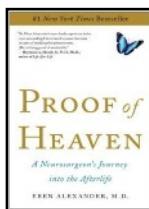
An Introduction to the USB foundation teachings:

https://www.youtube.com/watch?v=T5rSANGx4WU&index=7&list=PL_kBQnjZGUqGCN9jZwQTFfX2Y7IzIPO63

[LINK TO AFTERLIFE INDEX](#)



Conscious spirituality in search of truth...



DR EBON ALEXANDER: PROOF OF HEAVEN AND 12 ADCs

Dr Ebon Alexander was a medical academic and practising neurosurgeon who believed concretely that the human brain holds all the answers relating to medical and scientific knowledge. However, whilst undergoing a major medical procedure himself under anaesthetic, Alexander would profoundly change his known view of the world.

His experience, later described in “Proof of Heaven” published in 2012 as a ‘Near Death Experience’ NDE would challenge current medical or scientific understanding of the human brain for the good doctor. The NDE experience itself was profound. As a result Dr. Alexander would lay the foundations to explore this and related phenomena through eternea.org with other medicos, scientists, general public to explore areas of consciousness further. An extract from the above book appears below. Further, an example of twelve After-Death-Communications experiences as identified in the J&B Guggenheim research follow.

—Philip Crouch, Tasmania, 2020

A NEUROSURGEON’S JOURNEY INTO THE AFTERLIFE

‘Near-death experiences, or NDEs, are controversial. Thousands of people have had them, but many in the scientific community have argued that they are impossible. Dr. Eben Alexander was one of those people. A highly trained neurosurgeon who had operated on thousands of brains in the course of his career, Alexander knew that what people of faith call the “soul” is really a product of brain chemistry. NDEs, he would have been the first to explain, might feel real to the people having them, but in truth they are simply fantasies produced by brains under extreme stress.

Then came the day when Dr. Alexander’s own brain was attacked by an extremely rare illness. The part of the brain that controls thought and emotion—and in essence makes us human—shut down completely. For seven days Alexander lay in a hospital bed in a deep coma. Then, as his doctors weighed the possibility of stopping treatment, Alexander’s eyes popped open. He had come back.

Alexander’s recovery is by all accounts a medical miracle. But the real miracle of his story lies elsewhere. While his body lay in coma, Alexander journeyed beyond this world and encountered an angelic being who guided him into the deepest realms of super-physical existence. There he met the Divine source of the universe itself. This story sounds like the wild and wonderful imaginings of a skilled fantasy writer. But it is not fantasy. Before Alexander underwent his journey, he could not reconcile his knowledge of neuroscience with any belief in heaven, God, or the soul.

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That difficulty with belief created an empty space that no professional triumph could erase. Today he is a doctor who believes that true health can be achieved only when we realize that God and the soul are real and that death is not the end of personal existence but only a transition.'

J&B GUGGENHEIM: AFTER-DEATH COMMUNICATION: ADC EXPERIENCES

- IS THERE LIFE AFTER DEATH?**
- WILL WE BE REUNITED WITH OUR DECEASED LOVED ONES WHEN WE DIE?**
- CAN THEY COMMUNICATE WITH US NOW?**

'Hello From Heaven! A new field of research ~ After-Death Communication confirms that life and love are eternal by Bill Guggenheim and Judy Guggenheim was published by Bantam Books, New York, in 1996. The authors founded, defined, researched, and named an entire new field of human experience that may be as old as mankind. © 2012 W.G.III. ADC text and descriptions below used by permission.

DEFINITION

An After-Death Communication, or ADC, is a spiritual experience that occurs when someone is contacted directly and spontaneously by a family member or friend who has died. An ADC is a direct experience because no psychics, mediums, therapists, rituals, or devices are involved. And an ADC is a spontaneous event because our deceased loved ones always choose when, where, and how they will contact us.

RESEARCH HISTORY

During their seven years of research, the authors interviewed 2,000 people, who were living in all 50 American states and the 10 Canadian provinces. They collected more than 3,300 firsthand accounts from people who believe they have been contacted by a deceased relative or friend. The subjects range in age from children to the elderly (from 8 to 92 years old) and represent diverse social, educational, economic, occupational, and religious backgrounds.

The Guggenheims conservatively estimate at least 60 million Americans - or 20% of the population of the United States - have had one or more ADC experiences. And some polls indicate the actual numbers are double these figures - that more than 125 million Americans, or 43% of the population, have had an ADC. **As a result, after-death communications appear to be the most common form of spiritual experiences that people have.**

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J&B GUGGENHEIM: TYPES OF AFTER DEATH COMMUNICATION-12 ADC'S

Hello From Heaven! contains 353 accounts of ADC experiences, and each one is a complete short story told in the experiencer's own words.

Based upon the Guggenheims' research, the following are brief descriptions of the twelve most frequent types of after-death communication people report having with their deceased loved ones. These may occur individually or in combination with other types of ADCs. They can **happen in a home, at work, at a funeral, in a car, aboard a boat or Aeroplane, in a department store, and virtually anywhere else - and at any time of the day or night.**

SENSING A PRESENCE:

Sentient ADCs. This is the most common form of contact. But many people discount their experiences, thinking, "Oh, I'm just imagining this." It's a distinct feeling that your loved one is nearby, though he or she can't be seen or heard. Though most often felt during the days and weeks immediately after the death, you may **sense or intuit his or her presence months or even years later -** which is true of all other types of ADCs as well.

HEARING A VOICE:

Auditory ADCs. Some people state they hear an external, audible voice with their ears, the same as when a living person is speaking to them. **The majority of communications are by telepathy,** however - you hear the voice of your relative or friend in your mind. When you have two-way communication, it's usually by telepathy, which is also called mind-to-mind contact or thought transference. A large percentage of the messages received are brief and to the point, like telegrams of 25 words or less. On the other hand, a few experiencers are able to have entire conversations by telepathy.

FEELING A TOUCH:

Tactile ADCs. People who have a very close physical and emotional relationship recognize the distinctive and familiar touch of their family member or friend. **You may feel your loved one touch you with his or her hand, or place an arm around your shoulders or back or waist, for comfort and reassurance.** You may feel a tap, a pat, a caress, a stroke, a kiss, or even a hug. These are all forms of affection, nurturing, and love.



SMELLING A FRAGRANCE:

Olfactory ADCs. You may smell your relative's or friend's favorite cologne, after shave, or perfume. Other common aromas are: flowers, bath products, favorite foods, tobacco smoke, and his or her personal scent. Two or more people who are together at the same place - and at the same time - may share this type of ADC experience.

PARTIAL APPEARANCES:

Visual ADCs 1. There are a wide variety of visual appearances, which are divided into two general categories: partial visual and full visual ADCs. Appearances range from a “transparent mist” to “absolutely solid,” with many gradations in between. Partial appearances include seeing only a colored light, an outline of their body, or just the head and shoulders of your relative or friend. And he or she may be transparent, translucent, or almost completely solid. Quite a few visual ADCs occur in the bedroom, next to or at the foot of the bed.

FULL APPEARANCES:

Visual ADCs 2. Someone you love may make a full appearance to you, and you will see his or her entire body, from head to foot, and **that person will look and feel fully solid and lifelike to you.** Typically he or she will be expressing love, well being, and happiness with a radiant smile. They virtually always appear healed and whole regardless of their form of death. It's quite common to see people who died in their later years return at a much younger age - often in the prime of their life. **Verbal communication may take place, but not always.** They are trying to assure you they are okay, and you don't need to be concerned about them. Visual ADCs provide a great deal of comfort and relief.

A GLIMPSE BEYOND:

ADC Visions. You may see an image of a deceased loved one in a “picture” that is either two-dimensional and flat, or three-dimensional like a hologram. It's like seeing a 35 mm slide or a movie suspended in the air. These are usually in radiant colors and may be seen externally, with your eyes open - or internally in your mind, while your eyes are closed. You're seeing your loved one in heaven, and communication may occur, especially during meditation or prayer.



HOMEWARD BOUND:

Out-Of-Body ADCs. OBE ADCs happen while you are asleep or in a deep meditative state. They are very dramatic experiences during which you leave your physical body and visit your loved one in a place nearby, at another location on Earth or within the physical universe, or in the spiritual dimension called “heaven.” The latter contains beautiful flowers, birds, and butterflies; lovely gardens and stately trees; sparkling water, radiant lighting, and other magnificent aspects of nature; and it’s filled with love, happiness, peace, and joy. **Out-of-body travel is accomplished at the speed of thought.** Many of these accounts read like near-death experiences, but those who have them are in good physical health at the time.

PERSON-TO-PERSON:

Telephone ADCs. This type of ADC can occur during sleep or when you are fully awake. You will hear a phone ringing, and when you answer it, your deceased loved one will give you a short message. Two-way conversations are also possible. His or her voice will usually be clear, but may sound far away. If you are awake when the call on a physical phone is completed, it will seem that the line has been severed, for you won’t hear a hang-up sound, a disconnect click, or a dial tone.

MATERIAL MATTERS:

ADCs of Physical Phenomena. Those who are bereaved often report receiving a wide variety of physical signs from their deceased relative or friend, such as: lights or lamps blinking on and off; radios, televisions, stereos, mechanical objects, and toys being activated; photographs, pictures, and various other items being turned over or moved; and a very long list of “things that go bump in the night.” Messages are sometimes left on computers, telephone answering machines, and other electronic devices.



Suggested resources:

Proof Of heaven - Dr Ebon Alexander,2013, Simon and Schuster, USA, ISBN 10: 1451695195, ISBN:13 9781451695199.

<http://ebenalexander.com/books/proof-of-heaven/>

<https://www.bookdepository.com/Proof-of-Heaven/9781451695199>

<http://www.eternea.org>

Judy and Bill Guggenheim: <http://www.after-death.com/>

<http://iands.org>

<http://www.rhine.org>

[**LINK TO AFTERLIFE INDEX**](#)





ROBERT LANZA MD: DOES THE SOUL EXIST? EVIDENCE SAYS ‘YES’

Robert Lanza MD is a scientist and BioCentrist. Professor Lanza says “biocentrism explains that the universe only exists because of an individual’s consciousness of it - essentially life and biology are central to reality, which in turn creates the universe; the universe itself does not create life.”

Lanza poses the question “Does the Soul Exist?” and offers a new scientific theory that includes a conscious-spiritual dimension. He is also attempting to bring a deeper understanding of the probability or understanding of what is a soul. Other scientists including professors Charles T Tart, and John E Mack include transpersonal psychology dimension towards clarifying the above areas. In a “Psychology Today” blog Lanza discusses the topic of the soul, an extract follows.

—Philip Crouch, Tasmania, 2020

LANZA: NEW SCIENTIFIC THEORY-RECOGNISES LIFE’S SPIRITUAL DIMENSIONS

‘The reality of the soul is among the most important questions of life. Although religions go on and on about its existence, how do we know if souls really exist? A string of new scientific experiments helps answer this ancient spiritual question. The idea of the soul is bound up with the idea of a future life and our belief in a continued existence after death. It's said to be the ultimate animating principle by which we think and feel, but isn't dependent on the body. Many infer its existence without scientific analysis or reflection.

Indeed, the mysteries of birth and death, the play of consciousness during dreams (or after a few martinis), and even the commonest mental operations - such as imagination and memory - suggest the existence of a vital life force - an *élan vital* - that exists independent of the body.

WISDOM

Yet, the current scientific paradigm doesn't recognize this spiritual dimension of life. We're told we're just the activity of carbon and some proteins; we live awhile and die. And the universe? It too has no meaning. It has all been worked out in the equations - no need for a soul. **But biocentrism - a new ‘theory of everything’ - challenges this traditional, materialistic model of reality.**



In all directions, this outdated paradigm leads to insoluble enigmas, to ideas that are ultimately irrational. But knowledge is the prelude to wisdom, and **soon our worldview will catch up with the facts.**

NEUROSCIENCE

Of course, most spiritual people view the soul as emphatically more definitive than the scientific concept. It's considered the incorporeal essence of a person, and is said to be immortal and transcendent of material existence. **But when scientists speak of the soul (if at all), it's usually in a materialistic context, or treated as a poetic synonym for the mind.**

Everything knowable about the "soul" can be learned by studying the functioning of the brain. In their view, neuroscience is the only branch of scientific study relevant to understanding the soul.

COGNITION

Traditionally, science has dismissed the soul as an object of human belief, or reduced it to a psychological concept that shapes our cognition of the observable natural world. The terms "life" and "death" are thus nothing more than the common concepts of "biological life" and "biological death." The animating principle is simply the laws of chemistry and physics. You (and all the poets and philosophers that ever lived) are just dust orbiting the core of the Milky Way galaxy.

As I sit here in my office surrounded by piles of scientific books, I can't find a single reference to the soul, or any notion of an immaterial, eternal essence that occupies our being. **Indeed, a soul has never been seen under an electron microscope, nor spun in the laboratory in a test tube or ultra-centrifuge.** According to these books, nothing appears to survive the human body after death.

PHILOSOPHY

While neuroscience has made tremendous progress illuminating the functioning of the brain, why we have a subjective experience remains mysterious. **The problem of the soul lies exactly here, in understanding the nature of the self, the "I" in existence that feels and lives life.** But this isn't just a problem for biology and cognitive science, but for the whole of Western natural philosophy itself.



WORLDVIEW

Our current worldview - the world of objectivity and naïve realism - is beginning to show fatal cracks. Of course, this will not surprise many of the philosophers and other readers who, contemplating the works of men such as **Plato, Socrates and Kant, and of Buddha and other great spiritual teachers**, kept wondering about the relationship between the universe and the mind of man.

Recently, biocentrism and other scientific theories have also started to challenge the old physico-chemical paradigm, and to ask some of the difficult questions about life: Is there a soul? Does anything endure the ravages of time?

CONSCIOUSNESS

Life and consciousness are central to this new view of being, reality and the cosmos. Although the current scientific paradigm is based on the belief that the world has an objective observer-independent existence, real experiments suggest just the opposite. We think life is just the activity of atoms and particles, which spin around for a while and then dissipate into nothingness. But if we add life to the equation, we can explain some of the major puzzles of modern science, including the uncertainty principle, entanglement, and the fine-tuning of the laws that shape the universe.

PARTICLES

Consider the famous two-slit experiment. When you watch a particle go through the holes, it behaves like a bullet, passing through one slit or the other. But if no one observes the particle, it exhibits the behavior of a wave and can pass through both slits at the same time. This and other experiments tell us that unobserved particles exist only as ‘waves of probability’ as the great Nobel laureate Max Born demonstrated in 1926.

They’re statistical predictions – nothing but a likely outcome. **Until observed, they have no real existence; only when the mind sets the scaffolding in place, can they be thought of as having duration or a position in space. Experiments make it increasingly clear that even mere knowledge in the experimenter’s mind is sufficient to convert possibility to reality.**

Many scientists dismiss the implications of these experiments, because until recently, this observer-dependent behavior was thought to be confined to the subatomic world. However, this is being challenged by researchers around the world. In fact, just this year a team of physicists (Gerlich et al, Nature Communications 2:263, 2011) showed that quantum weirdness also occurs in the human-scale world. They studied huge compounds composed of up to 430 atoms, and confirmed that this strange quantum behavior extends into the larger world we live in.

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INTUITION

Importantly, this has a direct bearing on the question of whether humans and other living creatures have souls. As Kant pointed out over 200 years ago, **everything we experience - including all the colors, sensations and objects we perceive - are nothing but representations in our mind.**

Space and time are simply the mind's tools for putting it all together. Now, to the amusement of idealists, scientists are beginning dimly to recognize that those rules make existence itself possible. Indeed, the experiments above suggest that objects only exist with real properties if they are observed. The results not only defy our classical intuition, but suggest that a part of the mind - the soul - is immortal and exists outside of space and time. "The hope of another life" wrote Will Durant "gives us courage to meet our own death, and to bear with the death of our loved ones; we are twice armed if we fight with faith." And we are thrice armed if we fight with science.

Importantly, this has a direct bearing on the question of whether humans and other living creatures have souls. As Kant pointed out over 200 years ago, **everything we experience - including all the colors, sensations and objects we perceive - are nothing but representations in our mind.** Space and time are simply the mind's tools for putting it all together. Now, to the amusement of idealists, scientists are beginning dimly to recognize that those rules make existence itself possible. Indeed, the experiments above suggest that objects only exist with real properties if they are observed.

The results not only defy our classical intuition, but suggest that a part of the mind - the soul - is immortal and exists outside of space and time. "The hope of another life" wrote Will Durant "gives us courage to meet our own death, and to bear with the death of our loved ones; we are twice armed if we fight with faith." And we are thrice armed if we fight with science.



Suggested resources:

Does The Soul Exist? Evidence Says ‘YES.’ Robert Lanza MD, in a feature article in Psychology today/blog/centrism.

<https://www.psychologytoday.com/intl/blog/biocentrism/201112/does-the-soul-exist-evidence-says-yes>,

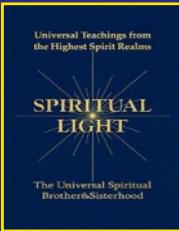
<http://www.robertlanzabiocentrism.com/biocentrism-how-life-creates-the-universe/>
www.robertlanza.com

https://www.youtube.com/watch?v=zI_F4nOKDSM&lc=Ugi2h-rlHKRW-HgCoAEC

“Facts do not cease to exist because they are ignored” - Aldous Huxley

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“SPIRITUAL LIGHT,” Universal teachings from the Highest Spiritual Realms—*The Universal Spiritual Brother&Sisterhood*, www.theusb.org

CHAPTER 13 - *SPIRIT LIFE*

13.1 THE SPIRIT WORLD

*TOPIC: [1307 Answers to Some Questions about Spirit Life](#)

Because of their general interest, we quote some questions put to us, and our answers.

1. “The USB teaches that things in the spirit world are as real and solid to spirit people as things on earth are to us. What would happen if someone hurled a spear at another, or severed a limb with a sword?” Nothing serious. Spears or swords or any other weapons could only affect spirit people if they *thought* they could, and even then they would pose no real problem. For they, or other people, could either *think* the weapons away, or pluck the spears from their bodies, or put the severed limbs back in place.

The spirit [etheric] body of an individual *cannot* be harmed in any way. Of the various bodies a person possesses, only the *physical* vehicle can be impaired. However, it is not uncommon for spirit people unaware of this truth to suffer great anguish from the belief that the spirit body is or *could* be damaged—until they learn that nothing and no one can injure a spirit body. Thought governs the spirit world to a degree that few on earth realize.

2. “What happens if a spirit animal is hurt?” It would be attended by spirit people devoted to the care and welfare of all creatures.
3. “What is inside a spirit body?” Exactly what is inside a physical body but of much finer substance *[1309].
4. “Do spirit hair, fingernails, etc., steadily grow, as on earth, thus requiring periodic attention?” They grow if individuals *expect* them to.
5. “What happens when two spirit objects, such as ‘wood’ or ‘stone’ collide? Would they shatter or splinter?” They might. But spirit people could, by the power of thought, promptly restore them to their previous condition.

* Denotes *Spiritual Light* book core topic numbers. These topic entries clarifies context subject matter further, and are identified in book chapter headings, along with a comprehensive index.

6. "Is it mechanically possible to drill holes in spirit materials?"

Yes. But it is much simpler to use the power of thought to construct holes *directly* than to us that power to construct a drill and then manually operate it.

7. "What does a spirit person feel if she accidentally bumps into an object?"

Nothing unless she *expects* to feel pain or discomfort from the contact. But she could throw off that feeling at once.

8. "What does a spirit person feel if another grips his hand too firmly?"

Here to nothing, unless he *expects* discomfort. Of course he could sense any warmth or sincerity in a handclasp, just as we do.

9. "Why do first reports from individuals who have passed on to spirit life so often mention 'guided tours' for the new arrival and the discovery of the spirit homes they have built for themselves?" It is perfectly natural for new arrivals in the spirit world to be shown the surroundings that will be theirs for at least a while, and it is a courtesy they welcome. The latter part of the question reveals a common misconception; for despite what many teach, people do *not* build their spirit homes while they are still living on earth.

A Blessed Soul says:

What people prepare for themselves, while on earth, is not actual *dwellings* in the spirit world, but individual entries to areas or planes (levels of consciousness)—the exact *level of consciousness* that each achieves on earth and so will automatically gravitate to in the spirit realms + [1301], though not always at the very instant of passing.

One may first go to a lower level to meet and be reunited with any love ones who would not be comfortable in the level one will be occupying.

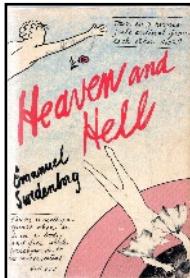
If a long or painful illness preceded one's passing, one would usually need a period of adjustment or convalescence in one of the many rest homes or hospitals in the Astral realm. (There is no need for such facilities in higher realms.)

Another consideration is this. Even if it were possible, while on earth to build an actual spirit dwelling for oneself, it would in almost all cases be pointless: For if over the years one's level of consciousness changes frequently, as is usually the case, one would, as frequently, have to start rebuilding. It would be a waste of time and effort.

[**LINK TO AFTERLIFE INDEX**](#)



If any teaching and/or philosophy in this USB document is in conflict with or is not supported by *Spiritual Light* (ISBN 978-0-9912422-1-4 deluxe flex-cover, 978-0-9912422-2-1 paperback), which contains the only complete and *official* teachings and philosophy of the USB, then *Spiritual Light* governs. The inclusion of this statement, in a box in a prominent position, and worded as in *Spiritual Light*, is required on every authentic USB publication containing its teaching and/or philosophy.



VAN DUSEN:A GUIDE TO SWEDENBORG TEACHINGS AND “HEAVEN AND HELL”

Emanuel Swedenborg was an 18th century Swedish pluralistic-Christian theologian, scientist, philosopher and mystic. His teachings on the existence of etheric or spirit world, afterlife visitations remains as viable today as when first recorded by Swedenborg. There is extensive literature available on the above accessible through, books, articles, similar publications that can be found on the Swedenborg Foundation’s website.

In context, Swedenborg’s original record of ‘nightly visitations’ to etheric spirit realms, out-of-body experiences, angelic beings and more associated with the afterlife is well documented. The foundation’s website also links potential students and seekers of Truth to branches across the world. A key component of the teachings stress that people studying this work should use their reasoning and intuitive abilities before accepting Swedenborg writings.

The book “Heaven and Hell” (along with several other Swedenborg books) was given to me in 2019 by great friends Alwyn and Laurie Lewis from Hobart. Van Dusen, a Swedenborg follower, student, and author compiled an explanatory PDF document outlining the basics of Swedenborg teachings. A short extract from the book “Heaven and Hell” translated by George F Dole in 1979 also appears below.

—Philip Crouch, Tasmania 2020

VAN DUSEN: A GUIDE TO THE ENJOYMENT OF SWEDENBORG

[P:1,PDF] VAN DUSEN ‘A GUIDE’ ON SWEDENBORG’

‘Swedenborg’s theological writings help some people to soar, to wander in spiritual worlds, and to gaze upon the design of creation. For others, these same books are dull stuff. Same books. Different reactions. It would be easy to say those who soar have spiritual insight, while the others are dull clods, but I don’t believe it.

Although we do not yet fully know why some soar and others are left behind on earth, we know enough to help many more enjoy the writings. If you take a volume like *Divine Love & Wisdom* and read it as you would any novel or non-fiction, you have a good chance to be left behind on earth. It is something different. Some people, like the blind and deaf Helen Keller, were inwardly prepared by their experiences and took off with the first few passages. My purpose is to help you soar also.



My focus is Swedenborg's theological writings, all completed late in his life. His 150 or so scientific works, completed earlier, are qualitatively very different. They read like the efforts of scientist in the 1700's to piece together what little was discovered with intense reasoning and speculation. Having surveyed almost all the knowledge then known, in 1744 he turned inward and explored the nature of mind itself.

He had a series of spiritual experiences. Thereafter he wrote some 30 volumes of the richest theological/psychological material we could hope to find. These 30 volumes are our focus. In contrast to the analytical reasoning of his prior scientific works, these read like the reports of a seasoned traveller who has come back from very moving experiences in an amazing land. He knows.

He reports. Hid later saw his long journey thru all the sciences as merely preparation for this spiritual journey. Swedenborg patiently wrote and copied these 30 volumes of his theological works with a quill pen and saw them through the press at his own expense. For some 200 years people excited by these writings have continued to make them available in dozens of languages. Yet only a few thousand people are privileged to have seen into their richness. Beyond this small circle there are millions who know nothing of them, or seeing them, find no riches.

[P:3,PDF] VAN DUSEN ‘A GUIDE’ ON SWEDENBORG’

Here is the secret. Swedenborg's theological writings are always referring to real life and experience. *There is nothing in the writings, including God Himself, that you cannot find in your experience. And this is the way to understand them.*

Under stand, get *under* or in them. As an intellectual statement, 'life is love', is merely a rosy platitude. But be careful of what you say of the love that is my *life*, for I will be checking its validity against my experience. If you take the writings as abstract theorizing about good, wisdom, spirits, etc. they do soon fall dead. **But continuously check them against the very fabric of your experience and they unfold an exciting story.** There are many other clues as to how to proceed, but this is number one. Enter the writings.

They are talking about you personally. Everything said can and should be checked against your life. There is not a trace of abstraction in this theology. Cut it and *you bleed*. It is far easier to remember this way. Nothing is really understood until it is lived. Besides, it is a central purpose of the writings that they become 'of the life' so that they might live. This was the point of my pamphlet on *Uses .2 Use is at the core of “Heaven and Hell,” [Book]*.

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If I think of my life in relation to others, how I fit in, how I contribute, I literally live in a world which opens out into endless larger spheres. But, in contrast, if I think of myself only, what is in this for me, I literally live in a closed in, narrowing world. This is the difference between heaven and hell.

In the heavenly attitude I am in a world where I am of some use. My use is my place, my function, how I fit into the scheme of things. In the attitude of hell I am thinking of myself; how is this good for me? What pleases and displeases me? Others are pushed aside as less important. In the larger social sphere I am useless or even anti-use.

In this for-me-first world I am never pleased enough, comfortable enough, rich enough. It is hell. **Oddly enough I am more considerate of myself in the heavenly world. I must eat properly and go to bed early enough, to be able to work tomorrow.** It even includes business. I make things and sell them. People buy them because it pleases them. I am useful to them. Yet I can thereby make a living. This is an example of how I have interiorized or linked to my life experience Swedenborg's concepts of uses, heaven and hell. I see heavens and hells all around me. Feel free to use your imagination to visualize.

GEORGE F DOLE TRANSLATION: “HEAVEN AND HELL” EXTRACT

[P:445]

MAN’S AWAKENING FROM THE DEAD—AND ENTRANCE INTO ETERNAL LIFE

‘When the body can no longer fulfill its function in the natural world corresponding to the thoughts and affections of its spirit (which the person receives from the spiritual world), then we say that the person dies. This happens when the lung’s respiratory motion and the heart’s systolic motion cease.

The person, however, does not die. He is simply separated from the physical component which was serviceable to him in the world. The actual person is still alive. We say that the actual person lives because of his spirit. For the spirit does the thinking in a person, and thought together with affection constitutes the person.

We can see from this that when someone dies, he simply crosses from one world into another. This is why “death” in the Word, in its inner meaning, refers to resurrection and to continuity of life.’



Suggested resources:

Heaven and Hell - Emanuel Swedenborg: First published 1758, 56th printing,
Revised Dole Translation, 1979, ISBN: 0-87785-153-0, USA,
<https://swedenborg.com/emanuel-swedenborg/about-life/>

Van Dusen PDF: <http://www.swedenborg.com.au/Websites/saa/images/pdf/A-guide-to-the-enjoyment-of-Swedenborg.pdf>

<http://www.swedenborg.com.au/spiritual-philosophy>

Comparative teachings can also be found in The Universal Spiritual
Brother&Sisterhood,USB. “*Spiritual Light.*”

<http://www.theusb.org/usb-teachings/#principal-book>

https://www.youtube.com/watch?v=T5rSANGx4WU&index=7&list=PL_kBQnjZGUqGCN9jZwQTFfX2Y7IzIPO63

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Conscious spirituality in search of truth...



[LINK TO AFTERLIFE INDEX](#)

Conscious spirituality



in search of truth...

Aging/Wisdom Selection 2020

"I have walked that long road to freedom. I have tried not to falter; I have made missteps along the way. But I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me, to look back on the distance I have come. But I can only rest for a moment, for with freedom come responsibilities, and I dare not linger, for my long walk is not ended."

—Nelson Mandela



TOM PINKSON: “FRUITFUL AGING” FINDING A NEW PARADIGM

THE TAOS INSTITUTE: “PURPOSE AS LIFE SAVING”

RON PEVNY: CONSCIOUS LIVING-CONSCIOUS AGING THE NEUTRAL ZONE

JOHN C ROBINSON:WHAT AGING MEN WANT

ASHTON APPLEWHITE: THIS CHAIR ROCKS & CONSCIOUSNESS RAISING

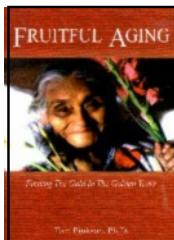
ROBERT C ATCHELY:HOW SPIRITUAL EXPERIENCE AND DEVELOPMENT INTERACT WITH AGING

CATHY CARMODY: GROWING OLDER CONSCIOUSLY IS ABOUT-

CONSCIOUS ELTERS NETWORK: CEN—A REFERENCE FOR LIFE

WHY CREATIVE PEOPLE AGE BETTER!

[LINK TO CONTENTS PAGE](#)



TOM PINKSON: “FRUITFUL AGING” FINDING A NEW PARADIGM

In the 21st century, those of us over the age of sixty-five will now have a golden opportunity to experience new paradigms of consciously and progressively aging. From general previous misconceptions and stereotypical understanding of aging these new paradigms of thinking, practice, and greater empowerment for older persons are highlighted by people such as Tom Pinkson.

In “Fruitful Aging” Pinkson an aging pioneer leads the way for newer and more fulfilling ways to live as we age. Pinkson shares this new paradigm with other luminaries including, Ron Pevny, Ashton Applewhite, Harry R Moody, Carol Osborn, Bob Atchley and other progressives.

Pinkson makes this contribution as identified in the above through life experiences and a rich background of academic and hands-on practice including four decades of attitudinal healing, ritual and shamanic experiences, writing poetry and playing the guitar. On Pinkson’s website, an extensive supportive range of literature is featured.

He approaches this new paradigm of aging with a clear no-nonsense, and yet completely practical, along with spiritual insight. Most impressively, Tom Pinkson is somebody who actually “walks-the-talk” and doesn’t rely on academic text to inform his readers.

This book also impressed my wife with its practical spiritual approach to aging.

An extract from “Fruitful Aging” follows.

—Philip Crouch, Tasmania, 2020

TOM PINKSON: BACKGROUND BRIEF

“Fruitful Aging: Finding the Gold in the Golden Years leads the reader to creative approaches for harvesting the labor and lessons of a lifetime. Each chapter dives deeper into exploring the universe within and leads the way to re-visioning what it means to be not only mature in years - but Golden!

Dr. Tom Pinkson Ph.D., serves as a bridge builder, translating indigenous wisdom to bring forth the intelligence and creativity of Spiritual Awakening, Emotional Well Being, Healing, and Living In Sustainable Balance with Mother Earth and the Circle of Life. Pinkson is a psychologist, ceremonial retreat and vision-fast leader, sacred storyteller, and shaman.

For 32 years Tom worked with terminally ill children at the **Center for Attitudinal Healing in California**, successfully integrating the wisdom teachings of the Huichol and other medicine teachers into the world of the practicing psychologist. The founder of Wakan, a nonprofit organization committed to restoring the sacred in daily life, he lives in northern California.”

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TOM PINKSON: CREATING A FRUITFUL AGING PRACTICE

[PP:154-155] A NEW WAY OF SEEING

'A new way comes from trusting the presence and creative wisdom of this invisible reality that underlies physical manifestation, call it spirit, God, Goddess, call it sacred mystery or whatever works for you. The name isn't so important. **What is important is whether you are able to surrender into it peacefully letting go of attachment to how you want people and things to be.**

Surrendering to a mysterious invisible higher power is different from giving up. Giving up is quitting, usually with anger, frustration, blame, shame, feelings of failure. Surrender is accepting that you are not able to change this troublesome situation that is upsetting you. Surrendering is releasing your burdens with faith into bigger hands trusting that the sacred mystery wisdom will some how, in some way that can't be seen or known at this time, deliver an outcome that is for the greatest good for all concerned. The challenge and the opportunity is to make faith an active verb by surrendering.

In the process of writing this book I set various deadlines for myself with specific time lines. By such and such a time I would complete the editing, etc. Yet when unexpected events beyond my control would occur, like the terminal illness of a close friend across the country, who asked me to come be there with him as he died, kept me from meeting my accomplishment goals on time **I was faced with a choice. Get upset or surrender into what I call *bigger currents* of Divine Timing and Divine Order.** For peace of mind I had to let go of my ego's schedule and open to spirit's schedule trusting that greatest good was working through it all.'

Surrender by itself however does not guarantee greatest good outcome. Greatest good outcomes require you to show up to do your part, which in turn can open the door for the greatest good to come through. **What might you be able to do in the situation that would raise the sparks lifting consciousness to a higher elevation.**



SUGGESTED “FRUITFUL AGING” PRACTICES AND READING EXTRACTS:

Tom Pinkson, *Fruitful Aging, A New Way of Seeing*—[PP:154-155]

Tom Pinkson, *Fruitful Aging, Spiritual Practices*— [P:192], he suggests:

1: Keeping a Gratitude Journal [Daily exercise]

2: Create an Ancestor Altar to Keep the Connection Alive

3: Create a Sacred Sanctuary in Your Home

4: Daily Mantras giving Thanks



Suggested Resources:

Fruitful Aging - Finding the Gold in The Golden Years, 2013,
ISBN 13-9780-615-78541-7. USA.

<http://drtompinkson.com/work-with-dr-tom-pinkson/fruitful-aging-book/>
www.nierica.com

www.spiritualmedicineteachings.com

Centre for Attitudinal Healing, <https://cah-northbay.org/>

LINK TO AGING WISDOM INDEX



Conscious spirituality in search of truth...



THE TAOS INSTITUTE: “PURPOSE AS LIFE SAVING.”

Purpose as 'lifesaving' reflects a statement of good intentions according to Taos Institute. The organisation's foundations revolve around a social constructionist theory. They state, "it is through the social and relational processes that we construct the world." If you are over the age of sixty-five this could resonate with you, and also you could include having a social, physical, mental, emotional, and spiritual purpose too.

Intentionally, having a purpose in life could be the reason which prompts us to 'get-out-of-bed' in the morning. Having a purpose could simply mean any one of the following activities— volunteering, belonging to a walking group, assisting migrants-refugees to learn English, participating in yoga, tai chi, music-drama, or with an environmental land care project. As a seventy-three-year-old person, there are many purposes in my life including volunteering, conscious spirituality projects, tai chi, meditation, walking and swimming. An article appearing in the November-December 2017 Tao Institute positive aging newsletter highlights the positive aspects of having a purpose-in-life. An extract follows.

—Philip Crouch, Tasmania, 2020

TAOS INST: POSITIVE AGING, ‘PURPOSE AS LIFE SAVING’

‘According to a number of research studies, having a purpose in life is not only personally rewarding, it is also associated with good health. Having purpose is linked to a number of positive health outcomes, including better sleep, and fewer strokes and heart attacks. In addition, there is a lower risk of dementia and disability.

In part, these positive outcomes are linked to the way that people with a sense of purpose take care of themselves. They are more likely to check in with preventive health services, and to get mammograms, colonoscopies and flu shots. It should come as no surprise, then, that having purpose may save your life.

A longitudinal study of more than 6,000 individuals - young and old - indicated that those with greater purpose were 15 percent less likely to die in a given year than those who were aimless. Having purpose was protective across the life span – for people in their 20's as well as those in their 70. **Having purpose is not a fixed trait, and one can develop (or lose) purpose at any time in life. Purposes can be great or small - from planting a little garden to putting together a new business.**



In our opening essay we talked about several ways in which people find new aims in life after retirement. Purpose can also emerge from our daily encounters with others, as we talk about what matters in our families, communities, or the world more generally. We were particularly struck by a program run by Experience Corps, an organization that trains older adults to tutor children in urban public schools.

Both children and the tutors drew nourishment from their relationship. Interestingly, however, the tutors showed marked improvements in mental and physical health. The improvements included higher self-esteem, more social connectedness, and better mobility and stamina. Perhaps this should not be surprising. **For most people helping others is especially meaningful. And it reduces the dangers of a me-centered life.**

TAO INST: MENTAL FOCUS - TRICKS TO EVADE DISTRACTION

¹ The ability to stay in focus is sometimes difficult. Not only are there the distractions of every day life, but as well the storehouse of memories that pop into mind without invitation. To focus requires a certain discipline, and it is something that may be helped by engaging in certain activities and not others. According to various research studies, here are a few ways to promote focus:

Read a good novel. In a study done at Emory University, people who read at night increased connectivity in the part of the brain associated with language. This change lasted for five days after the participants in the study finished the book.

Play an instrument, meditate, or write without interruptions for 30 minutes. Being able to focus on one single, complex task improves one's ability to focus on other tasks.

Work in the morning. The brain is fresher in the morning. It is a shame to waste these hours on trivial matters. In one study, participants aged 60-82 performed better on cognitive tasks when tested in the morning, rather than the afternoon.

Chew gum. We have our misgivings, but in a study at Cardiff University in Wales, people chewing gum were able to respond more quickly and accurately to a test of recalling random numbers than those who did not.

¹ *Keep Your Mental Focus* by Ken Budd, AARP Bulletin. December, 2017, pages. 1, 22



Suggested resources:

TAOS Positive Aging Newsletter—*"Purpose as Life Saving."*

<https://www.taosinstitute.net/2017-novemberdecember>

<https://www.taosinstitute.net/positive-aging-newsletter>

Sleep benefits,

<https://sleep.biomedcentral.com/articles/10.1186/s41606-017-0015-6>

Fewer strokes/heart attacks:

<https://www.ncbi.nlm.nih.gov/pubmed/26630073>

Lower risk of dementia:

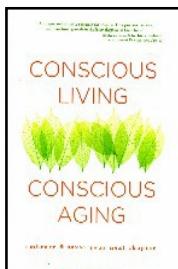
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2740716/>

<https://www.aarp.org/health/brain-health/info-2017/mental-focus-smartphone-use.htm>

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Conscious spirituality in search of truth...



RON PEVNY: CONSCIOUS LIVING-CONSCIOUS AGING THE NEUTRAL ZONE

Ron Pevny is a director for the 'Centre for Conscious Eldering' in America. The Centre offers Eldering workshops, consciousness meditation-spirituality retreats, aging resources and more. Purposefully, the Centre's activities focus on creating ritual pathways for older Americans wanting to transition in this new paradigm of aging. Pevny shares this evolving new paradigm of aging today with other luminaries including Ashton Applewhite, Carol Osborn, Tom Pinkson, Harry R Moody, Bob Atchley, Dr Bill Thomas-others.

In Pevny's book "Conscious Living - Conscious Aging" published in 2014 he outlines clear, practical pathways towards meeting the many benefits to approaching an older age. Pevny's book outlines common experiences faced by many of us over the age of sixty-five, one area in particular that impressed me was the encounter with a "Neutral Zone." As Pevny suggests this neutral zone is a point in our respective lives where we experience a mental "space" between doing and waiting for something else to arise.' In my earlier home-based meditation discussion group[2015-18] we openly discussed at length, aspects of this neutral zone. I highly recommend the above book to all older [55+] persons, who are seekers of Truth. Conscious Eldering Centre also offers a free digital e-newsletter. An extract from Conscious Living-Conscious Aging's neutral zone follows.

—Philip Crouch, Tasmania, 2020

RON PEVNY: BACKGROUND BRIEF

"We financially plan for our retirement, but do we plan for our wellbeing? Here is an empowering guide with practical tools to help you live a passionate, fulfilling second half of life. If you're part of the Baby Boomer generation, then you belong to 26 percent of the US population that is retiring healthier than any generation before. And that means retirement is starting to look a whole lot different.

No longer satisfied with a quiet life of sitting on the porch or putting around the house, retirees (or soon to be) are looking to create a passionate, active, fulfilled, and engaging later life.

Here's where Ron Pevny work shines, as an inspiring guide, that helps you do what he calls "conscious aging"--or making a reality the life of growth, purpose, service, and spiritual exploration you've always imagined for yourself. In addition to wisdom for navigating loss and grief, Pevny offers advice that helps you identify your goals, contribute to society, remain engaged and relevant, and spend your later years in profound personal development.

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Today's seniors are reshaping what retirement is all about. It is a whole new opportunity to engage with family, community, and the world with vigor. Don't just grow older--age consciously."

[Cited: Book Depository, *introduction to Conscious Living-Conscious Aging.*]

RON PEVNY: PRACTICES FOR LIVING IN THE NEUTRAL ZONE"

'This is an article about Wintertime. Not the season of the year, but rather that season in our life transitions that lies between the shedding of an old chapter in our inner Autumn and the emergence of a new stage in our Springtime. It is about what I and others call the Neutral Zone. Most of you reading this are in at least one significant transition process. There is the transition between inner identification as a mid-life adult and that stage in the development of our inner lives called elderhood.

And there are also the other life changes that thrust us into transitions directly related to those endings, such as health challenges, the loss of loved ones, the ending of a career, moving out of a long-time home, etc. etc. Our lives are not merely a series of unrelated events to which we respond as best we can. The more conscious we become of the outer events and our inner experiences that constitute our lives, the more we can see the truth of the mythic image of human life as a hero's journey.

On this archetypal journey each significant change and the inner transition it calls forth requires us to once again leave home -- that state where our lives are relatively stable, predictable and secure -- to enter the unknown, a neutral zone, an inner wintertime, to embark on a journey across a foreign land that we know little about. We are called to a journey whose duration cannot be predicted,in search of a new home that offers what we need to thrive.

What distinguishes this hero's journey from other types of journeys is that, whether we know it or not, whether we intend it or not, the process is more about who we become as a result of this sojourn in a strange land than about the particulars of what we find at journey's end.

This journey is not primarily about us undergoing some trials and toughing it out until we see what's next. Rather, it's purpose is to change us in some essential way; to help shape a new self; to broaden our vision of what is possible for us; to help us shed limiting beliefs, attitudes, and ways of living so that we can live larger lives that reflect a new stage of growth; and to help us access qualities and inner resources that we will need in our new life stage.



In the culture we live in, which tends to define us by what we do, how active we are, and how certain we are of our goals, there is little if any understanding of the value of the neutral zone. Most of us have a strong resistance to this part of the transition process. So, we try in vain to hold onto a past that is no longer alive or possible for us, and in the process we stagnate.

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RON PEVNY: SILENCE AND SOLITUDE

Or we rush to jump forward into some version of a new chapter when we are not yet in touch with the energies and vision for a truly new beginning, and our "new chapter" becomes merely a pale, lifeless imitation of the old one.

The neutral zone is a difficult place to be in. Not everyone is willing to embark on this hero's journey.¹

Many people spend their lives growing in age but never maturing and ripening inwardly. Or we rush to jump forward into some version of a new chapter when we are not yet in touch with the energies and vision for a truly new beginning, and our "new chapter" becomes merely a pale, lifeless imitation of the old one.

The neutral zone is a difficult place to be in. Not everyone is willing to embark on this hero's journey. Many people spend their lives growing in age but never maturing and ripening inwardly. For this reason, our minds -- our rational selves -- cannot play the lead role in moving us through significant transition. Yes, the mind is an important aspect of who we are.

But our mind primarily reflects what we already know, the paradigm that has been shaping our lives. The thinking mind, or what is often called left brain conceptual thinking, is not capable of creativity. All it can do is re-arrange our inner furniture. As our psyches seek to enter a new life stage, new furniture is needed for our inner home.

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That is why it is so important when we are in transition, and especially engaged with the neutral zone, that we find ways of tapping those other aspects of ourselves that are the source of creative inspiration, intuition, vision, gut feelings, inner guidance. This is also why when we are in the neutral zone of transition, taking skills inventories or aptitude tests or the like to find what we might do next is not very helpful in showing us the direction our inner compass is pointing us toward.

There can be a big difference between choosing something we have an aptitude or skills for, and choosing to devote ourselves to something we have passion for -- something that will draw upon our gifts, respond to an inner calling, and give us a true sense of purpose. The neutral zone is the time to bring our whole selves, as best we can, to the process of gestation of a new stage and new self that is seeking to emerge. In this article, I'd like to share with you what I consider the most important practice for accessing the full potential of neutral zone time as seeds of vision for your future germinate in you, waiting until the time is right to emerge as new life, new beginnings.

In the next newsletter, I will share several other important ways you can consciously support your journey through inner wintertime. For many, the most important practice is also the most difficult. This is building into our lives plenty of solitude and silence where we can hear and feel that voice within that is so easily drowned out by physical and emotional noise, and by constant activity. Spending time alone, and time in nature, without television or social media or electronic devices, perhaps with our journal or inspirational books or soothing music that take us within, can be such an important gift to ourselves.

Some of our neutral zone time of solitude and quiet can be approached with focus and clear intention, when we know how we want to direct our attention and what we want to accomplish. For example, we may feel the need to do more work to release or heal aspects of our past, or spend time journaling about recent or past experiences, or work on a dream that feels significant or try out in our mind some future possibilities. **However, I encourage you to approach some of this quiet time with no plan whatsoever—just be present and see what arises.**

Important messages come from within through mindless daydreaming. By just waiting and watching, you may become aware of some specific inner work that feels alive and important in that moment. Or seeds of future possibility may enter your awareness. **It is in silence that we hear the subtle voice and feel the prompting of our most authentic inner self, however we name it.**

1 Heros Journey, Joseph Campbell's work(see suggested resources).

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Suggested resources:

Conscious Living - Conscious Aging, Ron Pevny, 2014, Atria Paperback, New York, USA, ISBN:978-1-58270-438-8.

<https://www.centerforconsciouseldering.com/?s=Newsletter>

<https://www.centerforconsciouseldering.com/conscious-aging-resources/>

<https://www.bookdepository.com/Conscious-Living-Conscious-Aging-Embrace-Your-Next-Chapter-Ron-Pevny/9781582704388?ref=grid-view&qid=1574830969897&sr=1-1>

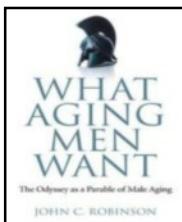
Heros Journey - Joseph Campbell, 'House of Ideas' PDF,

http://www.houseofideas.com/mscornelius/assignments/mythology/research_paper/the_hero_packet.pdf

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Conscious spirituality in search of truth...



JOHN C ROBINSON:WHAT AGING MEN WANT

Men facing retirement are often confronted with many new challenges, yet at the same time, there are new opportunities when transiting post-employment. Robinson is a psychologist, author, interfaith minister and human development practitioner who suggests there are practical no-nonsense approaches to these transitions.

In "What Aging Men Want," Robinson draws on the work of Robert Bly's "Iron John" on addressing male masculinity. Australian psychologist and author Steve Biddulph in his book "Men Raising Boys" addresses similar related masculinity issues. During the mid to late 1990's in Launceston, Tasmania I facilitated a return to work program titled 'Work Dynamics.' Participants, (predominantly males) across the age range who attended with life issues other than simply finding employment. The program guidelines allowed informal opportunities to approach some masculinity issues. Later, whilst living in South Australia I became deeply immersed in volunteer activities relating to men's health [MACHS]. Robinson's, approach to male issues in "What Aging Men Want," is from a conscious spiritual yet mystical approach and is a readable book. A book review from 'readers on line' by Richard Follett also follows.

—Philip Crouch, Tasmania, 2020

JOHN ROBINSON: BACKGROUND BRIEF

"John C. Robinson is a clinical psychologist with a second doctorate in ministry, an ordained interfaith minister, the author of nine books and numerous articles on the psychology, spiritual speaker at Conscious Aging Conferences across the country. His major works include Death of the Hero, Birth of the Soul; But Where Is God: Psychotherapy and the Religious Search; Ordinary Enlightenment; Finding Heaven Here; The Three Secrets of Aging; Bedtime Stories for Elders; What Aging Men Want: Homer's Odyssey as a Parable of Male Aging; his first novel, Breakthrough; and The Divine Human: The Final Transformation of Sacred Aging."

JOHN ROBINSON: WHAT AGING MEN WANT, EXTRACT

'Two decades ago the poet Robert Bly published a book that stayed on the New York Times Bestseller list for sixty-two weeks and changed a generation of men. Based on an ancient fairy tale, Iron John became an allegory for midlife men in search of an authentic life. I was part of the men's movement launched by this poet and the book I wrote at that time, Death of a Hero, Birth of the Soul, became one of its bibles.'



This same army of 38 million men is now marching into their retirement years largely unprepared for what aging really entails or what to do with the next twenty-five years of unprecedented longevity gifted them by science and medicine. Boomers, of course, believe that they will conquer this stage with exercise, attitude, and nutrition.

As their problems and defeats multiply, however, aging men - and I am one of them - now discover that they are lost once again in an unknown land longing for another great story to guide them home. I have found that story.

RICH FOLLETT READERS ON LINE: “WHAT AGING MEN WANT” REVIEW

‘What Aging Men Want: The Odyssey as a Parable of Male Aging by John C. Robinson, Ph.D., D. Min. is a powerful, transformative guide to the inevitable personal odyssey all men must face: maintaining a sense of purpose and vitality while facing the effects of advancing years. What Aging Men Want dares to ask the question: “What if aging can be ‘...a radically new, fulfilling and joyful time saturated in love and generosity, quite literally the blossoming of your life?’”

It is a compelling question, approached with impeccable scholarship, sound psychology, a mythologist’s eye for universal truth, and the kind of straight-talking personal point of view authentic only to those with a wealth of first-hand experience.

The premise of What Aging Men Want by John C. Robinson, Ph.D., D. Min. is that the universal stages of a man’s aging process correspond to specific chapters of Odysseus’ fabled return to Ithaca at the close of the Trojan War. While Robinson’s approach is so methodical and precise as to be virtually incontrovertible, the narrative is pleasingly conversational in tone and never Patronizing.

It is clear that Dr. Robinson seeks not to assert his credentials among a jaded body of peers, but rather to extend a compassionate invitation for fellow men struggling with fear and doubt to drink freely from his font of hard-won and carefully considered knowledge. It is virtually impossible to imagine any man, regardless of wealth, privilege, level of education, or degree of life experience, for whom What Aging Men Want would not be a valuable asset.



Each chapter of *What Aging Men Want* by John C. Robinson, Ph.D., D. Min. is formatted identically, with an introduction outlining the focus, a segment reframing the story in modern context, the author's interpretation, points for discussion, and a closing challenge. Robinson then ends each section of this exceedingly well-crafted guidebook with Growth Questions which challenge the reader to apply learned insights in practical and personal ways. This consistency of design allows the reader to relax into the experience and extract every possible benefit from the wisdom within its covers.

In much the same fashion as Odysseus of old, readers of "What Aging Men Want" by John C. Robinson, Ph.D., D. Min. will return to their former lives with a newfound sense of joy, purpose and self-worth. "What Aging Men Want" by John C. Robinson, Ph.D., D. Min. should be required reading for every man facing mid-life and struggling with impending mortality.'



Suggested resources:

What Aging Men Want - John Robinson, Ph.D., 2013, Published by John Hunt Publishing, USA, and Ropley Publishing UK. ISBN: 9781780999814

<https://www.bookdepository.com/What-Aging-Men-Want/9781780999814>

http://www.johnrobinson.org/what_aging_men_want_117503.htm

<http://www.johnrobinson.org/works.htm>

Richard Follett: Book review

<https://readersfavorite.com/book-review/what-aging-men-want>

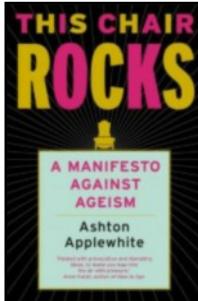
Robert Bly "Iron John" Men's Issues Advocate

<https://www.youtube.com/watch?v=QdqrVYyvs>

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Conscious spirituality in search of truth...



ASHTON APPLEWHITE: THIS CHAIR ROCKS & CONSCIOUSNESS RAISING

Ageism globally is a major societal problem that includes stereotyping of older people, racism, delivery of age service provisions, elder abuse, and similar which impacts on people aged sixty-five and over. In a new paradigm embracing conscious aging these attitudes are being challenged by various advocates. Ashton Applewhite is one of many leading pioneers and through her books, website presence, lecture tours, including a presentation at the United Nations, above aging issues are raised.

In her seminal book “This Chair Rocks” Applewhite, her ‘manifesto against ageism’ attempts to bring aging discrimination into a wider public forum. Applewhite suggests one strategy is to consider forming a local “Consciousness Raising Group.” Applewhite provides a set of proposed group guidelines that can be easily implemented in small local group gathering at private homes. These provide both facilitator and participants with potential questions, and suitable group format. In 2019 my wife and I attended a public lecture given by Applewhite at the UTAS Menzies Centre in Hobart Tasmania, as part of her Australian sponsored “Every Age Counts” nationwide tour. We were both delighted and inspired by the content. A “Manifesto” background brief from the above book along with details of how to form your own “Conscious Aging Group” follow.

—Philip Crouch, Tasmania, 2020

ASHTON APPLEWHITE: THIS CHAIR ROCKS “MANIFESTO” BACKGROUND

“From childhood on, we’re barraged by messages that it’s sad to be old. That wrinkles are embarrassing, and old people useless. Author and activist Ashton Applewhite believed them too—until she realized where this prejudice comes from and the damage it does. Lively, funny, and deeply researched, This Chair Rocks traces Applewhite’s journey from apprehensive boomer to pro-aging radical, and in the process debunks myth after myth about late life.

The book explains the roots of ageism—in history and in our own age denial—and how it divides and debases, examines how ageist myths and stereotypes cripple the way our brains and bodies function, looks at ageism in the workplace and the bedroom, exposes the cost of the all-American myth of independence, critiques the portrayal of elders as burdens to society, describes what an all-age-friendly world would look like, and concludes with a rousing call to action. Whether you’re older or hoping to get there, this book will shake you by the shoulders, cheer you up, make you mad, and change the way you see the rest of your life. Age pride!”

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The following information is drawn from “Who me Ageist?” How To Start your own Conscious Aging Group. **No one is born prejudiced, but attitudes about age—as well as race and gender—start to form in early childhood.** Over a lifetime they harden into a set of truths: “just the way it is.” Unless we challenge ageist stereotypes—*Old people are incompetent. Wrinkles are ugly. It’s sad to be old*—we feel shame and embarrassment instead of taking pride in the accomplishment of aging. That’s internalized ageism.

ASHTON APPLEWHITE: WHAT IS CONSCIOUSNESS RAISING AND WHAT IS IT FOR?

Consciousness-raising (CR) is a tool that uses the power of personal experiences to unpack unconscious prejudices and to call for social change. Participants tell and compare their stories in order to understand concretely how they are oppressed and who’s doing the oppressing. This shows them that “personal problems”—such as not being able to get a job, being belittled, or feeling sidelined—are actually widely shared political problems.

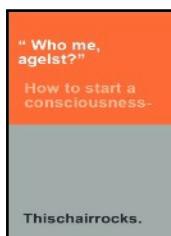
Because ageism is so pervasive and unchallenged, its effects can be difficult to pinpoint. CR groups allow participants to express feelings they may have dismissed as unimportant, and to recognize that feelings of inadequacy are actually a result of being discriminated against. By sharing truths, vulnerabilities, and experiences, participants become more aware of how they feel and what forces shape those feelings.

- **Explore our own internalized biases** about age and aging: the myths and stereotypes that each of us has internalized over a lifetime, often unconsciously. CR provides a safe space for this essential first step.
- **Discover how myths and stereotypes** about aging, both positive and negative, shape our lives, and what other opportunities and choices are available to us.
- **Break down barriers** and connect in ways that celebrate our shared humanity and the cycles of life. People often feel competitive with people much younger or older than they are, or isolated from them.
- **Get to the root of the social and economic forces** behind ageism: who benefits and who pays.



- Acknowledge that we can't dismantle ageist thinking and behavior on our own, because ending discrimination requires collective action. Part of the problem is thinking, “ This is only my problem.”
- Swap shame and denial of aging for acceptance and age pride.
- Take action, using conclusions the group has arrived at as the basis for our theory and strategy.

CONFRONTING AGEISM ISN'T JUST A MATTER OF PERSONAL WELL-BEING: ...IT'S A SOCIAL JUSTICE AND HUMAN RIGHTS ISSUE.



For some people, consciousness-raising will only create internal change. This is completely valid. Ideally, the process will radicalize others to participate in whatever actions are necessary to end discrimination on the basis of age. Historically, when prejudice and discrimination go unchallenged, they stop being identified as oppression and become “normal” or “natural.”

Consciousness-raising exposes these ways of thinking as social constructs that we can change. **Consciousness-raising is the first step in a process of social change** that involves conversation, collaboration, activism, art, advocacy, and eventually legislation. When one group struggles for social equality, it helps other disempowered groups.

The civil rights movement did more than work towards equal rights for people of color in the United States. It also spread the idea that discrimination based on anything other than the content of a person's character is unethical and unacceptable, and that no one should accept second-class citizenship.

The women's movement not only improved women's lives, it paved the way for more progressive views of the workplace, gender, and family. Now it's time to mobilize against discrimination on the basis of age.

ASHTON APPLEWHITE: SUGGESTED GROUP GROUND RULES

- (1) Show up. No group will work unless its members take it seriously and commit to attending.
- (2) Arrive on time.

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(3) Listen actively. Pay close attention to the person who is speaking—not only to the words they’re using but to the message they’re trying to convey. Defer judgment. Just listen carefully.

(4) No cross-talking. Wait for the person who is speaking to finish what she/he has to say. Don’t interrupt except to ask a specific informational question or to clarify a point. Take notes if you want to remember something you’d like to say when it’s your turn. *Everyone will get a chance to speak.*

(5) What happens in the room stays in the room.
Consciousness raising discussions are confidential.

(6) It is vitally important that each person speaks and that no one dominates the discussion.

One way to ensure this is to go around in a circle, which also helps the discussion stay on topic. Another is to supply each member with several poker chips, which get tossed in the middle each time they talk.

(7) Speak personally and specifically from your own experiences.
Try not to generalize about others or to talk in abstractions. Use “I” instead of “they,” and “we” instead of “you.”

(8) Don’t challenge someone else’s experience.

What another person says is true for him or her. Instead of invalidating a story that seems off base, share your own story. Watch for body language and nonverbal responses, which can be as disrespectful as words.

(9) Don’t be afraid to disagree—respectfully.

The goal is not to agree, but to gain a deeper understanding. It’s important to communicate honestly and speak up if we perceive things differently. But assert your opinions respectfully and refrain from personal attacks. Focus on ideas.

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(10) Participate to the fullest of your ability.

Progress and community depend on the inclusion of every individual voice. The more you put into the experience, the more you'll get out of it.

(11) Try not to give advice.

The purpose of consciousness-raising is not to help participants solve day-to-day problems, but to help us gain strength through the knowledge that other people share many of our feelings and experiences.

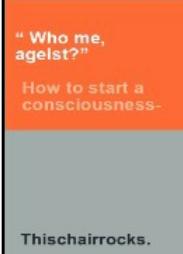
(12) Sum up.

After everyone has related their personal experience with the topic, the group works to find common threads and see what conclusions can be drawn. This is when we begin to discover the nature of the social forces that oppress us all.

(13) These are suggested guidelines, not inflexible rules.

Feel free to make—and break—your own. It's very important, however, for members not to cross-talk, even if it feels formal or artificial at first and even if people are interrupting out of enthusiasm. That's what enables people to go deeply into their experience, and to listen deeply. Try taking two breaths after each person has finished speaking instead of jumping in to fill the void.

ASHTON APPLEWHITE: A SAMPLE OF AGEISM DISCUSSION STARTERS



- How do you think aging differs for men and for women?
- How do you feel when someone says “ You look great for your age!”
- What, if anything, are you looking forward to in the next decade?
- How about the decade(s) after that?



- How do you think aging differs for men and for women?
 - How do you feel when someone says “ You look great for your age!”
 - What do you fear about growing older?
 - What’s surprising about getting older?
 - How do you feel about people offering you a seat on the bus?
 - When and how should people offer assistance?

 - What do you think about relationships with a big age difference?
 - Do you think that younger people should have priority for organ transplants?
 - How would you feel about using a cane? A walker? A wheelchair?
 - Do you think there are certain clothes that older people shouldn’t wear?
 - Should older people in physically demanding jobs, like firemen and doctors, have mandatory physical exams? What about older drivers?
 - How do you relate to people significantly older or younger than you?
 - Do you have friends of all ages or mostly peers? What’s the basis for your cross-generational friendships?
 - Has getting older changed the way you feel about sex?
 - What do you think of the term “ageless?” How about “anti-aging” ?
 - Do you see value in living to be very, very old?
-



Suggested resources:

<https://www.bookdepository.com/This-Chair-Rocks/9781911545262>

<https://thischairrocks.com/>

https://www.ted.com/talks/ashton_applewhite_let_s_end_ageism

Consciousness Raising: Ashton Applewhite

<https://thischairrocks.com/resources/>

[LINK TO AGING WISDOM INDEX](#)





ROBERT C ATCHLEY: HOW SPIRITUAL EXPERIENCE AND DEVELOPMENT INTERACT WITH AGING

While many people may not associate spirituality and human development with aging Robert [Bob] Atchley a former professor of gerontology did. Atchley is another creative pioneer in this new paradigm of aging who advocated passionately for approaching aging beyond normal chronological perspectives. He shares this new paradigm of aging with other pioneer luminaries including Ashton Applewhite, Connie Goldwater, Carol Osborn, Ron Pevny, Harry R Moody, Tom Pinkson and others.

Beyond academically being a professor of gerontology Atchley's wisdom legacy included author of numerous publications, a poet, singer, guest speaker, and intentional interests in Transpersonal Psychology. In 2018, Robert C Atchley passed on to a better place—we wish him well on his spirit' journey. An extract from an article Atchley wrote on spiritual practices is identified in the Transpersonal Psychology Journal, 2011. An extract follows.

— Philip Crouch, Tasmania, 2020

BOB ATCHLEY: TRANSPERSONAL PSYCHOLOGY AND SPIRITUAL PRACTICES

TRANSPERSONAL GERONTOLOGY FOCUSES ON FACTORS ASSOCIATED WITH GROWTH IN-

- (A) ability to perceive the spiritual elements of all types of human experiences,
- (B) capacity to perceive from a vantage point in higher levels of consciousness, and
- (C) openness to experiences of connection with all of being.

‘The term spirituality refers to an inner field of human experience. It is a capacity that can grow enormously over time. **Many of the most spiritually developed human beings are older men and women.** Most adults have had experiences they would label spiritual, and most see themselves as being on a spiritual journey. Spirituality has great potential as a vital region of continued psychological growth throughout adulthood but especially in old age. Successive personal narratives of the spiritual journey are excellent sources or studying these factors.’



BOB C ATCHLEY: HERE ARE SOME RESPONSES FROM MY INTERVIEWS

[P:156] JOURNAL: TRANSPERSONAL PSYCHOLOGY

First and foremost, spirituality is a region of experience. Without our own inner experience of the spiritual region of life, talk about spirituality is akin to science fiction. One can imagine what spiritual experience might be like, but by no means is it the same thing as having the experience.

As I thought about [what makes an experience spiritual], I began to wonder if any experiences are not spiritual. **If being spiritual is part of our nature, maybe even the central part**, which I believe it is, then as long as we are being, there is a spiritual element. Whether we are aware of them [this] is another thing.

Man, age 92 Life is more and more spiritual all the time. I have an ongoing experience of being part of a network. It is the backdrop to everything. Sometimes it is faint, almost not there, when I deal with the logistics of everything that I am part of and that is part of me. This tuning in' has become easier since I moved out of the city.

Woman, age 52 As a viewpoint or vantage point, spirituality can take three basic forms: intense awareness of the present, transcendence of the personal self, or a feeling of connection with the ground of being—variously conceived as all of life, the universe, a supreme being, a great web of being, and many other conceptions. Most people grow into these perspectives in a succession or upward spiral of increasing understanding we call spiritual development or spiritual growth. Some come to recognize that these vantage points are interrelated and can reside in awareness simultaneously.

The concept of a spiritual journey refers to an individual's personal narrative about her or his spiritual life and development, including its ups and downs. This narrative usually includes a history of experiences, actions, and insights connected with a search for spiritual meaning and understanding.

Underlying the spiritual journey is an intentional process of seeking spiritual experiences, using values and insights informed by spiritual experience to make life choices, and learning from experience with this process. Spiritual journeys also involve learning to persist and be content on a journey into imperfectly known territory, where insights are always limited, no matter how profound they seem at the time.



People who have been on a spiritual journey for decades usually have developed a sense of humor about the contradictions and paradoxes they encounter, even as they use these enigmas as food for contemplation. Most spiritual journeys involve elements of commitment, self-discipline, and regular spiritual practice. Some people believe that we become what we think, but there is evidence that we are more likely to become what we do (Walsh, 1999). People usually learn not to force the issue. **Waiting is an important spiritual practice** among elders—not ‘waiting for’ but just waiting. In the space created by patient waiting or contemplation, direct connection with the ground of being may be more likely.

BOB ATCHLEY: SPIRITUAL PRACTICE IN LATER LIFE

[P:158] JOURNAL: TRANSPERSONAL PSYCHOLOGY

Returning to spiritual practice over and over again creates habits of mind, habits of body, and habits of being that come to seem natural. If these practices are part of an open context of spiritual seeking, these habits can become enlivening. To many advanced spiritual practitioners, every day appears as a new day. Spiritual practices are things done on a regular basis to celebrate, appreciate, invite, or act on experiences of presence, transcending the personal self, and connecting directly with the ground of being.

Many types of meditation and prayer, devotional rituals and music, inspirational reading and reflection, and movement-oriented spiritual disciplines can be mixed and matched to support a contemplative, practice-oriented spirituality.

Considerable evidence supports the idea that spiritual concerns, experience, and development become increasingly important for many people in middle and later life. This evidence is found in the narratives of individuals as well as in social science surveys (Atchley & Barusch, 2004). Beginning around age 35 or 40, as age increases, so does the proportion of people who are consciously involved in an inner exploration of the meaning of their existence and their relation to the universe.

Albert Winseman (2003) reported that adults age 65 or older were more than twice as likely to see themselves as spiritually committed than were adults 45 to 54. Spiritually committed people are often engaged in spiritual practices that heighten the possibility of numinous, mystical experience.



In addition, those who experience transcendent, non-personal levels of consciousness often feel called to serve, and spiritually rooted service takes many forms. **We usually experience spirituality not in an inner vacuum of pure existence but in the context of acting in some way, even if that action is deep contemplation while sitting relatively still.** Undoubtedly, pure being is present underneath everything we do. If we were not experiencing being, at least in the background of our awareness, then how could we experience anything else?

The spiritual journey can be seen as a quest for balance between being and doing. In the process of learning to function in the social worlds into which we are born—family, work, community, society, and so on—many people become overly focused on acting within the context of socially defined positions and roles, their attention is absorbed by this social world, and they lose sight of the liberating qualities of being that are there also. We learn to identify with our niches, actions, and lifestyles rather than with our more fundamental being.

The spiritual journey is often about learning to bring being back into consciousness. People are often motivated toward this sort of journey by their feeling that something is missing from their conventional role centered lives. For many people, learning to bring being back into consciousness introduces a healthy distance from, and perspective on, social roles and also a needed element of creativity and spontaneity to one's lived experience.

The essence of fully developed spirituality is an intense aliveness and deep understanding that one intuitively comprehends as coming from a direct, internal link with that mysterious principle that connects all aspects of the universe. As fully awakened spiritual beings, people feel their interconnectedness with everything. In most spiritual traditions, mysticism lies at the heart of spirituality. Mysticism refers to transcendent, contemplative experiences that enhance spiritual understanding ...



Suggested resources:

<https://pdfs.semanticscholar.org/e89b/165cc2cac3d59372003a8fe64b11e8d4f3d4.pdf>

https://legacyofwisdom.org/legacy-of-wisdom/en/library/interviewees/bob_atchley.html

<https://www.youtube.com/watch?v=uhcLQo6HZUw>

[LINK TO AGING WISDOM INDEX](#)





CATHY CARMODY:GROWING OLDER CONSCIOUSLY IS ABOUT-

Cathy Carmody was a pioneer in this new paradigm of consciously aging. Along with contemporaries like Connie Goldman, Carol Osborn, Ashton Applewhite, Bob Atchley, Ron Pevny, Tom Pinkson, Harry R Moody and others have changed the narrative of aging in the 21st century. Carmody was attending a "Choosing Conscious Elderhood" retreat led by Ron Pevny in 2012 when she wrote the poem "Becoming an Elder." In 2017 Cathy left this earth, we wish her spirit' journey well. She also expressed her own experiences and thoughts on growing older consciously, both the poem and her thoughts follow.

—Philip Crouch, Tasmania, 2020

CATHY CARMODY: “BECOMING AN ELDER”

Leaving behind my journey of struggling and racing through the white water of many rivers, I become the river, creating my own unique way.

Leaving behind my self-imposed role as a tree upon which others have leaned, I now become the wind, with the freedom to blow whenever and wherever I choose.

Leaving behind the boxes I've created in my life, crammed with roles, responsibilities, rules and fears, I become the wild and unpredictable space within which flowers sprout and grow.

Leaving behind the years of yearning for others to see me as somebody, I soften into becoming my future, with permission from SELF to continually unfold as I choose, without concern for how others may see me.

Leaving behind years of telling and teaching, I become instead a mirror into which others can peer and view reflections of themselves to consider.

Leaving behind the urge to provide answers for others, I become - in the silence of this forest retreat - the question.

Leaving behind the rigor of my intellect, I become a single candle in the darkness, offering myself as a beacon for others to create their own path. I become an elder.



CATHY CARMODY: FROM MY EXPERIENCE GROWING OLDER CONSCIOUSLY IS ABOUT...

- Being willing to open up and be curious about one's future possibilities, regardless of age!
- Being willing to set aside old limiting beliefs, and ask myself 'who do I have the potential to become', as I leave my mid life work behind me and invite myself to grow and evolve over the coming years.
- Being willing to acknowledge that living my life with an identity that remains tied to the work I used to do, would keep me stuck, looking backwards, and would not serve me.
- Being willing to begin a regular process of reflection, of looking inward for answers, rather than always focusing on what's going on or being said outside of me.
- Being willing to discover and continually grow my inner awareness so that my outward thoughts and behaviours become reflections of my inner intentions.
- Becoming aware of the coma of habituated beliefs, behaviors and responses I have been living in, and being willing to ask myself is this what I want, and if not, what do I want instead?
- Being willing to search for and discover what holds meaning and purpose for me in my life.
- Focusing on what I want, rather than what I don't want and learning how to focus on MY needs, particularly if I've spent a lifetime of focusing on the needs of others.
- Fully acknowledging that I cannot live the afternoon of my life the same way as I did the morning of my life, and willingly letting go of old beliefs and behaviors that no longer serve me at the same time as I move toward new possibilities that I have yet to discover.
- Choosing my own path, rather than following a path based on what others think is right for me.
- Listening to my body - paying attention to the aches, pains and discomforts, and allowing myself to be curious about what my body is attempting to tell me - always being aware that my body never lies!

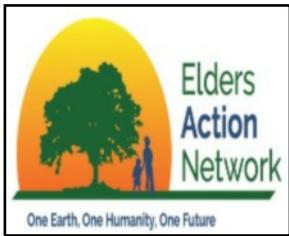


Suggested resources:

Cathy Carmody-Wordpress: <https://cathycarmody.wordpress.com/fear-of-aging-dying/>
Becoming an Elder: <https://janebooth.wordpress.com/2017/04/06/becoming-an-elder/>

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CONSCIOUS ELDERS NETWORK, CEN: A REFERENCE FOR LIFE

Conscious Elders Network, CEN, is a progressive American grassroots community of older highly motivated persons. Their primary objective is to collectively advocate on a wide variety of issues impacting on American society today. These issues include racism, social justice, ageism, environmental issues, and especially climate change.

CEN members actively discuss, formulate policy, arrange strategies including democratic protests in response to above societal inequities. Meetings are held locally and nationally based on consensus of available resources to meet above actions.

Of significant importance to CEN members are the contributions towards formulating a values based organisation. CEN is a perfect example for many positive and productive older persons of what can be achieved when passion, spirit of commitment is available. In CENs "Meta Values-Reference For Life" document these values are expressed, and extract follows below.

—Philip Crouch, Tasmania, 2020

CONSCIOUS ELDERS NETWORK META VALUE: REFERENCE FOR LIFE

'As conscious elders, we acknowledge our own fundamental wholeness, in relationship with all living beings joined in the web of life. This understanding and experience allows conflict to be resolved, non-violence to be practiced, reconciliation to succeed, and peace to be restored. These organizational values and principles guide our living and hold us accountable:'

(1). INCLUSIVITY We include and welcome authentic relationships with diverse individuals in all generations, learning from and integrating a full variety of leadership capacities to collaboratively address the urgent issues we face in the 21st century.

(2). COMMUNITY Embracing the genius of community and the rich potential for inspired co-creation, we value the way right relationships can provide guidance beyond what any one individual can access.

(3). INTEGRITY We model integrity, committing ourselves to speak and act in alignment with our values and principles, in order to bring our best selves forward.

(4). PRESENCE We strive to be present and responsive in the moment, to approach life with flexible minds and whole hearts, and to become increasingly able to navigate uncertainty, ambiguity, and paradox with contentment.



- (5). DEEP DIALOGUE** Through deep dialogue, including non-judgmental listening, we willingly open to the unknown and the unexpected, inviting our minds and hearts to explore subtle meaning and to gain new depths of understanding.
- (6). INNOVATION** Using our imaginations and creativity to broaden perspective and replace outdated paradigms with new ones, we innovate freely, weaving ancient wisdom and modern knowledge together.
- (7). JUSTICE** We choose holistic justice as our priority, pledging to uphold the rights of all without discrimination, to help foster a social and natural environment that supports fairness and dignity for all living beings.
- (8). SUSTAINABILITY** The challenge of developing a sustainable world calls us to discover and to live the best possible legacy to serve current needs without violating the welfare of future generations.
- (9). COMPASSIONATE CARING** Our choice to be compassionately caring means that we cultivate empathy for all beings and strive to relieve suffering with loving kindness, forgiveness and reconciliation, honoring all of us unconditionally in the web of life



Suggested resources:

Conscious Elders Network resources, action plans, developments and more -

<https://eldersaction.org/events>

<https://eldersaction.org/history/>

CEN Turning Point Journal.

<https://eldersaction.org/turning-point-journal/>

Earth Charter Values:

<http://earthcharter.org/discover/the-earth-charter/>

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Conscious spirituality in search of truth...

WHY CREATIVE PEOPLE AGE BETTER!



Creativity is an essential component of human development regardless of age. For older people in particular creative experiences can result in not remaining isolated, meeting new friends, contributing to community, adapting to changes, and finding hidden talents never before realised. Scientists, clinical practitioners, professional health services are now recognising the significant benefits to older persons provided by 'the Arts.' Scientists have identified that creative pursuits may also contribute to the development of new neural pathways in our brains as we age.

Vast opportunities exist today for most older people to pursue. These new experiences range from volunteering, making furniture, hobby-crafts, to learning a new language, restoring an old bike or car, joining a yoga class, participating in a singing or drama group. Locally joining your environmental land care style group. Creatively all of the above provide social interconnectedness, reduces isolation or loneliness, and provide a purpose for getting up in the morning. In 2003, my wife and I joined a local singing-drama group. Later, I formed two separate senior drama-performance groups consisting of persons often without theatrical experience. To highlight creative aging an article appearing in the Huffington Post titled "Why Creative People Age Better" written by Timi Gustafson describes why creativity is important to older people, an extract follows.

—Philip Crouch, Tasmania, 2020

TIMI GUSTAFSON: HUFFINGTON POST "WHY CREATIVE PEOPLE AGE BETTER"

'Do creative and artistically inclined people have advantages over the rest of us mere mortals who can barely draw a stick figure or whistle a simple tune? There are indications that individuals who are able to use their talents also tend to fare better in other ways, including their physical and mental health, compared to others whose existence mainly consists of repetitiveness and routine. Still, scientists have never been able to prove that creativity is indeed a contributing factor to humans' well-being.'

Picasso was undoubtedly one of the most creative persons one can think of, and he maintained a zest for life and work well into his 90's. But so was Mozart, who tragically died at 35 years of age.



Hemingway, perhaps the greatest writer of his generation, couldn't pen a single word for long periods of time -- mostly because of drunkenness. Some famous artists have looked upon their gift as a curse rather than a blessing. So, should we assume any connection between creativity and well-being at all?

One study ¹ [ABSTRACT Openness to Experience and Mortality in Men: Analysis of Trait and Facets Nicholas A. Turiano, MS, Avron Spiro, III, PhD, Daniel K. Mroczek, PhD] that looked into the health status and life expectancy of creative people found that creativity may indeed be associated with delayed decline in cognitive and physical health at an advanced age.

While it remains unclear whether engaging in creative activities or the use of creative energies actually contribute to the slowing of the natural aging process, **it is conceivable, according to the researchers, that creative people find better ways of coping with their diminishing capabilities than their less resourceful counterparts.**

On the other hand, there are highly creative persons who only function superbly in a specific area of interest and are not better-equipped for problem-solving beyond their expertise, for example when it comes to their health needs. Prior research, including a landmark study from Seattle on the [ABSTRACT]² "Relationship Between Personality and Cognition," K. Warner Schaie, Sherry L. Willis, and Grace I.L. Caskie] has shown that attitude and outlook on life were important components for maintaining the mental health of seniors in their '70's and '80's.

Experimentation, openness to new ideas and flexibility in dealing with changes are the essence of creativity, and they are also crucial ingredients for healthy cognitive aging, the researchers say.

Thankfully, you don't have to be a genius or maestro yourself to stay healthy and vital. Even just loving to read, attending art performances, and keeping stimulating social ties can yield enormous benefits throughout life, according to a study on creativity and aging, which was sponsored by the *National Endowment for the Arts*.

Seniors between the ages of 63 and 103 who participated in a variety of weekly art programs were found to be in better health, had fewer doctor visits, and **used less medication** in comparison to a control group that attended no such activities. They also showed better results in mental health tests, and were overall more involved in their communities.



Creativity can find fertile ground anywhere. But it takes a personal decision and commitment to openness to change as well as acceptance of risk, including risk of failure. Conservatism, hunkering down in the hope that things will remain the same, is not helpful and hampers any creative process.

That doesn't mean everything from the past has to be overthrown and redone from scratch. But it can require rethinking some old traits that may no longer serve us well. Or, what has been overlooked for some time may regain relevance when seen in a different light. **The beauty of aging is that there is room for new perspectives based on hindsight and greater appreciation for the preciousness of time.** '

1 [ABSTRACT Openness to Experience and Mortality in Men: Analysis of Trait and Facets Nicholas A. Turiano, MS, Avron Spiro, III, PhD, Daniel K. Mrocze, PhD]

2 ABSTRACT "The Seattle Longitudinal Study: Relationship Between Personality and Cognition, K. Warner Schaie, Sherry L. Willis, and Grace I.L. Caskie



Suggested resources:

Why creative people age better, Huffington Post article, Timi Gustafson, R.D. Registered Dietician, Health Counsellor.

https://www.huffingtonpost.ca/timi-gustafson/creative-people-aging_b_5622062.html

Abstract 1:

Openness to Experience and Mortality in Men: Analysis of Trait and Facets Nicholas A. Turiano, MS, Avron Spiro, III, PhD, Daniel K. Mrocze, PhD]

<https://journals.sagepub.com/doi/abs/10.1177/0898264311431303>

Abstract 2:

"The Seattle Longitudinal Study: Relationship Between Personality and Cognition, K. Warner Schaie, Sherry L. Willis, and Grace I.L. Caskie

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1474018/>

Five big benefits of creative expression for seniors

<https://www.agedcareonline.com.au/2019/05/5-Big-Benefits-of-Creative-Expression-for-Seniors>

<https://www.americansforthearts.org/by-program/reports-and-data/legislation-policy/naappd/new-theories-and-research-findings-on-the-positive-influence-of-music-and-art-on-health-with-aging>

<https://www.agedcareguide.com.au/talking-aged-care/creative-ideas-to-fight-social-isolation-among-older-people>

<https://www.woodlakebooks.com/art/inventory/All-Products/Spirituality-in-the-Arts/Creative-Aging>

<https://www.scientificamerican.com/article/open-mind-longer-life/#>

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Conscious spirituality in search of truth...



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Conscious spirituality  in search of truth...

Awakening Selection 2020

The spiritual journey does not consist of arriving at a new destination where a person gains what he did not have, or becomes what he is not. It consists in the dissipation of one's own ignorance concerning oneself and life, and the gradual growth of that understanding which begins the spiritual awakening. The finding of God is a coming to one's self.

— Aldous Huxley



JURGEN ZEIWE: MULTI-DIMENSIONAL MAN - AND AWAKENED MIND

WILLIAM BUHLMAN: OUT-OF-BODY EXPERIENCE, OOOBE

RESHAD FIELD: THE LAST BARRIER-SUFI TEACHINGS

HUGH BROCKWILL-LIPMAN: SEARCH FOR TRUTH

VICTOR ZAMMIT: AFTERLIFE REPORT- SPIRITUAL AWAKENING

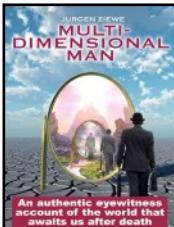
JOSEPH CAMPBELL: THE HERO WITH A THOUSAND FACES-12 STEPS

LINK TO CONTENTS PAGE

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Published 2020

Conscious spirituality in search of truth...



JURGEN ZEIWE: MULTI-DIMENSIONAL MAN AND AWAKENED MIND

Near-Death Experiences, NDE's, Out Of Body Experiences, OOBES, higher dimension connectedness, conscious spirituality, spiritual transformation experience, STE, could each act as precursors to an awakened mind. Artist, author, STE experiencer Jurgen Zieve believes all of the above occurrences contribute to increased levels of conscious awareness.

Zeiwe has experienced four decades of “journeying” into astral-etheric realms and he suggests these practices are part of our life experience on earth. In his seminal book “Multi-Dimensional Man” along with similar articles, books, and other literature on his website lay testament to this phenomena experience. In context, these spiritual transformation experiences, STEs provide an inspiring awakening practice for seekers of Truth to explore. An article extract from Zeiwe’s website STEs follow.

—Philip Crouch, Tasmania, 2020

JURGEN ZEIWE: “WHAT IS AN AWAKENED MIND?”

‘The term Awakening has been widely used lately to describe the phenomenon of a spontaneous change of consciousness. **Awakening can be described as a realisation that there is a higher dimension of reality which is rooted in a universal consciousness of unity.** Such a realisation is inevitably accompanied with a heightened positive emotional state, invoking feelings of joy, connectedness, outpouring of love and frequently intense ecstasy.

It often has a lasting effect on the life of the experiencer, but it can also take a lifetime to integrate such an experience into our everyday lives. There can be a number of triggers for STEs [Spiritual Transformation Experiences] or for such sudden change in consciousness to occur, such as a near-death experiences, drugs, shock, trauma, intense appreciation of beauty or involuntary or intentional raising of the Kundalini energy, which can be the result of a prolonged meditation. A spiritual awakening often has a lasting and transforming effect on one's life.

.....

There is a great difference between *awakening* and leading an *awakened life*. People who had an *awakening* experience or STE often feel like exiles after having experienced that their **true home lies elsewhere**. But once our awakened lives have become the status quo we are no longer interested in leaving this world in favour of some spiritual heaven, because this world will have become our true home, perhaps for the first time. Our focus of attention is shifted.

/2



Article distributed by: www.philipcrouch.org philipfctas@gmail.com +61(0)401-000-067 Australia

JURGEN ZEIWE: KEY CHARACTERISTICS OF AN AWAKENING MIND

- (1) Attention is focused on the present moment
 - (2) Enhanced sense of reality and increased discriminatory powers
 - (3) Persistent•feeling•of•being•“Home”,•regardless•of•where•we•are
 - (4) Enhanced aesthetic appreciation
 - (5) Spontaneous peak experiences in everyday life
 - (6) Enhanced empathy with fellow men
 - (7) Non judgemental attitude
 - (8) Increased creativity and joy in engagements which benefit others
 - (9) Awareness of a benevolent presence, which may be referred to as “God,” “Higher Self,” “Guardian Angel,” or simply of a universal consciousness
 - (10) No fear of death.
 - (11) Detachment from conflicts and enhanced modes of dealing with them.
 - (12) Dreams are more coherent and often lucid
- 
- (13) Lack of attachment
 - (14) A feeling of Sovereignty over ones life and destiny
 - (15) Indifference towards roles in society, such as status, acclaim, fame, position, wealth



- (16) Authentic, accessible, benevolent, empathic, sense of humour, tolerant, perceptive,
- (17) Purposeful and rewarding relationships without attachments or dependency
- (18) Perception that every moment is new. Reality is not seen as repetition even though apparent repetitive events occur.
- (19) Disinterest in psychic abilities although they may arise
- (20) Disinterest•in•following•a•“spiritual”•path
- (21) Regarding dream life as important as waking life and visa versa.
- (22) Modest and content with the ordinary
- (23) Impartial, detached, peaceful, objective
- (24) Ability to adapt and experience any viewpoint from the viewers perspective.
- (25) Not considering themselves as enlightened

JURGEN ZEIWE: HAVING AN INTEGRATED SPIRITUAL TRANSFORMATIVE EXPERIENCE

THE RISE OF PRESENCE—

Technique for integrating STE [Spiritual Transformative Experience]via anchoring and the awakening of the Presence: It is possible to integrate our experience into our life so it becomes a daily experience rather than a distant memory. To do this we need to gradually change our neural wiring by—activating—our—right brain—hemisphere. It's via the right brain hemisphere that our “Silent•Companion”described in the next part, emerges. **Meditation** facilitates this. A special technique for STEers [Spiritual Transformative Experiencers] is described below.

- (1) **Chose a time of day** when your mind is at its most alert. Early morning perhaps,after a good rest is ideal.



- (2) **Find a comfortable position on a chair or whatever suits you best in a quiet place. Relax your whole body, use a binaural sound track if necessary.**
- (3) **Once you are relaxed watch your breath rising up your spine from its base to the top of your head.**
- (4) **When breathing out recall and re-experience your STE, [Spiritual Transformative Experiences] at the same time experience the intense love and surrender completely to your visualisation. With practice you should be able to re-experience your STE.**
- (5) **Repeat the process for 15 minutes or so.**
- (6) **At the end rest in the feeling and open your eyes.**
- (7) **Connect the feeling to everything you see. Feel the “presence” of the light in everything you see.**
- (8) **When you wake up in the morning, right after opening your eyes, lie still and connect the presence to what your eyes see.**
- (9) **Find an anchor. For example, whenever you walk through a door, recall the feeling achieved during your exercise remembering your STE. Using doors as anchors experience each door as an opening into a higher dimension. Feel the Presence.**

Like all content on this [website](#) these articles are primarily based on observation and not taken from any outside sources except where indicated. It does not claim to give a full comprehensive account on the subject and our social identifications and directs it towards the *Present*.



Suggested resources:

What Is an Awakened Mind, website introduction and,

Multi-dimensional Man, book, Jurgen Zeiwe

http://www.multidimensionalman.com/Multidimensional-Man/What_is_an_awakened_mind_like.html

https://www.youtube.com/watch?time_continue=44&v=Czec00Xxxq4&feature=emb_logo

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WILLIAM BUHLMAN: OUT-OF-BODY EXPERIENCE, OOBE

Near-Death Experiences, NDE's, Out- Of- Body- Experiences, OOBE's, higher dimension connectedness, conscious spirituality, personal transformations, and similar experiences contribute to being a precursor for an awakened mind.

The Robert Munroe Institute, an American based organisation offers online tuition and related literature resources towards assisting people wanting to experience an OOBE. According to William Buhlman one of the institutes OOBE trainers, there are nine simple steps that people can follow when ‘consciously’ trying to achieve an OOBE. Buhlman calls this program “The Early Morning Method.” (1)An explanation of what is an OOBE and (2)Buhlman’s 9 step program for having an OOBE follow.

—Philip Crouch, Tasmania, 2020

WILLIAM BUHLMAN: PART (1) BASICS OF ‘OUT-OF-BODY EXPLORATION

“We are a spiritual (nonphysical energy) being temporarily using a biological body (vehicle) for experience and expression. Since the physical body is a temporary vehicle, it is only natural for us to be able to separate from it and experience our nonphysical self.

Out-of-body experiences are the normal shift or transfer of awareness from our physical body to one of our higher frequency energy vehicles.

We are simultaneously using and controlling multiple energy (frequency) bodies. Each of these energy vehicles exist at a distinctly different density and vibrational frequency. Ideally, all of our energy vehicles work in harmony to assist in our personal development.

Each individual vehicle of consciousness is necessary to perceive within its unique frequency of the universe. To experience matter, we must have a vehicle of matter. To consciously perceive and experience the higher (less dense) vibratory dimensions, we must consciously be using the appropriate energy vehicle.

We are the creative source of our reality and our experience. We create our individual reality by the way we focus and manage our personal thought energy. This principle applies to all energy levels of the universe. What we experience has been influenced, arranged and manifested by our conscious and *subconscious* thoughts.

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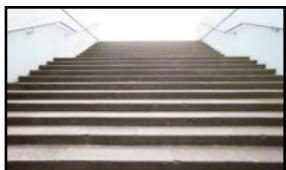
SELECTING YOUR TECHNIQUE

One of the most important decisions you face in out-of-body exploration is the selection of the technique on which to focus. In general, if you can visualize well, then concentrate on the visualization techniques. Select the technique which is most comfortable for you and stick with it.

If you have difficulty visualizing, then concentrate on the affirmation techniques. Keep in mind, the target technique has proven effective for many people who have claimed poor visualization skills. I believe this is due to the physical “walk-through” which can be repeated until the internal imagery begins to appear. **Many people find it easier to visualize an object or location in their home than anywhere else.**

Don’t underestimate your abilities, when you are open-minded to new experiences and perceptions, they will occur. On many occasions during my workshops, people have told me that they can’t visualize at all. I have found that when people verbally request the ability and begin to practice with an open mind, they experience a rapid enhancement of their natural abilities. When choosing your techniques, remember to be both flexible and patient.

WILLIAM BUHLMAN: PART (2) THE EARLY MORNING TECHNIQUE NINE-STEPS



One of the best times to induce an out-of-body experience is early in the morning after two or three R.E.M. periods (three to five hours) have passed.

During sleep every ninety to one hundred minutes we enter a dream period commonly called Rapid Eye Movement or R.E.M. Our eye movement during sleep is physical evidence that we are entering a dream or, in some cases, other forms of altered states of awareness. The scientific correlation between R.E.M. periods and out-of-body are yet to be confirmed, however, individual reports linking the two are commonplace.

The following technique is very effective, but it does require a degree of self-discipline. Many have found it worth the additional effort.

- (1) Set your alarm for approximately three to four hours of sleep.**
After you awaken, move to another area of your home such as a recliner or sofa.



- (2) As you become comfortable in your new location, select your favorite out-of-body technique. Completely relax and begin to do your affirmations and/or visualization technique. Repeat your affirmations, first verbally, then silently to yourself.
- (3) As you become more relaxed, focus your complete attention upon your affirmation and away from your physical body. As you drift to sleep, attempt to boost the emotional and intellectual impact of your affirmations as much as possible.

With increasing intensity, make your last affirmations before sleep a firm, personal, commitment - to have an immediate out-of-body experience. It's important that your last thought before drifting into sleep be your out-of-body affirmations. As you do this, feel completely open to receive your request immediately.
- (4) Remember to focus all of your thought and emotions into the affirmations. Your intensity and personal commitment are most important.
- (5) This technique is highly effective. Many people report an out-of-body experience immediately after they drift to sleep. If you have the time, this technique can be repeated several times before morning.

During the first few attempts, you may just drift to sleep; however, with repeated practice, this technique can provide dramatic results.
- (6) If you are having difficulty developing your visualization ability, I would highly recommend this technique as your best alternative. It is one of the most powerful methods available and does not require visualization skills.
- (7) I believe the effectiveness of this technique has little to do with the time of day, what's really important is your mental state. After three to four hours of sleep, our body and mind are partially refreshed and also completely relaxed. This mind awake - body relaxed state of awareness is the ideal starting point for any technique used in out-of-body exploration.
- (8) The following experience is the result of this technique.

After approximately four hours of sleep, I awakened unexpectedly and decided to get up and read.



On an impulse I started to write some out-of-body affirmations. After fifteen minutes of writing, I began to feel extremely tired. Selecting two affirmations, I continued to repeat them to myself as I relaxed on the sofa.

- (9) I continuously repeated these affirmations as I drifted to sleep. “Now, I have a fully conscious out-of-body experience. Now, I’m out of my body!” I focused all my energy into each affirmation, making every effort possible to make the affirmations my last conscious thoughts as I drifted to sleep. The following experience occurred at 3:15 A.M. immediately after my physical body dozed off to sleep.
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Suggested resources:

William Buhlman - Out-Of-Body Experiencer,OOBE Trainer, Literature ...

<http://www.astralinfo.org/astral-projection-methods/>

Robert Monroe Institute

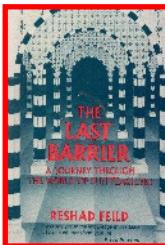
<https://www.monroeinstitute.org/>

Robert A Monroe: “Far Journeys” OUBE e-Book,

http://blog.hasslberger.com/docs/Far_Journeys.pdf

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RESHAD FEILD:THE LAST BARRIER-SUFI TEACHINGS

For seekers of Truth and probers, the age-old question of “Why Am I Here” (on this earth) is frequently discussed, meditated, reflected upon and discussed. Answers to this question may depend on our state of consciousness development existing at the time. Reshad Feild provides one possible response as based on his experiences through the world of Sufi teachings.

In “The Last Barrier” and in context of an awakening mind Feild takes you on a spiritual and philosophical journey using the processes of an inquiring mind seeking answers. Feild’s book was given to me in 2019 by Hobart friends Alwyn and Laurie Lewis for my home resource library. After reading this work I was particularly interested three areas (1)the notion of an interconnectedness to the question ‘why am I here,’(2) conscious suffering (3) self- awakening. An extract from this book follows.

— Philip Crouch, Tasmania, 2020

RESHAD FEILD: THE LAST BARRIER – “WHY AM I HERE?”

“This classic work by Reshad Feild, one of today's best-known Sufi teachers in the West, tells the compelling story of his journey into an ancient and powerful spiritual path. Starting as a London antique dealer, Feild comes into contact with the enigmatic Hamid, a Sufi teacher who leads him into a world of mystery, knowledge, and limitless love. On his journey, which takes him to the mystical sites of Turkey, Feild is forced to confront his own inner weaknesses and falsehoods.”[Bio cited:Amazon Books].

[PP:118-119] THE LAST BARRIER

“The sheik was silent for a moment. Then he said, “I will tell you a story. If you can understand it, you will have the answer to your question.”**In the beginning of time there was the word, and word was spoken by God, and the word was ‘Be!’** From that moment everything started to come into being. In that moment all creation that would ever be, simply was, and in that word was all that was necessary for everything we see to come about, and for us to see beyond this world into the real world. So in the beginning is everything.

Yet what you see here and now is not the real world, and what I say to you, if you listen to form the words, is not real either. If on the other hand, you listen to the sighing of the wind, you will hear the message of truth. If you send your message on the wind, then sooner or later someone will be attentive enough to pick it up.



You cannot necessarily know who will hear; and yet, in Reality, there is only Him, and so it is He Himself who hears the message, and it is He Himself who sends it. Now listen to the sound of the wind.” The Sheik put his fingers to his lips and the room grew very still. “Listen,” he repeated, and you will hear the carrying sound of **telepathy.**”

Gradually the room filled with sound—the sound that began all sounds. It was the sound of “*Hu*,” and it was the sound behind the wind. It was everywhere. I was not searching anymore. The sound carried the search, and message itself was the sound “*Hu*.”

The art of transmitting an idea from one person to another across space is just another subtle form of language, and all language comes from the first command of God when he brought the world into being. That is why the Dervishes had laughed at my question.

It was not a matter of whether Hamid had heard of the Shaikh at all; that was not important. What was important was that we were together all of us, and the mystery behind all of this was not the key that would unlock the door. The moment itself would unlock the door. Although I asked a question about communication, what I really asked was, “**Why am I here, please,**” and so the answer could be given in the way that it was.”

RESHAD FEILD: UNDERSTANDING CONSCIOUS SUFFERING

[PP:162-163] THE LAST BARRIER

‘The more we think that we can do anything, the less we realize our complete dependence on God, and the worse the pain becomes. “And you, my friend, are particularly obstinate.” As he smiled at me I felt I understood the basic simplicity of life, and the complications that we create in running away from the essential self.

Hamid continued, “Finally there comes a time when you are so in love, so absorbed in the presence of God, that you welcome all that you are given, for you know that it come from the One Source of All. With this different understanding, suffering becomes conscious. This conscious suffering is not the same pain; nor does it mean enjoying pain, or believing that suffering must be good for you because it hurts. Conscious suffering comes about in the knowledge of what is necessary for the reciprocal maintenance of the planet.



This earth was created for mankind, and we are responsible for it. The world needs certain kinds of food in the same way that we do. It needs the rain and the sun and the seasons to that it may bring forth fruit, **and it needs other types of energy that mankind does not yet understand.** “Whenever anyone does come into true knowledge, a certain type of energy is released, made available for this great process of reciprocal maintenance.

Normally this energy is released in sufficient quantities only during **moments of great crisis**, and particularly at the moment of death. But now we have reached the point in life of the planet when we must learn to die to ourselves each moment, to be reborn each moment, to live and die consciously, so that the earth may continue to evolve.

I hope that someday you will come to understand what I am saying. Now, though we must go onto other things. “I think maybe it’s time for me to go away and try to absorb some of what I’ve been given in these past few weeks. I feel that I just can’t take in any more right now.”

“That is one of the reasons,” he replied, but there comes a stage on this path when it is necessary to make the sacrifice of dependence on the teacher. **The job of the teacher is to lead you to turn, once and for all, to God from whom everything comes. The teacher you find on earth is just a manifestation of the One who teaches all.**

But if you become dependent on the form of life then there is no chance of true understanding. And because it has been necessary for you to go through such a tremendous amount in a very short time, there is the added danger that you might find yourself that you were dependent on me. That is the dangerous trap, because really I am not here at all. **Never forget there is only one Teacher!**



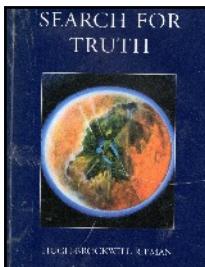
Suggested resources:

The Last Barrier - Reshad Field: A journey through the world of Sufi teaching, 1976, Harper and Row Inc, USA ISBN: 0-060625886-4: [PP118-119 and PP:162-163].
<https://www.amazon.com/last-barrier-Reshad-Feild/dp/0060625856>

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Conscious spirituality in search of truth...



HUGH BROCKWILL-LIPMAN: SEARCH FOR TRUTH

Philosophically and spiritually the “search for truth” is a never-ending quest for seekers, or probers of Truth. In the 19th century, G.I Gurdjieff a renowned Russian philosopher and spiritual teacher was promulgating ‘inner awakening teachings’ to be later shared globally. Hugh Brockwill-Lipman a former student of Gurdjieff was responsible for bringing “the Work” to America, where it was shared with willing students.

The essence of Gurdjieff’s teachings states “the work is giving up one’s fantasies converting one’s energies into something higher thereby awakening individual inner experiences to discovering the relationship with everything in the Universe.” Simplified, that statement could be interpreted as just ‘being present in the ‘now’ realising that the centre of gravity is always within your inner self.’ The “Search For Truth” was given to me by friends Alwyn and Laurie Lewis in 2019. After reading the book, which included references to Ouspensky who was also a former Gurdjieff student, the question of ‘Who Am I?’ is pondered. An extract from Gurdjieff’s teachings as taught by Brockman- Lipman includes Gurdjieff’s ‘ten rules of abstention.’

—Philip Crouch, Tasmania, 2020

HUGH BROCKWILL LIPMAN: BACKGROUND EXTRACT

‘Thanks to the work of Hugh Brockwill Ripman, the Gurdjieff Society of Washington, D.C. has been a presence in this area for more than fifty years. As early as 1948, he brought here the seed of the ideas, and the intent to gather individuals interested in exploring them. His vision, initiative, generosity, and unstinting hard work resulted in what he called a “Center,” a collection of study groups offering opportunities to work according to the ideas brought by Mr. Gurdjieff. Mr. Ripman directed the groups here until his death in 1980. His wife, Mildred Ripman, carried on with this responsibility until her death in 1997. Their students continue to work together, in conjunction with other study groups throughout the world.’[Cited: *Gurdjieff International Review*]

HUGH BROCKWILL-LIPMAN: “SEARCH FOR TRUTH” OUSPENSKY

[PP:56-57] HUGH BROCKWILL-LIPMAN ON ‘OUSPENSKY’

‘The experience that I was now gaining, by trying to help other people to understand the ideas of the system, gave me many opportunities to see how each idea could be approached from many directions. Someone asked me a question. I gave an answer that I knew from my own experience to be true.

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But it was clear that this answer did not satisfy the questioner's need to know. I saw more clearly why Ouspensky had often asked those who questioned him. "Why do you ask this?" Every question had many answers, all of them correct—but none of them complete. If someone asks you how to paint, you must know whether he wants to paint a house or a picture of a house, whether to paint a picture in oils or water colours.

It was also useless to give an answer which assumed that the questioner had had some experience which he hadn't. If a man asks you how to mix glue, and you tell him to add water until the mixture is about the consistency of the sap that oozes from a rubber tree, he is no wiser if he's never seen and felt sap ooze from a rubber tree.

There was another trap: the difficulty of answering "I don't know." Someone asked me a question. If I had been honest with myself, I should have replied, "I don't know." However, it was often easy to produce an answer that made sense and was perfectly true—but it was not the answer to that question; it was the answer related to the question.

I made innumerable mistakes and gradually learned from them. Often, under the stimulus of a question, **new understandings crystallised in me**; I saw connections between things which I had never seen before. I gradually learned to speak more simply. I learned, too, that a vivid example often struck home and remained in memory much better than an explanation that was clear but general. I learned the value of anecdote and parable, of symbol instead of label. Above all, I learned that my function was not to do other people's thinking for them, but to find ways to make them think for themselves.

BROCKWILL-LIPMAN: PLEDGE OF GOOD INTENT-10 RULES ABSTENTION

[PP:100-101] THE TEN RULES OF ABSTENTION IN THE INITIAL TRUTH

According to the Heavenly Truth, all those who leave their families in order to rise above the ordinary level must have had divine relationship, and can thus ascend alone above the mass of people. If they can be mindful from beginning to end and scrupulously practice meditation, their whole family will enjoy happiness in abundance: as a nine story building will grow from a heap of earth, and a journey of a thousand miles will start with one step. In the end success will be achieved, virtue will be perfected, and the flight to the above accomplished in broad daylight.



Therefore it is befitting to observe the Rules of Abstention in the Initial Truth at the time of Initiation. There are ten such rules. You shall observe them.

Rule No. 1 You should not contrive by stealth and scheme in secret to ruin others for your own profit. You shall do good unobtrusively and shall lose no opportunity to help all living things.

Rule No. 2 You shall not take life to satisfy your appetite. You shall treat all sentient beings, down to the insect, with mercy and loving kindness.

Rule No. 3 You shall not pollute the purity of the spirit by indulging in adultery or debauchery. By chastity you shall avoid sin and wrong doing.

Rule No. 4 You shall not frustrate the success of others, nor disunite their families. You shall assist others in the spirit of Taoism to unite in harmony the different branches of their family.

Rule No. 5 You shall not slander and injure wise and good men, nor flaunt your talents and glorify yourself. You shall praise the ability and good deeds of others, and shall not brag of your own achievements and skills.

Rule No. 6 You shall not drink beyond your capacity and eat meat on forbidden days. You shall govern your temper and discipline your character, and devote yourself to purity and non-attachment.

Rule No. 7 You shall not be avaricious and profit without bounds and pile up wealth without almsgiving. You shall be thrifty and distribute gifts to the poor.

Rule No. 8 You shall not associate with bad men or live in vicious quarters. You shall esteem those who are wiser than you and rest in purity and humbleness.

Rule No. 9 You shall not be disloyal, unfilial, inhumane, and unscrupulous. You shall discharge your duties towards your superiors and parents, and be sincere and honest with all people and all things.



Rule No.10 You shall not be thoughtless in speech and laughter and behave deceitfully. You shall be cautious and discreet, and virtue shall be your constraint.

If you can observe the ten Rules from beginning to end without fail, you will be blessed by the powers that rule in heaven, and receive divine help ...

HUGH BROCKWILL-LIPMAN: “SEARCH FOR TRUTH” SELECTED WRITINGS

[PP: 103-106] INNER CAPACITIES AND REFLECTION

In this place in my inner country, other memories come to life. I remember the hours and days in adolescence when the doors of sense stood wide open, and impressions flooded in with an almost painful intensity; when something in me strained to hear the voice of the living mystery which I felt lying behind the world around me; when that mystery seemed on the verge of speaking to me and telling me it's secret.

And I remember how later, I began again, this time as the result of conscious effort, to quiet the clamour that closed the doors of sense, to taste for moments and minutes the vividness of everything around me, and again to feel the presence which lies behind it. And how it was given to me, after great struggle culminating in a submission which had in it nothing of resignation, to pass the threshold and to plunge into the mystery and to know bliss which cannot be described.

And I remember how I learned not to try and achieve such an experience as this by effort—for such an experience is given, not achieved—but to know the paths in my inner country that lead me above the level of self-abasement or self-complacency to the place where I love what I know to be good and hunger for it, and hate what I know to be bad; where I love for hunger and true life, and hate this living death; where there can be no despair, but always a fresh determination in the face of failure.

And I remember the taste of inner peace, and the lightness of self-imposed burdens, the strength of shared effort, the simplicity of being liberated from hope and fear about appearances, the companionship of friends in a common adventure.

In that state I do not feel myself to be at one. I am not satisfied with the child who is in me, but neither do I despair of that child. I know the direction in which I wish to go in my life.



I know that the child can grow up and become a man. I know that the sense and aim of my life lies just in this: that the child should become a man. **And I am grateful in my heart for what I have been given.**

HUGH BROCKWILL-LIPMAN: ZEN-AND “WHO AM I?”

[PP: 224-225] UNDERLYING FEARS

I told her something about the work on fear we have been doing. She was quite interested. When I said that it appeared that with most people all the superficial fears were only symptoms of the underlying anxiety about who one was, and the basic fear that if one peeled all the skins off the onion nothing would be left—so that people were always compelled to seek acceptance, appreciation, praise, etc to bolster their pictures of themselves, she said: "Poor things—they have to face, like our students, the basic question, Who am I?"

She spoke also about how in **Zen meditation** students had to learn both not to be caught by what arose in the mind, and also not to fight it or push it away, but simply let it go on as something alien to themselves and what they were concentrating on. I asked whether this was one of the reasons why they centred their feeling of themselves in the belly. She said yes, and that in the **lotus position the circulation of blood in the legs was reduced**, and by concentrating on the belly the circulation to the brain was also reduced.

Aided by their technique of breathing, the whole strength blood circulation was concentrated in the lower part of the torso. From our point of view, this means, I think, that the centre of gravity of the emotional centre is supplied with an unusual amount of blood—and so I guess this would stimulate the mind of the **emotional centre(the highest part of the centre)** which is one of the gateways to higher emotional and higher mental centre—which the *koan* exercises are, I am sure, designed to help the student reach



Suggested resources:

Search For Truth - Hugh Brockman Lipman, 1999, Forthway Center Palisades Press, Washington DC, USA [May be out of print, Amazon, has used copies\$]].
<https://www.amazon.com/Search-Truth-Spiritual-Biography-Ripman/dp/B0006RTLPM>
Hugh Brockman Lipman, biography:
<https://www.gurdjieff.org/prehn1.htm>
G.I Gurdjieff Society:
<https://www.gurdjieff.org/cover.6-1.htm>

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Conscious spirituality in search of truth...

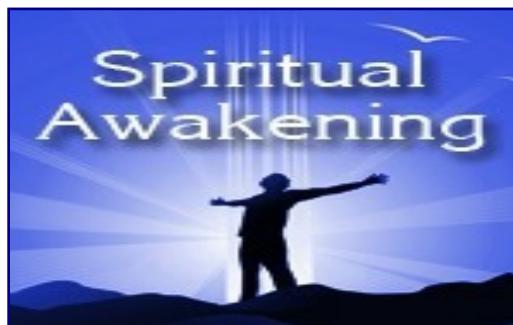


VICTOR ZAMMIT: AFTERLIFE REPORT- SPIRITUAL AWAKENING.

Victor Zammit is a former Australian Lawyer, along with his wife Wendy, who is a former journalist, are deeply committed to 'afterlife' research-related topics. Their inspirational free online publication titled "After Life Report" published weekly provides an extensive resource of afterlife topics, links, book extracts, video clips.

Since 2016 I've been receiving these excellent online publications and continue to be amazed at the comprehensive literature coverage of the topics ranging from science, near-death experiences, spirituality-consciousness, silver birch, reincarnation and related areas. Zammit also hosts an extensive online archive index of above e-reports. An article extract from May 12th 2017 report featured Spiritual Awakening and what might denote someone who is spiritually awakened. Following on, a comment by Zammit in 20th October 2017 edition on key differences between religion and spirituality. Both appear below.

—Philip Crouch, Tasmania, 2020

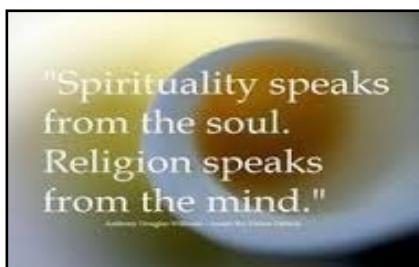


- (1). An increased tendency to let things happen rather than make them happen.
- (2). Frequent attacks of smiling.
- (3). Feelings of being connected with others and nature.
- (4). Frequent overwhelming episodes of appreciation.
- (5). A tendency to think and act spontaneously rather than from fears based on past experience.
- (6). An unmistakable ability to enjoy each moment.
- (7). A loss of ability to worry.
- (8). A loss of interest in conflict.
- (9). A loss of interest in interpreting the actions of others.



- (10). A loss of interest in judging others.
- (11). A loss of interest in judging self.
- (12). Gaining the ability to love without expecting anything in return.

VICTOR ZAMMIT: DIFFERENCE BETWEEN RELIGION AND SPIRITUALITY



COMMENTARY: Religion and spirituality.
Some leaders in religion insist that by being religious you will automatically become more spiritual.
Are religion and spirituality the same? NO! Why not?

RELIGION:

In any religion, people can be passive, sitting on their backsides for hours, in their church or temple, reading prayer books or praying. But those in urgent need are not being helped! These people have not increased their level of spirituality. Even worse, they can start to be judgmental of others who do not conform to their beliefs and practices.

SPIRITUALITY:

Those who are doing selfless service, unselfishly helping those in need will be increasing their vibrations, their level of spirituality. They are making the world a better, more loving and more peaceful place to live in. Why? Because spiritual activity is what positively increases the vibrations of the soul - something which will have a huge impact on the person at the time of crossing over.

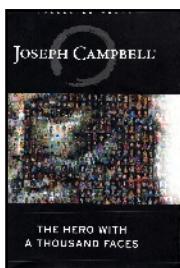


Suggested resources:

Spiritual Awakening: <http://www.victorzammit.com/May12th2017/>
Commentary -Religion and Spirituality:
<http://www.victorzammit.com/archives/2017/October20th2017.htm>
<http://www.victorzammit.com/links/index.html#mediumshipresearch>
Facebook, ARI <https://www.facebook.com/afterliffevidence>

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JOSEPH CAMPBELL: THE HERO WITH A THOUSAND FACES-12 STEPS

In 1949 Campbell released "The Heros Journey" a publication containing an exposé on twelve psychological metaphors representing inner spiritual journeying, challenges faced, encouragement received, mentors met and barriers encountered along the way. Campbell's legacy is a profound research of comparative religions, mythology, ritual associated with finding the meaning of life and why we are here.

In Campbell's highly inspiring work "The Hero With a Thousand Faces" he details these connections succinctly. For serious seekers of Truth and probers of conscious spirituality and an interconnectedness to "inner-work," Campbell offers pathways for exploring these meanings. The Joseph Campbell Foundation website offers articles and similar resources.

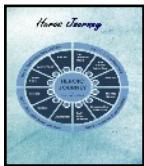
One key aspect of Campbell's work is associated with "The Heros Journey" a summary of twelve steps that lead seekers of Truth along a metaphorical pathway of exploration that enable a real awakening. A diagram below outlines the steps with an explanation following. An extract from "The Hero With a Thousand Faces" also appears below.
—Philip Crouch, Tasmania, 2020

JOSEPH CAMPBELL: THE HERO'S JOURNEY- SUMMARY OF THE 12 STEPS

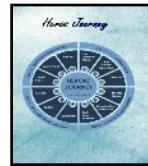


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JOSEPH CAMPBELL HERO'S JOURNEY- THE TWELVE STEPS



- (1:) THE ORDINARY WORLD** - Here the person is introduced to the audience. He doesn't know his personal potential or calling.
- (2:) CALL TO ADVENTURE** - The call to adventure is the point in a person's life when he is first given notice that everything is going to change, whether he knows it or not.
- (3:) REFUSAL OF CALL/RELUCTANT HERO** - Often when the call is given, the future hero refuses to heed it. This may be from a sense of duty or obligation, fear, insecurity, a sense of inadequacy, or any of a range of reasons that work to hold the person in his current circumstances.
- (4:) MEETING WISE MENTOR** - Once the hero has committed to the quest, consciously or unconsciously, his guide and magical helper appears, or becomes known.
- (5:) THE FIRST THRESHOLD** - This is the point where the person actually crosses into the field of adventure, leaving the known limits of his world and venturing into an unknown and dangerous realm where the rules and limits are not known.
- (6:) TESTS, ALLIES AND ENEMIES** - The road of trials is a series of tests, tasks, or ordeals that the person must undergo to begin the transformation. Often the person fails one or more of these tests, which often occur in 3s.
- (7:) SUPREME ORDEAL** - This is sometimes described as the person's lowest point or darkest moment. The separation has been made between the old world and old self and the potential for a new world/self. By entering this stage, the person shows her/his willingness to make a change, to die and become a new person.



(8:) REVISITING THE MENTOR - The person revisits the teachings of an old mentor or meets and learns from a new mentor and subsequently returns to the path s/he started on.

(9:) RETURN WITH NEW KNOWLEDGE- The trick in returning is to retain the wisdom gained on the quest, to integrate that wisdom into a human life, and then maybe figure out how to share the wisdom with the rest of the world. This is usually extremely difficult.

Just as the hero may need guides and assistants to set out on the quest, often times he or she must have powerful guides and rescuers to bring them back to everyday life, especially if the person has been wounded or weakened by the experience.

(10:) SEIZING THE SWORD (OR PRIZE)- Here the hero confronts and defeats old enemies with the new power and knowledge gained. S/he is able to overthrow or defeat the opponent.

(11:) RESURRECTION -The old self dies physically or spiritually and moves beyond the normal human state. This is a god-like state where the hero acknowledges her/his new stature. Another way of looking at this step is that it is a period of rest, peace and fulfilment before **the hero begins the return**.

(12:) RETURN WITH ELIXIR* - The return with elixir is the achievement of the goal of the quest. It is what the person went on the journey to get. All the previous steps serve to prepare and purify the person for this step, since in many myths the elixir is like a plant, or a magic potion or medicine, that supplies immortality.

For a human hero, it means achieving a balance between material and spiritual world. There is freedom to live and freedom from the fear of death. This is sometimes referred to as "living in the moment".



JOSEPH CAMPBELL: THE HERO WITH A THOUSAND FACES: EXTRACT

“It will always be the one, shape-shifting yet marvelously constant story that we find, together a challengingly persistent suggestion of more remaining to be experienced than will ever be known or told. Throughout the inhabited world, in all times, and under every circumstance, the myths of (people) have flourished; and they have been the living inspiration of whatever else may have appeared out of the activities of the human body and mind.

It would not be too much to say that myth is the secret opening through which the inexhaustible energies of the cosmos pour into human cultural manifestation. Religious, philosophies, arts, the social forms of primitive and historic (people), prime discoveries in science and technology, the very dreams that blister sleep, boil up from the basic, magic ring of myth.”



Suggested resources:

Hero With a Thousand Faces, Joseph Campbell,

<https://www.bookdepository.com/Hero-with-Thousand-Faces-Joseph-Campbell/9781577315933?ref=grid-view&qid=1578866763497&sr=1-2>

<https://www.youtube.com/watch?v=aGx4llppSgU&list=PLePFb3rlFbw4G1aPfn-9HIH5epz0vFXKq>

<https://herosjourneyfoundation.org/>

House of Ideas [assignment] PDF Extract, summary 12 steps

http://www.houseofideas.com/mscornelius/assignments/mythology/research_paper/the_hero_packet.pdf

[LINK TO AWAKENING INDEX](#)



Conscious spirituality *in search of truth...*



[LINK TO AWAKENING INDEX](#)

Conscious spirituality  in search of truth...

Consciousness Selection 2020

Everything is Consciousness. The key to growth is the introduction of higher dimensions of consciousness into our awareness.

— Lao Tzu



HARRY R MOODY& DAVID I CARROL:THE FIVE STAGES OF THE SOUL

KENDRA CHERRY:CONSCIOUSNESS IS THE PSYCHOLOGY OF AWARENESS

FREDERICO FAGGIN:THE SEARCH FOR A SCIENTIFIC THEORY
OF CONSCIOUSNESS-FMBR

MARILYN SCHILTZ: DEATH MAKES LIFE POSSIBLE 2015

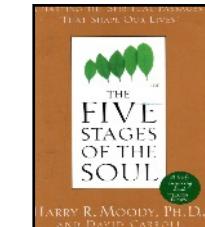
SPRITUAL LIGHT: CHAPTER 6, 602 THE REAL SELF

SPIRITUAL LIGHT: CHAPTER 6, 601 ON VARIOUS SELVES

CARL JUNG:THE SHADOW SIDE OF OURSELVES

RON PEVNY:CONSCIOUS ELDERING-TRANSITIONS IN AGING

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Conscious spirituality in search of truth...

HARRY R MOODY & DAVID I CARROLL: THE FIVE STAGES OF THE SOUL

According to authors Harry R Moody and David I Carroll in their seminal book "The Five Stages of The Soul" there are five conscious-spiritual transition experiences that many of us over sixty-five are likely to experience. These five stages are (1) The Call, (2) The Search, (3) The Struggle, (4) The Breakthrough, (5) The Return.

In human development and conscious spiritual inner work terms, each stage reflects potential pathways or trajectories we might experience. Moody and Carroll suggest that these transition stages represent a conscious spirituality related journey which result in influencing our social, emotional, psychological, consciousness and spiritual related journeys. Our home-based meditation discussion group in 2016 discussed all five stages in the book and were able to relate easily to the literature. An extract from the above book follows.

—Philip Crouch, Tasmania, 2020

HARRY MOODY & DAVID CARROLL: THE FIVE STAGES OF THE SOUL

'The Five Stages of the Soul" is the first book to identify the five specific stages of spiritual awakening most of us go through: the **Call**, when we receive a message that we have lost our way and that something has gone wrong in our lives; the **Search**; the **Struggle**, when we have found the way and begin the climb to spiritual fulfilment; the **Breakthrough**; the **Return**.

Combining psychology, religion, myth, and literature, Harry Moody - in the best selling tradition of Joseph Campbell, Thomas Moore, and Scott Peck - charts the passages of countless individuals across the country who have lived through these five spiritual stages, and recounts their lessons and experiences. Moreover, he explores their confrontation with the question of meaning in their lives and the experiences the five stages offered them - from a return to traditional religion to an embrace of mysticism to the desire simply to do community service." [Cited on Book Depository website].

[P :72] STAGE 1: HEARING THE CALL

'A study of religious and mystical encounters among the American population conducted by the National Data Program for the Social Sciences in 1988 and 1989 shows that almost **a third of Americans** have had a mystical or numinous experience in their lives, while **65 percent** have undergone paranormal experiences.



A majority of these respondents have witnessed unusual encounters —ESP, clairvoyance, numinous experience, spiritualism—at least several times in their lives. Only a small percentage of respondents reported *never* having had a paranormal or mystical experience. What's more, based on information from previous surveys, the number of people undergoing such experiences has increased appreciably over the past twenty years. There is, it turns out, a vast underground of people who have experienced a **Call and yet are hiding their mystical lights.**'

[P:149] STAGE 2: SEARCHER BEWARE

'We all know of **gurus and evangelists** who attract flocks of followers by preaching the gospel of light and love. And we all know of the intelligent, dedicated people who follow them; the educated people, the people of repute and discernment who leave their marriages, give up their jobs, sacrifice their families and fortunes to follow a master they believe will lead them to enlightenment. We have also seen how years later many of these same people come slinking back humiliated and in despair. How could I have made such a terrible mistake? they cry. **Why didn't I see the danger signs?**

But what are the signs? When can the **Search lead us to a wrong** or even destructive way? And what is a wrong spiritual way as compared to a right one? A way is wrong way when it harms us, deceives us, mislead us, or, worst of all, when it diverts us, forcing us to give up a portion of our precious time on earth to **pursue a Search that leads nowhere**. As a sage once remarked, the best method of recognizing the right spiritual way is to learn to recognize all the wrong ones.

[P:196] STAGE 3: STRUGGLE AND ADAPTATION

Adaptation is important of course. We all need a bit of sage counsel to keep us on the right track. But from the perspective of the soul, adaptation is advice given to prisoners locked up in Plato's cave ¹. It does not offer the wisdom we need to grow spiritually; it simply tells us to how to get more enjoyment out of the sound-and-light show presented to us on the walls of our cave. From the standpoint of the spiritual **Struggle it makes no difference whether our dreams of accomplishment and success are filled or unfulfilled.**

At a certain point success and failure become equally irrelevant. What *is* necessary to realize—and this is the key—is that we cannot “drop” our dreams at will. Even if it were possible to do this—and, try as we might, it is not—shedding hopes and attachments prematurely can be a blunting experience in our spiritual growth, and even an emotionally dangerous one.



[PP:280-281] STAGE 4: WHAT IS A TRUE BREAKTHROUGH

‘² A friend of mine [Harry Moody] named Jerry told me the following story. “My aunt Betty was a very devout woman,” he related. “She once told me that she saw God.” I asked her to tell me about it. “Well,” my aunt said, ‘one day I was in a movie theater, watching a particularly sensitive film. In the middle of the film I started to cry. Then I felt this very strong emotion. It filled me up entirely. I felt that I was lifting upwards, that I was very, very elevated. Everything in me felt loving and warm.’

“I asked my aunt how long this experience lasted. She said about five or ten minutes—she wasn’t sure. I asked her what else happened. She said that was all. I asked her how she thought I’d seen God in all this. She said that the emotion was God. I suggested to her that when saints talk to God they go into swoons, sometimes for days at a time. Usually people can’t bear to be in the presence of God for more than a few seconds. When God spoke to Moses directly, Moses went into a faint. But she wouldn’t hear of this. ‘That was God, she insisted. I know it was.’

Peak experiences have an ultimate quality about them that can sweep us away. They can thrill and elevate. But they can also mislead, making us think we have gone further on the spiritual path than we really have. In truth, such moments are still very much of the ordinary world, very much a product of our senses and emotions and minds. **True Breakthrough occasions go beyond sensory experience entirely, partaking of the realm that cannot be easily measured, described, or even imagined.** Peak experiences have their place, in short. But they are a beginning, not an end; the light of a candle, not of the sun.’

[P:314] STAGE 5: THE RETURN

‘Devout participation in the world, what’s more, does not belong only to the saints. Dag Hammarskjold, to take a contemporary figure, was known to millions as the vigorous Secretary General of the United Nations and as a Nobel Peace Prize recipient. Three years after his death in a plane crash, quite another picture of Hammarskjold emerged. In his book *Markings* readers discovered that this seemingly worldly man was in fact a committed mystic and an intense devotee of the spiritual life.

“Now you have been there,” he writes with the sincerity of the world weary sage, “and it wasn’t much. Throughout life, how many steps must we take, how many hours must we spend in order to have heard, to have seen—what?”

² This particular page, chosen randomly on 21.10.15 initiated an awakening of consciousness as to its literal meaning.



To judge from his writings, Hammarskjold's interior journey brought him moments of Breakthrough and Return. "In the point of rest at the center of our being," he writes, "we encounter a world where all things are at rest in the same way. Then a tree becomes a mystery, a cloud of revelation, each man a cosmos of whose riches we can only catch glimpses. The life of simplicity is simple, but it opens a book in which we never get beyond the first syllable."

"One *satori*," a Zen saying has it, "is all *satoris*. Yet it is still only one *satori*." As Meister Eckhart explains: "If a person catches just one fleeting glance of the joy and bliss [of God], it will compensate him for everything he has ever had to suffer."



Suggested resources:

The Five Stages of The Soul, Harry R Moody, and David I Carroll,

2000, Anchor Books, USA, ISBN10: 0-385-48677-4— [Aus. \$27.09, Nov 2019]

<https://www.bookdepository.com/Five-Stages-of-the-Soul-Harry-R-Moody/9780385486774>

<https://www.hrm Moody.com/>

1 Plato Allegory of the Cave - YouTube

<https://www.youtube.com/watch?v=SWIUKJIMge4>

See also:

<https://herosjourneyfoundation.org/>

House of Ideas [assignment] PDF Extract, summary 12 steps

[LINK TO CONSCIOUSNESS INDEX](#)



Conscious spirituality in search of truth...



KENDRA CHERRY:CONSCIOUSNESS IS THE PSYCHOLOGY OF AWARENESS

Consciousness is ‘The Psychology of Awareness’ states author and educational consultant Kendra Cherry. A conscious awareness associated article as identified on her website suggests an interconnectedness can be made between normal awareness behaviours and ‘consciousness.’

These behaviours occurring between the brain and ‘mind’ are seen by Cherry as an integrative and evolving process linking our consciousness with the brain. As changes in behaviour occur between people in everyday life, even at a very subtle level, our consciousness will still register this. On her informative “Well Mind” website Cherry outlines what this ‘conscious awareness’ behaviour might mean, an extract follows.

—Philip Crouch, Tasmania, 2020

KENDRA CHERRY: CONSCIOUSNESS IS THE PSYCHOLOGY OF AWARENESS

‘While people often talk about consciousness, it can be somewhat difficult to define. Consciousness refers to your individual awareness of your unique thoughts, memories, feelings, sensations, and environment. Your consciousness is your awareness of yourself and the world around you. This awareness is subjective and unique to you.

Your conscious experiences are constantly shifting and changing.
For example, in one moment you may be focused on reading this article. Your consciousness may then shift to the memory of a conversation you had earlier with a co-worker. Next, you might notice how uncomfortable your chair is, or maybe you are mentally planning dinner.

This ever-shifting stream of thoughts can change dramatically from one moment to the next, but your experience of it seems smooth and effortless. Some different states of consciousness include sleep, dreams, hypnosis, hallucinations, meditation, and the effects of psychoactive drugs.’

EARLY RESEARCH ON CONSCIOUSNESS

‘For thousands of years, the study of human consciousness was largely the work of philosophers. The French philosopher Rene Descartes introduced the concept of mind-body dualism or the idea that while the mind and body are separate, they do interact. Once psychology was established as a discipline separate from philosophy and biology, the study of the conscious experience became one of the first topics studied by early psychologists.



Structuralists used a process known as introspection to analyze and report conscious sensations, thoughts, and experiences. Trained observers would carefully inspect the contents of their own minds. Obviously, this was a very subjective process, but it helped inspire further research on the scientific study of consciousness.

The American psychologist William James compared consciousness to a stream; unbroken and continuous despite constant shifts and changes. Psychoanalyst Sigmund Freud focused on understanding the importance of the unconscious and conscious mind.

While the focus of much of the research in psychology shifted to purely observable behaviors during the first half of the twentieth century, research on human consciousness has grown tremendously since the 1950s.

What is the Unconscious Mind?

KENDRA CHERRY: HOW DO PSYCHOLOGISTS DEFINE CONSCIOUSNESS?

One of the problems with the study of consciousness is the lack of a universally accepted operational definition. Descartes proposed the idea of *cogito ergo sum* (*I think, therefore I am*), suggested that the very act of thinking demonstrates the reality of one's existence and consciousness.

Today, consciousness is often viewed as an individual's awareness of their own internal states as well as the events going on around them. If you can describe something you are experiencing in words, then it is part of your consciousness.

In psychology, consciousness is occasionally confused with the conscience. It is important to note that while consciousness involves awareness of yourself and the world, your conscience is related to your morality and sense of right or wrong.

MODERN THEORIES OF CONSCIOUSNESS

Research on consciousness has focused on understanding the neuroscience behind our conscious experiences. Scientists have even utilized brain-scanning technology to seek out specific neurons that might be linked to different conscious events. Modern researchers have proposed two major theories of consciousness:



INTEGRATED INFORMATION THEORY

This approach looks at consciousness by learning more about the physical processes that underlie our conscious experiences. The theory attempts to create a measure of the integrated information that forms consciousness. The quality of an organism's consciousness is represented by the level of integration. This theory tends to focus on whether something is conscious and to what degree it is conscious.

GLOBAL WORKSPACE THEORY

This theory suggests that we have a memory bank from which the brain draws information to form the experience of conscious awareness. While integrated information theory focuses more on identifying whether an organism is conscious, the global workspace theory offers a much broader approach to understanding how consciousness works.

A WORD FROM VERYWELL

While consciousness has intrigued philosophers and scientists for thousands of years, we clearly have a long way to go in our understanding the concept. Researchers continue to explore the different bases of consciousness including the physical, social, cultural and psychological influences that contribute to our conscious awareness.



Suggested resources:

Consciousness is the Psychology of Awareness, Kendra Cherry.

<https://www.verywellmind.com/what-is-consciousness-2795922>

IONS Consciousness, Dr Cassandra Vieten: Pod Cast.

<https://theconsciousnesspodcast.com/episode-21-consciousness-spirituality-and-interconnectedness-with-dr-cassandra-vieten/>

What is Conscious-Spiritual Awareness -

Home page: <http://www.philipcrouch.org/>

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Conscious spirituality in search of truth...



FREDERICO FAGGIN: THE SEARCH FOR A SCIENTIFIC THEORY OF CONSCIOUSNESS-FMBR

Frederico Faggin is an American based physicist, engineer, inventor, and entrepreneur. In 2011 Faggin and his wife Elvia created the Faggin Foundation to support a scientific study of consciousness through theoretical and experimental research.

At an Foundation Mind Body Research, FMBR lecture presentation Faggin delivered to members present "Search for Scientific Theory of Consciousness," on November 20th 2015. The FMBR is a highly resourceful community membership-based organisation with an online presence holding regular informative meetings, workshops, conduct special projects, and publish an online newsletter. Their meetings and special activities provide inspirational opportunities to hear some great speakers, in the fields of consciousness, mediumship, dowsing, healing, science, spirituality and related topics. An ideal dream would be to see an FMBR style format established in Hobart, Tasmania. A short extract from Faggin's FMBR lecture titled "Search for Scientific Theory of Consciousness" appears below.

— Philip Crouch, Tasmania, 2020

FREDERICO FAGGIN: SEARCH FOR SCIENTIFIC THEORY OF CONSCIOUSNESS:

'The study and debate about the nature of consciousness has been primarily a philosophical and religious one until 20 years ago when a few neuroscientists started the search for neural correlates of consciousness. Today most educated people are aware of the mystery of consciousness, yet the overwhelming majority of them believe consciousness to be the result of the operation of the brain, despite the absence of any real evidence to support that claim.

A few researchers believe instead that consciousness may be an irreducible property of nature.

This talk will first describe the essential and unique aspects of consciousness that need to be explained by a successful theory, and the main ideas and research directions behind the current efforts toward the development of a scientific theory of consciousness.

The bulk of the talk will be the presentation of a conceptual framework developed by the speaker that defines the critical requirements for a mathematical theory of consciousness, and is a necessary guide to the creation of a mathematical theory of reality under the assumption that consciousness is an irreducible property of nature. The talk will conclude with the author's views about the possible future developments in this field.

/2



Article distributed by: www.philipcrouch.org philipfctas@gmail.com +61(0)401-000-067 Australia

- More generally, we can say that consciousness is the capacity of a self to perceive, know, and experience through feelings.
- What something feels like is called quale(plural, qualia); for example, the smell of a rose, the taste of bacon or the feeling of a thought crossing our mind,are qualia.
- We perceive through qualia; we know through qualia; we find self-fulfillment through qualia. Without qualia we would be robots, zombies; a machine; a set of action-reactions.
- Consciousness empowers us to reflect before we act by translating our perceptions into an integrated “feeling-picture” that allows us to make decisions based on comprehension.
- Now on the word **feeling** will be used in the most general sense to indicate any inner and outer physical sensations and feelings, emotions, thoughts, and spiritual feelings.



Suggested resources:

Frederico Faggin. FMBR Power Point Presentation:

The Search for a Scientific Theory of Consciousness.

<https://fmbr.org/federico-faggin-consciousness-theory/>

<https://www.youtube.com/watch?v=Txh3qAcFM5s>

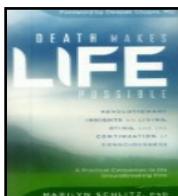
Foundation Mind Body Research, FMBR

<https://fmbr.org/about-us/>

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Conscious spirituality in search of truth...



MARILYN SCHILTZ: DEATH MAKES LIFE POSSIBLE 2015

Marilyn Schiltz is a social anthropologist and former president of Institute Of Noetic Sciences, IONS (2017), in “Death Makes Life Possible” and an accompanying DVD she raises awareness of the notion that consciousness continues beyond the physical body and the transition known as death.

In context, her research for the above book is based on scientific, spirituality, consciousness, extensive interviews, with case studies and discussions with believers-non-believers. Purposefully, Schiltz has framed the book and produced the DVD to encourage broadly families, community interest and seekers of Truth group to discuss it's contents. In 2016, my home-based meditation group read extracts from the book and viewed the fascinating DVD. At an aging expo in Hobart was invited to have a stall of the various literature-materials the above topic “Death Makes Life Possible” encouraged considerable interest. An extract from "Death Makes Life Possible" follows.

—Philip Crouch, Tasmania, 2020

MARILYN SCHILTZ: BACKGROUND BRIEF

‘Marilyn Schiltz, PhD, a social anthropologist, has been studying the field of consciousness for more than three decades, and serves as president emeritus, and a senior fellow at Institute of Noetic Sciences, IONS in America. In her new publication “Death Makes Life Possible,” 2015. Marilyn provides an incredible insight and depth into areas of, living, dying and continuation of consciousness.

The book is based on extensive research combining interviews, case studies, and featuring content from a wide range of people—including: faith based and other beliefs terminally ill patients. Research also included, a sceptical perspective, near death experiencers, NDE, and scientists working in the field of consciousness studies. Contextually, the literature also provides studies that reach beyond a biological functioning of the brain. An accompanying DVD features interviews, discussion and more on what constitutes death!'

MARILYN SCHILTZ: “DEATH MAKES LIFE POSSIBLE” EXTRACTS

[PP:34-35] REDEFINING IDENTITY

‘Many spiritual teachers believe that we can shift our views of who we are and that doing so offers a portal to world view transformation. An aspect of death that causes fear is the question of personal identity: Who or what dies?

/2



Answering that question of personhood can help us to reformulate our relationship with death, says Satins Kumar. A former monk, longtime peace and environmental activist, and editor of Resurgence & Ecologist magazine, Kumar explained to me [Marilyn Schiltz] his world view: **My identify, what we call small identity-like my label, my name, my nationality, my religion-doesn't survive bodily death.**

These are small identities. If I am a member of the universe and a member of the earth community, and I am part and parcel of the life force, that is my identity. It is my true identity, or my primary identity. My secondary identities are that I am an Indian, I am a certain age. I was born in the Jain religion etcetera. All these are secondary identities. We need not be afraid of losing secondary identities.

[PP:54-55] TRANSFORMATIVE POTENTIAL NEAR- DEATH-EXPERIENCES

I think we become, in a sense an almost pure form of energy. And in this pure state of energy, we coalesce into all of the knowledge that we've collected in all our forms, many of the lives we have lived. **I believe in multiple lives, not recurrent lives.** I don't believe we are born into lives in a linear format, but I think we live multiple lives simultaneously. So when we cease to be physical, all of those lives coalesce together; all of the knowledge comes together at one time.

And the reason we assume the light to be God is because all of the knowledge coming together is so overwhelming that we just assume that this must be what God is. It's the initial threshold of something that we call life after death, but it's the leading edge of the loss of identity.

The reason that we return from the near-death experience is as a survival mechanism that says we can't quite lose our identity. True life after death is a loss of identity. It's a reintroduction into whatever the purest form of energy is, that all of creation or matter is made from. Do we become the origin of another star or something like that? I don't know.

My consciousness is scattered across space-time because space-time is an illusion. When I cease to be physical, when I die physically, I cease to be physical in all those manifestations. All of that experience comes together simultaneously. Now, the reason for being being physical is to collect knowledge, or to collect experience. If that's true, you and I are having an experience now. Well, if that's true, then the experience I'm having over here and you're having there is pretty poor because I'm only getting half of it and you're getting the other half.

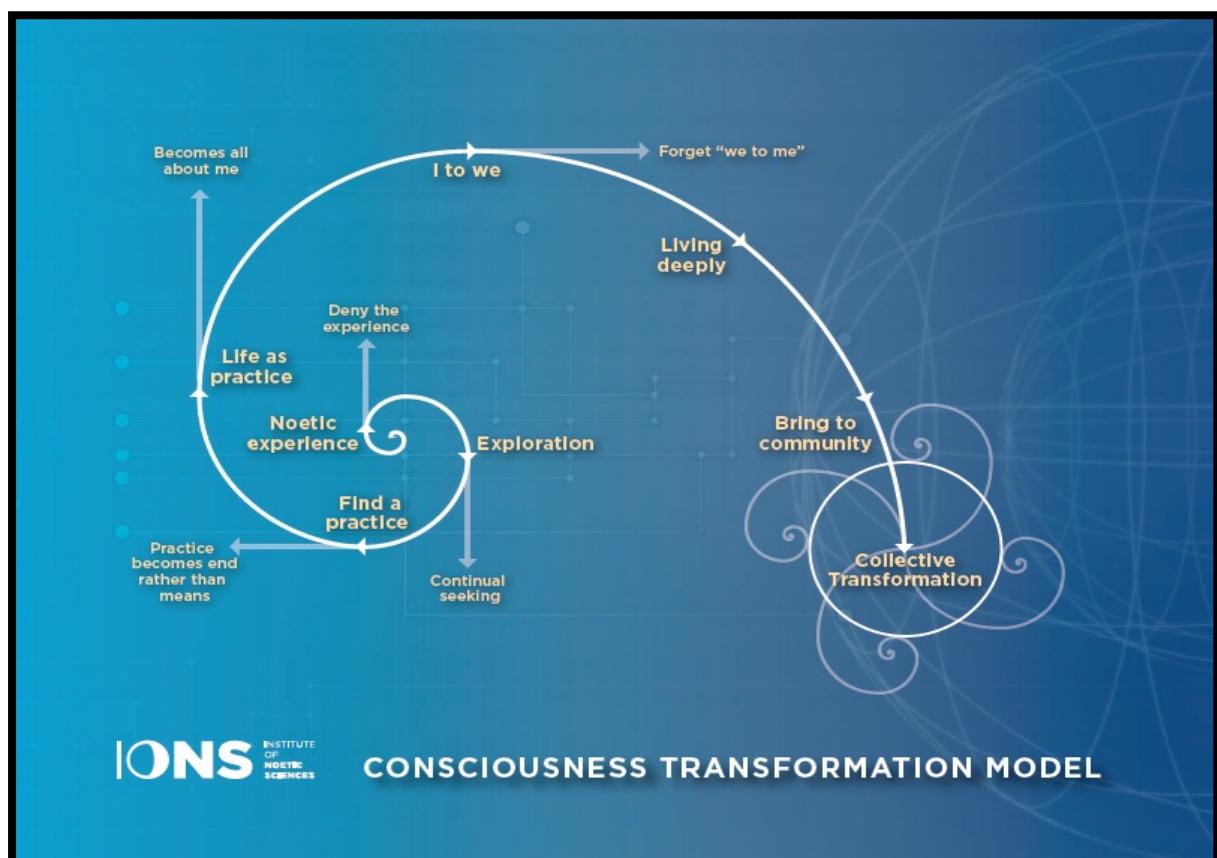


But what if in actuality, we're both the same? Then we're getting all of it. But we don't know that until we cease to be physical. In the physical sense, we don't understand that, but we have to experience by playing our roles. In other words, we're incarnated in multiple lives in the physical. **Through the death process, or the leaving of the physical, all physical reality ceases to be.** All the manifestations cease to be simultaneously, and it's all brought together into an understanding of the universe."

—JOSEPH McCONGLE

[PP:202-203] TIPPING POINT - IONS CONSCIOUSNESS TRANSFORMATION MODEL

Our global society is at a tipping point; it's just not clear which way things are tipping. On the one hand, we may be on the very verge of a full-systems collapse. We get daily reminders on the news about many ways in which we are in peril. Our collective fear of death is pushing us toward conflict and intolerance. On the other hand, if society moves forward as predicted in the world view transformation model we may be heading for the rebirth of a sustainable society."



Central to the Institute's research has been investigation into the phenomenon of transformations in consciousness—significant changes in the way that people perceive and shape their reality. Such transformations often lead people to experience more meaning and purpose in their lives, becoming more compassionate and service-oriented and becoming agents for positive change in their communities and beyond. How do these transformations happen? What are the facilitators? What are the barriers to transforming?

To find our way to a life-affirming option, we are well served to follow the advice of former writer and aikido master George Leonard: "Take the hit as a gift." Adversity is our opportunity. An expanded aware of death can enrich our lives. We are being called to heal a world view that defines reality as nothing more than our physical nature.

Jean Watson, the key to transformation is healing relationships. As a nurse leader, she works to transform healthcare. Her goal is to transform human suffering into deep caring. She brings this awareness about the caring portion of healthcare to the way in which we treat death.

We're engaged in helping to understand the difference between having pain with suffering and having a pain without suffering. We're opening up an invitation for us to have a different meaning, or more meaning of life purpose, another interpretation of death, and preparation for our own death, which ultimately leads to conscious dying as a possibility for us.

I think we all hold a higher image and a higher vision of the other side that we haven't given ourselves permission to engage in, explore, or to even have conversations around. And that's why people who are dying have so much to teach us.

One person's humanity reflects on the other. So if we're shutting off that experience of dying, we're shutting off our own experience of living . . .
There are opportunities for us as individuals, or as health professionals, or the public at large, to engage in these conversations as opportunities to ask new questions and find out much more about what you are or I are doing here. Watson, like other visionary healthcare leaders, is advocating for a new model of medicine that sees death as a natural part of living.

In this book, we have heard from people representing many of the world's traditions, spiritual and scientific. It is clear from their diverse voices that death need not be seen in extreme terms of crisis management.



Death Makes Life Possible – Marilyn Schiltz, PhD; 2015

Making peace with death allows us to surrender into the natural cycle of life we are a part of. The shift in our view of death may include an end to the heroic measures that characterize modern medicine and end-of-life-care.'



Suggested resources:

Death Makes Life Possible, Marilyn Schiltz:

www.deathmakeslifepossible.com/store/ ISBN: 1622034163 ,

Institute of Noetic Sciences, IONS:

<http://noetic.org/about/what-are-noetic-sciences>

Transformation Model:

<https://noetic.org/science/resources-media/consciousness-transformation-model/>

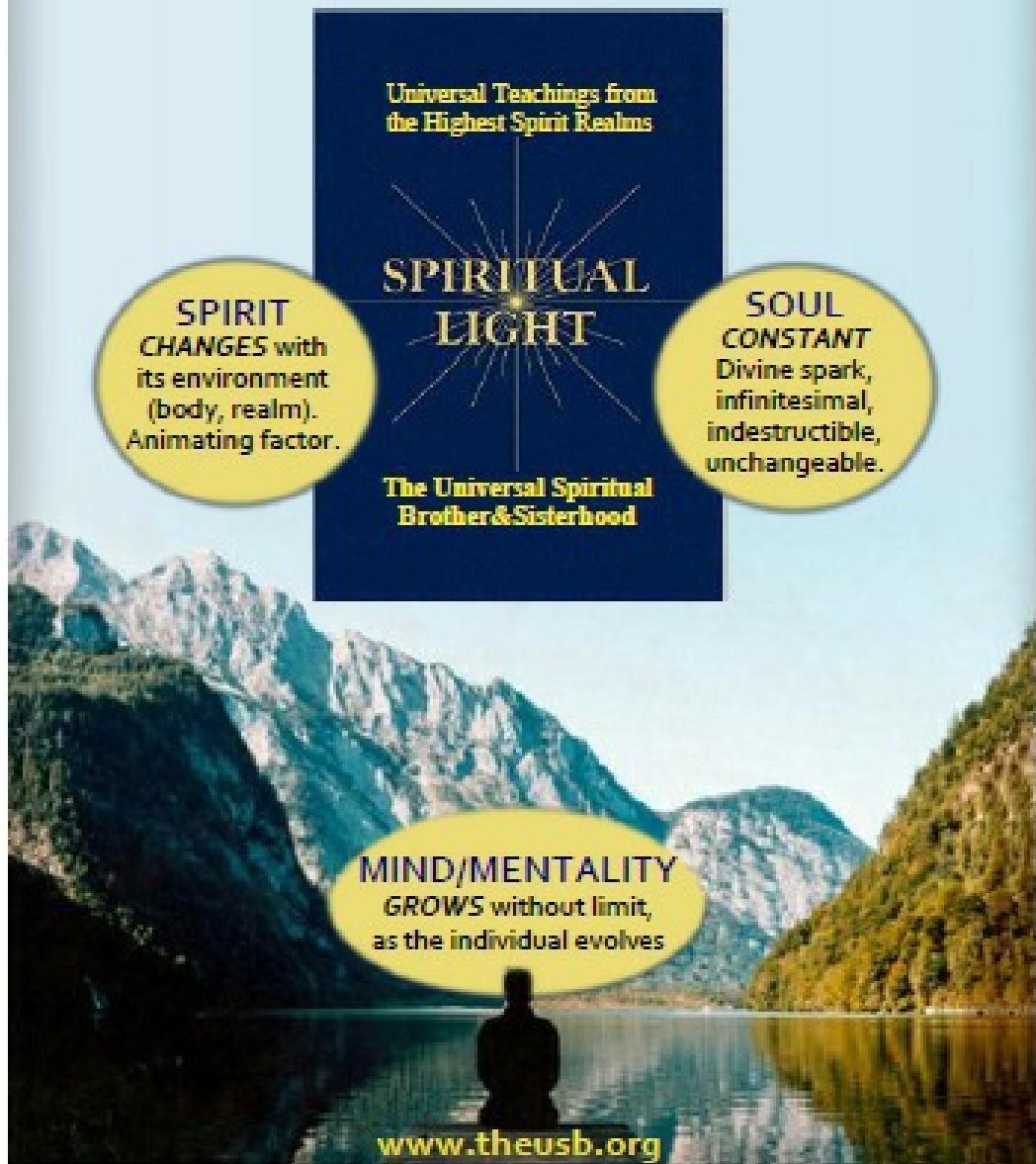
LINK TO CONSCIOUSNESS INDEX



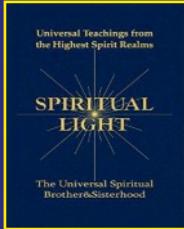
Our Individuality: "The Real Self"

SPIRITUAL LIGHT

Ch:6, 6.1 601606



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“**SPIRITUAL LIGHT**,” Universal teachings from the Highest Spiritual Realms—*The Universal Spiritual Brother&Sisterhood*,
www.theusb.org

SPIRITUAL LIGHT CHAPTER 6 THE INDIVIDUAL

6.1 CHARACTERISTICS

602 The Real Self.

[Besides one’s bodies,] each individual human is triune, a being composed of *soul*, *spirit*, and *mind*—that is, a mind or mentality.

These three components of an individual are indissolubly fused together, and cannot be separated from one another, regardless of one’s realm of expression. [We frequently refer to this triune as “*the real self*.”]

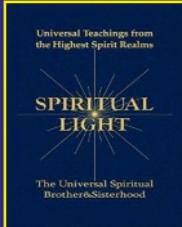
Within this triune, the individual soul (portion of divinity) is constant; the individual’s spirit (animating factor) changes with its vehicle and realm of expression; and the individual’s *mind or mentality* can be enlarged without Limit.

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www.theusb.org

SPIRITUAL LIGHT: CHAPTER 6 THE INDIVIDUAL

6.1 CHARACTERISTICS

+ TOPICS

604 On Various Selves

A common misteaching that some teachers still present is that each individual has a lower self, a middle self, and an upper or higher self. There are *no* such compartments of one's self or **consciousness**. However, *not* all portions of one's self or consciousness develop equally. And just as people do not all develop or progress at the very same rate, the various qualities of an individual do not all exist or progress in the same degree at the very same time + [719:6-10].

A person's consciousness—the sum total of what one is—may be exceptionally developed as far as integrity is concerned, for instance, and yet be almost completely lacking in compassion and understanding and tolerance, as history bears distressing witness.

We are ever *becoming*, let us remember; and one's state of consciousness at any moment may contain say, spirituality, wisdom, understanding, compassion, poise, and patience differing widely in the *degree* possessed. One may, for example, posses much spirituality and little knowledge, or much knowledge and little spirituality, or an abundance of facts and few if any truths.

In essence, a person's consciousness is their mind or mentality (of which they are seldom aware of more than a fraction). For it is only because we have mind that we are conscious of *anything*. And as the USB defines these terms, the mind is the one ingredient that can be expanded without limit.

The more evolved a person's mentality—which includes one's emotions, desires, thoughts, and spirituality (if any) —the more expanded is that person's consciousness. But while that consciousness, the sum total of what that person is, will not be uniform in all respects, it is an *undivided* consciousness, not split into any “lower” and “middle” and “upper higher” compartments.

⁺ Denotes *Spiritual Light* book core topic numbers. These topic entries clarifies context subject matter further, and are identified in book chapter headings, along with a comprehensive index.

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If any teaching and/or philosophy in this USB document is in conflict with or is not supported by *Spiritual Light* (ISBN 978-0-9912422-1-4 deluxe flex-cover, 978-0-9912422-2-1 paperback), which contains the only complete and *official* teachings and philosophy of the USB, then *Spiritual Light* governs. The inclusion of this statement, in a box in a prominent position, and worded as in *Spiritual Light*, is required on every authentic USB publication containing its teaching and/or philosophy.

Spiritual Light teaching extract, distributed by: *Derwent Group of the USB, Hobart, Tasmania.*
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Conscious spirituality in search of truth...



CARL JUNG: THE SHADOW SIDE OF OURSELVES



We all wear masks

It has often been said that no-one knows who we are and that our facial expressions or verbal communications often hide our true persona which can be likened to a mask we wear when interacting with other people. This mask is said to hide our true or deeper identity. Imagine someone who is an actor portraying somebody completely different from their real self whilst playing a role on stage or in a film.

Carl Jung a highly renowned psychotherapist, psychologist and author of seventeen volumes of literature on human behaviour suggests this 'mask' as worn by people in everyday life can often hide or reveal the "shadow" or hidden parts of our 'ego.' This shadow is said to represent both our conscious and unconscious self which can often be detrimental to our spiritual and psychological growth. An article identified in "The Portable Jung" explains Jung's "shadow." An extract follows.

—Philip Crouch, Tasmania, 2020

CARL JUNG: 'THE SHADOW SIDES OF OURSELVES'

"Carl Jung, a Swiss psychiatrist and founder of analytical psychology, is best known for his theories of the Collective Unconscious, the archetypes, and synchronicity. Along with Sigmund Freud, Jung pioneered modern theories of the relationships between the conscious and *unconscious* aspects of the mind. While Freud focused more on the psychosexual tensions within the mind, Jung branched out and examined the spiritual conflicts that exist within us all."

'The shadow is simply the dark side of someone's personality. And what is dark is always known only indirectly through projection. That is, one discovers his dark side as something belonging to others: friends, relatives, fictitious characters, etc. This is why the meeting with the personal shadow is considered to be a moral effort. The difficulty of integrating the shadow is huge, if we have to face alone this powerful figure.'

The dark side/shadow feature may also be equalled with the Freudian personal unconscious. It comprises everything one repressed because it is rejected by the superego. Freud linked these repressed contents mainly with the sexual drives. Therefore the shadow has almost always a sexual component.



The shadow is the first to be met when one starts his self analysis. As long as the shadow is not assimilated and controlled by the consciousness, it may appear in dreams and fantasies mingled with the anima archetype. Thus one can dream of bad women or witches, of women with personal high power and destructive impulses affecting man's mind and Eros.

There's also the phallic mother (a female figure endowed with phallic, aggressive powers) if the dreamer repressed a part of his own aggressiveness. The black shadow may appear as an archetype too. The devil's images and the demonic features (symbols) are very common to men's dreams. Also the devil-like characters - who compensate the luminous figure of the Saviours - share the shadow realm.

JUNG-ABOUT THE SHADOW

The + shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance. Indeed, self-knowledge as a psychotherapeutic measure frequently requires much painstaking work extending over a long period.



Suggested resources:

The Shadow Side of Ourselves, Carl Jung; Internet article:

+ Aion: Phenomenology of the Self published in **The Portable Jung**, edited by Joseph Campbell, Penguin Books, 1976, p.145.

<https://www.carl-jung.net/shadow.html>

Memories Dreams and Reflections, Anielia Jaffe, PDF:

[http://r.4dt.org/text/jung/Memories,%20Dreams,%20Reflections%20\(19xx\).pdf](http://r.4dt.org/text/jung/Memories,%20Dreams,%20Reflections%20(19xx).pdf)

Carl Jung, “The Individuation Process”

https://www.carl-jung.net/individuation_process.html

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Conscious spirituality in search of truth...



RON PEVNY: CONSCIOUS ELDERING-TRANSITIONS IN AGING

Ron Pevny is an author, elder retreat leader, workshop facilitator educator and director for Center for Conscious Eldering, in America. Pevny is considered a leading pioneer of conscious aging transitions, especially in transformations of older people experiences associated with productive aging.

In this new paradigm of consciously aging Pevny shares this field with many others including Carol Osborn, Ashton Applewhite, Bob Atchley, Tom Pinkson, Harry R Moody, Ram Dass, Rabbi Zelman Cowan and others. This transition process provides golden opportunities for older people to move beyond merely chronological or medical approaches to aging. Pevny suggests that people over fifty-five in human development terms are highly likely to face changes in relationships, meet health challenges, and refocus their purpose in life. Apart from retreats, public awareness-raising, Pevny offers a digital newsletter free to subscribers. An extract outlining conscious eldering titled "Transitions in Aging," featured the center's Autumn-November 2019 e-newsletter follows.

—Philip Crouch, Tasmania, 2020

RON PEVNY: DOING, BEING, SAVOURING - CONSCIOUS ELDERING

FINDING A BALANCE AS CONSCIOUS ELDERS

“There is a common theme echoed by nearly all those I know who feel called to conscious Eldering: the need to be of service to something larger than themselves and to use their gifts, skills, and wisdom developed over many decades to make a real difference in this world. These are people who believe they have a lot of legacy-building yet to do, and they are committed to finding ways to do it. At the same time, realizing the unique opportunity of their elderhood, they want to honor their inner call to a quieter, less goal-oriented way of life where emotional growth and spiritual deepening are priorities.

They want to savor life, focusing more on being and less on doing. Learning how to understand doing and being, and what it means to balance these, is a critical task for those seeking to age consciously.

It is natural for the earlier stages of our lives to be heavily focused on doing. We learn much about who we are and what we are capable of by acting in this world. It is through doing that we develop a strong, effective ego and use that ego in service to our career, relationships, and sense of fulfillment.

/2



Article distributed by: www.philipcrouch.org philipfctas@gmail.com +61(0)401-000-067 Australia

At the same time we also learn much about how others expect us to be. Most of us have internalized these expectations, having learned how to act effectively in the world but losing much awareness of our authentic uniqueness in the process. One of the significant shifts that occurs as we enter life's later chapters and become increasingly aware of our mortality is an inner call (sometimes heard, sometimes not) to focus on discovering who we are as unique beings.

And with this awareness to find how we can best express those gifts (**which I call signature or soul gifts**) that our authentic inner voice tells us need expression if we are to find fulfillment in our elderhood. Aging provides an opportunity to choose the kind of person we will be, and to have that define us more than what we will do. This redefinition of ourselves becomes especially important as we experience the inevitable declines of ability and energy that aging brings.

Seeking balance between serving and savoring, doing and being, conscious elders become increasingly able to have the doing we choose to engage in be in service to our deepest callings rather than to the needs of our egos. This seeming dichotomy between doing and being is often spoken of when the subject of conscious aging comes up. It is commonly presented as a dichotomy between doing or not doing, activity or non-activity, which I see as mistaken. Non-activity does not necessarily equate to truly being, to truly savoring life's precious moments.

It is as easy to go numb, to live unconsciously, when we are not doing as when we are heavily engaged in being active. **The key is cultivating conscious awareness of what brings us truly alive, of what helps us be fully present in each moment, and what does not. Conscious Eldering is a commitment to doing all we can to foster such aliveness.**

In an interview I did with the late Bob Atchley, that wise elder and pioneering voice for conscious aging, who wrote the inspiring book *Spirituality and Aging*, Bob said: “You hear a lot of people saying, ‘What I want to do is cut back on the doing so I can really enjoy the being.’ And I think that doesn’t sit too well with my experience. My experience is that I have had to learn how to be-while-doing.

That means to have one foot in the part of me that is connected to my deepest spirituality and one foot in the practicalities of whatever it is that I’m engaged in at that moment in the world....



As you move in the direction of connecting up with the witness consciousness, with real presence, which is the essence of true spirituality, you're moving in the direction of being while you're in the act of doing things. And to the extent that you're doing that, you're growing into the role of the true Elder, the Wisdom Keeper so needed in today's world." **In my own conscious Eldering, I am facing a challenge that confronts many people who recognize the importance of their contributions as elders to a world urgently needing their gifts.**

I am passionately committed to having my Center for Conscious Eldering be a significant force for transformation. I am also very aware of a strong tendency in me to approach my work at the age of seventy-one in the same driven way I approached projects when in my thirties, forties, and even fifties. There were many times back then when I lost touch with my joy and inner balance as I pushed ahead.

For that time in my midlife adulthood, such an approach may have been totally appropriate. I needed to learn to push beyond my perceived limits and learn something critical about my drive and passion. That was a time of building a strong, effective ego that could succeed in the world.

Now my growth requires something else. It requires learning to allow my soul and its energies to work through my personality as I give my best to my calling, rather than believing that my personality self has to do it all. I see that I am most effective when I am living and working from my wholeness, balancing the needs of my body, mind, emotions, relationships, and spirit. When I allow myself to get out of balance, my work begins to feel not like my calling but like a big de-energizing "should," and my well being suffers.



Conscious elders are not martyrs. Older people who become martyrs are not acting with consciousness. When our call to service becomes a "should" or an exercise in ego rather than a balanced out flowing from our whole selves, we run the risk of having our work be compromised by our imbalances, and of burning ourselves out physically and emotionally.

Imbalanced people produce imbalanced results, even when their intentions are noble. As I recognize my changing needs at this stage of my life, this means that I may quantitatively accomplish less with my organization than I might prefer.



But paradoxically, I believe that what I do accomplish will have a greater impact than would be the case if I pushed myself to do more, because I am aligning my actions with the power of that essence in me that is wiser than my personality self. I am gradually learning to infuse my doing with being.

Service to others as a conscious elder is not defined by how big or visible our actions are. Rather, it is defined by the intention to serve others, presence, self awareness and love—those qualities of Being—that we bring to whatever we feel the need to do. That doing may be volunteer work, working for an income, an avocation, social activism, grand parenting, or spending special time serving as mentor to a young person. Valuable service may not even look like doing, such as engaging in practices to raise the quality of the energy we emanate into the collective by deepening our spiritual life.

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Conscious elderhood is about committing to have our lives, whether we are engaged in outer doing or not, be lived with authenticity. There will be times when we feel called to be outwardly active.



And times when deepening our inner lives and savoring these precious days of life's elder chapters are in the forefront. The key is finding the balance that is right for us, a balance that will change as we move deeper into our elderhood, a balance that we can gauge by how alive we feel in both our inner and outer lives.



Suggested resources:

Autumn Conscious Eldering Inspiration and Resources

<https://myemail.constantcontact.com/Autumn-Conscious-Eldering-Inspiration-and-Resources.html?soi=1105280230787&aid=SdjcvGviBn8>

<https://www.centerforconsciouseldering.com/wp-content/uploads/2017/03/Books-that-Supportv-Conscious-Aging.pdf>

Book: Conscious Living-Conscious Aging, Ron Pevny

<https://www.centerforconsciouseldering.com/2016/04/15/conscious-living-conscious-aging/>

<https://www.bookdepository.com/Conscious-Living-Conscious-Aging-Embrace-Savor-Your-Next-Chapter-Ron-Pevny/9781582704388?ref=grid-view&qid=1>

Bob Atchley: <https://www.youtube.com/watch?v=uhcLQo6HZUw>

Tom Pinkson: <http://drtompinkson.com/about-a-new-vision-of-living/>

Ashton Applewhite: https://www.ted.com/talks/ashton_applewhite_let_s_end_ageism

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Conscious spirituality  *in search of truth...*

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Conscious spirituality  in search of truth...

Dreams Selection 2020

To die, to sleep - To sleep, perchance to dream - ay, there's the rub,
For in this sleep of death what dreams may come.

—William Shakespeare



PHILIP CROUCH:AN INTRODUCTION TO DREAMWORK

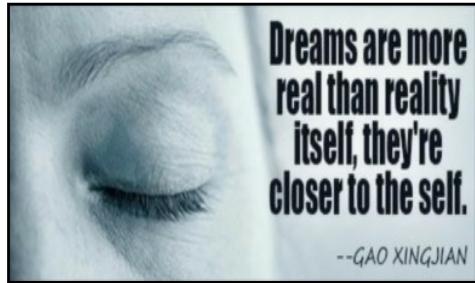
ROBERT WAGGONER:THE LUCID DREAMING EXPERIENCE, MAGAZINE

CYNTHIA PEARSON:DREAMING THE FUTURE: CAN WE CHANGE IT?

ROBERT MOSS:INTRODUCTION TO CONSCIOUS DREAMING

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Conscious spirituality in search of truth...



PHILIP CROUCH:AN INTRODUCTION TO DREAMWORK

"Dreams are more than reality itself, they're closer to the self," says Gao Xingjian a Chinese novelist and playwright. Many dream theorists including Carl Jung, Ann Faraday, Edgar Cayce, Robert Moss, and Robert Waggoner might also agree with Xingjian. In 1973, I had my first precognitive dream which fully manifested the following year.

This resulted in an epiphany and complete transformation of the then-current pathway. The event suddenly opened the door by purposefully acknowledging dreams, conscious-spiritual development, searching for the 'real Self, becoming a life-long seeker of Truth. Collectively, these transitional journeys led to self-directed study of spirituality, dreams, metaphysical subjects, consciousness, group facilitation, workshops, psychic consultation and more. A second precognitive dream in the 1980's virtually saved my life by avoiding what would have been a horrific car accident [there was obviously more work to do!] For serious seekers of Truth, probers and interested others consider reading and studying any of the following dream theorists, Carl Jung, Edgar Cayce, Ann Faraday, Robert Moss, Robert Waggoner. Based on personal experiences, an introduction to dreamwork follows below.

—Philip Crouch, Tasmania, 2020

PHILIP CROUCH: WHY DO WE DREAM AT ALL?

Why do we dream at all is always a good question to ask yourself, particularly if you intend to have a life-long association of working with your dreams. Based on personal experience, study, reflection and working with my dreams for over forty years I believe they represent an interconnectedness with our human spiritual development processes. These include our conscious, spiritual, mental, and physical wellbeing. Generally speaking, everyone dreams unless there has been some form of brain damage which has disabled neural pathway connections in the brain. This might be one reason for non-recollection of dreams. Through visual images dreams make an interconnection between our sleeping *unconscious* and waking conscious self.

In actively recollecting your dream there are a series of visual images representing known and unknown people in your life, various characters, archetypes, symbols, dream environments that require interpretation.

If consciously deciding to work diligently with your dreams you will be surprised at the many insights, opportunities, challenges and more this often new knowledge reveals. Creatively, dreams may also provide you with a completely different perspective on everyday life problems or issues. In a practical sense, dream recollections may also inspire scientific discoveries, artistic aspirations, insights into spiritual development and connections with the etheric or spirit worlds.

/2



Our 'spirit' body also finds release from the physical sleeping body whilst remaining attached to a silver cord allowing us to travel interdimensionally. This may mean meeting a loved one who has passed, spirit guides or helpers, even visiting someone the other side of this world or universally, other worlds.

Psychologically, dreams can act as an emotional release for specific areas of our everyday life, especially those areas needing either inner or outer attention.

For instance, a dream of flying like a bird, provides an incredible release from a difficult period we might be currently experiencing providing a sense of freedom; perhaps from events restricting us in our normal waking life! There are also other interpretations to consider.

Carl Jung, the psychological pioneer, author of seventeen volumes of work on human behaviour, and in particular relation to dreams, once said: "***you and only you know the meaning of your dreams.***"

One premonitory dream I experienced many years ago in the 1980s involved the potential for a head-on car collision with a petrol tanker coming down the wrong side of the highway near Lithgow in NSW, Australia. Honouring this dream, intuitively, with the event staying always in my mind when driving in a particular highway area in NSW was significantly beneficial. Two years after the premonitory dream the event it was to fully manifest and a disastrous car accident avoided.

PHILIP CROUCH: THE IMPORTANCE OF SLEEP AND DREAMS

Our body's circadian rhythm during a normal eight hour sleeping period experiences several Rapid Eye Movements, REM's and Non-Rapid Eye Movement periods. These usually occur every 90-100 minutes throughout the night. A simple indication of this process can be observed by watching a baby's eyes flickering as they experience REM periods- these are more frequent than adults. Animals such as dogs or cats also demonstrate REM periods ...probably as they dream about food! If you have a '*sleeping partner*' you can also observe their REMs. This is especially interesting when they commence talking or as my wife found singing in their sleep.

In sleep-dream laboratory experiments, a usual practice for lab assistants is to wake the sleeping person during REM periods. Then the person is asked if they can recall any dreams. Our most vivid dream cycle period is between 4 and 6 am. It's been observed that this same time period is also significant for people who are passing over, exiting this world to return *home* to the etheric-spirit world.



Out-Of-Body-Experiences OOOE, when your ‘spirit body’ leaves the physical sleeping one may also be more active at this time even if you’re not consciously aware of it.

Avoidance of drugs, alcohol or other brain stimulants before sleep is essential, especially if you want to recall your dreams—as these interfere with your “physical body sleep.” Medically prescribed drugs from a registered GP/hospital/pharmacist would be an exception to the above. Having a regular eight-hour sleep pattern each night will significantly contribute to recalling dreams.

PHILIP CROUCH: WHAT HAPPENS WHILE YOU'RE PHYSICALLY ASLEEP?

- physically, the body may begin to repair and heal itself,
- possibility of experiencing a spontaneous out-of-body-experience, OOOE, or a having lucid dream may occur
- astral [etheric-spirit] journey into the spirit realms to meet a loved one[s], or your spiritual guides, helpers, advisors ...others
- reflection of *subtle thoughts* occurring through the day are being ‘*played out*,’ or images drawn from a late night movie - TV program highlighted
- interacting with people, characters, symbols, events and more where you take control of the sequences and processes *lucidly* [lucid dreaming]
- not in a physical sense, but it may seem real when you find yourself communicating or interacting with someone on the other side of this planet ...or even other entities from more outer worldly dimensions!
- creatively, dream content may assist in resolving long standing life problems as new information ‘*comes to light*’ —especially in a recurring dream,
- new inventions, ideas, problem solving methods, creative or spiritual aspirations may be revealed—science based ideas have come from dreams,
- possibility of experiencing a precognitive, or premonitory dream;
- an intimate conscious spiritual connection ...to the *real Self* may occur



PHILIP CROUCH: HONOUR AND INTERPRET YOUR DREAMS

Whilst beginning to develop your dreamwork practices it is important to remember there are no failsafe methodologies for interpreting, analysing or working with dreams. Intermittently since 1978, I've maintained several dream journals which have provided a useful reflection on various aspects of these experiences.

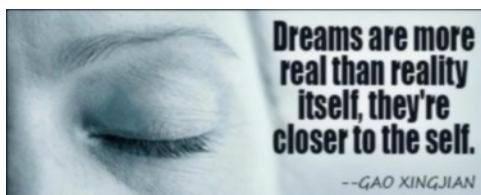
However, in my opinion, recording or interpreting dreams alone is not a sufficient enough experience for seekers of Truth. Acquiring deeper more meaningful knowledge can be developed through, study, sharing dreams, re-entering a dream, attending a dream group or workshop, and identifying various dream theorists knowledge. Above all, the most important aspect, if you are seriously working with your dreams, is to ensure they are "honoured." The following points below may assist in dream recollection activities.

- (1) Immediately upon waking record your dream in a bedside journal, or digital device. A small window of opportunity exists(5-10 minutes) before the memory of a dream dissipates.
- (2) Ensure everything you can remember is noted and don't worry about correcting your grammar, or being succinct—you can correct this later.
- (3) Where possible, ensure you make a point of remembering colours, sounds, symbols, music, dreamscape environment, metaphors, characters, persons known to you, or Jung's archetypal images—i.e. old wise woman or man, authority figures and similar representations,
- (4) If recalling 'dream conversations' with known people from your everyday life are there key words recognised? From the dream, what actions were occurring and in what environment? Can you recognise a central theme which appears to flow? Intuitively, did you recognise a loved one(s) who has already passed over, or 'spirit guides' known to you? How do you feel as you record the details of a particular dream?
- (5) Do you recognise any literal connections in your dream to a recent film, are there recognisable characters from a book you might be reading? Do the images, characters, people appear familiar?



PHILIP CROUCH: INTERPRETING YOUR DREAMS(S)

- (A) Beyond having recorded your dream(s) a further consideration (and this works well) of determining their meanings is to take a key aspect from the dream and draw this on paper using coloured textures, or pencils. Creatively, there is no need to feel like an artist, it's only for your interpretation purposes only. These dream segments may consist of something that really stands out for you. It could be anything, say a tree, train, car, building, landscape, concert and more.
- (B) Apply your intuition and reasoning with all aspects of an interpretation. In my dreamwork practices the use of a divination tool such as Runes, Tarot, Egyptian Cartouche Cards, (a personally developed manual)even a Pendulum has aided an overall interpretation of a dream. If using any of these divination processes you will need to state clearly or verbally in your mind exactly what you need a response too!
- (C) William Shakespeare once said: "*All the world is a stage, and we are merely players on it.*" Creatively, everything within your dream(s) has some form of representation in connection to your mental, emotional, spiritual well being. In context, events, people, dreamscapes, symbols no matter how unreal, magnified or embellished has an interconnection with the conscious and unconscious mind. For example, whilst it's physically impossible to fly in dreams it's possible to fly like a bird. Even drive a train or bus, become an authority figure, sports star, becoming a singer or actor, world leader performing on a large stage. Alternatively becoming a completely different person to your everyday self.
- (D) After considerable practice with the above suggestions relating to dream recall, interpretation, reflections, dream re-entry and similar I strongly recommend deeper and more intentional studies. Consider any of the following dream theorists, Carl Jung, Edgar Cayce, Robert Moss, Ann Faraday, RJ Hadfield, Robert Waggoner, and the International Association of Dreams. Developmentally studying dreamwork theories, practising recollection, interpretation, working with others all contribute to your conscious spiritual awareness and the real *Self!*



SOME EXAMPLES OF DREAM SYMBOLS: AND ASSOCIATIONS

By way of example the following dream symbol interpretations are drawn from RJ Hadfield's book "*Dreams and Nightmares*," in practice these represent similar interpretations identified by other dream theorists and practitioners.

- Hypnagogic Experiences—** the spontaneous visions that occur in the twilight zone between sleeping and waking.
- Ecstatic Dreams—** in which you experience ecstasy or overwhelming joy sometimes combined with feeling one with the universe.
- Lucid Dreams—** in which you know that you dream and take advantage of it.
- Mutual Dreams—** in which you and another person apparently have the same, or very similar dreams about each other, at the same time. Consensual dreaming.
- Guidance Dreams—** which provide information that later proves useful in making a decision.
- Precognitive Dreams—** in which you somehow experience a future event that later comes true as you have foreseen it happening.
- Psychopompic Dreams—** in which you meet with those who have died.
- Spiritual Dreams—** in which you experience or gain special insight into the spiritual or religious aspect of life. You may experience meeting guides, angelic or demonic beings, or even friends or family members who have died.
- Psychic Dreams—** a general category for dreams in which any of the varieties of ESP, such as clairvoyance, healing, precognition, psychokinesis, remote viewing.
- Lake and Water—** Jung—return to the collective unconscious from which all creative life springs in order to get renewal or strength. Religiously, the connotation of being spiritually 'reborn.'
- Being Chased, stuck!—** can be sexual; infantile terror associated, or a lack of mobility.
- Falling—** experienced when falling asleep, due to a drop in blood pressure as we drop off. Symbolically, falling from grace. Infantile recall of childhood fears.



Flying— surmounting life's problems, lifting the spirits high.

Teeth Falling Out— early childhood experiences of losing milk teeth, revising a childhood period.]Loosing face in front of peers or others.]

Catching or Missing Trains—progressing on life's journey, sense of satisfaction. Missing the train or opportunity that life is offering.

Once again to reiterate Carl Jung, “you and only you, know the meaning of your dreams.”



Suggested resources:

Carl Jung

<https://antilogicalism.com/wp-content/uploads/2017/07/memories-dreams-reflections.pdf>

Edgar Cayce, A.R.E

<https://www.edgarcayce.org/the-readings/dreams/dream-dictionary/>

International Association of Dreams,

<https://www.asdreams.org/>

Robert Moss Dreams

<https://mossdreams.com/>

Lucid Dreaming Magazine - Robert Waggoner

<https://www.dreaminglucid.com/>

Dreams quote: Gao Xingjian

http://www.notable-quotes.com/x/xingjian_gao.html

Precognition and Premonition: Differences

<https://www.differencebetween.com/difference-between-precognition-and-vs-premonition/>

RJ Hadfield, Dreams and Nightmares

<https://www.goodreads.com/book/show/2924351-dreams-and-nightmares>

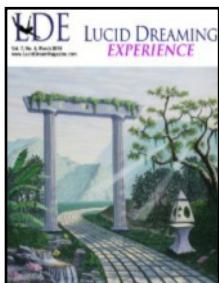
Philip Crouch-An Introduction to Dreams

www.philipcrouch.org

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Conscious spirituality in search of truth...



ROBERT WAGGONER: THE LUCID DREAMING EXPERIENCE MAGAZINE

In 'Lucid Dreaming' you are consciously aware of the figures, characters and events taking place in a particular dream. More importantly, you as "the dreamer" may become interactive with the symbols, figures, characters within that dream. The "Lucid Dreaming Magazine" founded by Robert Waggoner, author of *Lucid Dreaming* the book is an exponent of dreamwork and in particular, with active lucid dreaming.

The above magazine is an online platform providing dreamwork resources along with opportunities for members who in practice are actively or progressively engaged in dreamwork can submit their 'dream articles' for publication and online discussion. Below is a brief outline of Waggoner's book "Lucid Dreaming" and a selected dream article submitted by Daryl4D who has forty years of dreamwork experiences. Daryl4D Lucid Dream article extract appears below.

—Philip Crouch, Tasmania, 2020

ROBERT WAGGONER: LUCID DREAMING-BOOK BACKGROUND

'Lucid Dreaming: Gateway to the Inner Self is the account of an extraordinarily talented lucid dreamer who goes beyond the boundaries of both psychology and religion. In the process, he stumbles upon the Inner Self. While lucid (consciously aware) in the dream state and able to act and interact with dream figures, objects, and settings, dream expert Robert Waggoner experienced something transformative and unexpected.'

He was able to interact consciously with the dream observer -- the apparent Inner Self --within the dream. At first this seemed shocking, even impossible, since psychology normally alludes to such theoretical inner aspects as the Subliminal Self, the Center, the Internal self-helper in vague and theoretical ways. Waggoner came to realize, however, that aware interaction with the Inner Self was not only possible, but actual and highly inspiring. He concluded that while aware in the dream state, one has both a psychological tool and a platform from which to understand dreaming and the larger picture of man's psyche as well.

Waggoner proposes five stages of lucid dreaming and guides readers through them, offering advice for those who have never experienced the lucid dream state and suggestions for how experienced lucid dreamers can advance to a new level.' *Lucid Dreaming* offers exciting insights and vivid illustrations that will intrigue not only avid dream-workers but anyone who is interested in consciousness, identity, and the definition of reality.' [Cited, Book Depository].

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Lucid Dreaming offers exciting insights and vivid illustrations that will intrigue not only avid dream-workers but anyone who is interested in consciousness, identity, and the definition of reality.'[Cited, Book Depository].

DARYL 4D: LUCID DREAMING MAGAZINE-ARTICLE EXTRACT 2019

[PP: 12 -13] "THE POWER OF METAPHORS,"

"It's a wonder that with so many aberrations, we often don't realize we are dreaming when we are dreaming. But then, they doubly confound us when we awaken in the morning, scratch our heads and say, "Wow, what was that all about?" As we confront the puzzles from our night. What gives. Why aren't dreams just more straight forward? Why don't they just give us their meaning and their gifts? This is what I explore in this article..."

'It's my belief and understanding, through my 40+ years as a lucid dreamer, that dreaming itself is very intricate and represents so much in the human experience. In clinical dream books, scientists usually start with the question.

"What is dreaming or why do we dream?"

It often ends with a few guesses and the admission that nobody really knows, and they leave it at that. I believe this is a cop-out; anyone who works with dreams, and specifically with lucid dreaming, over time will understand the benefits and through their experience, find the answer they seek.

Dreams are multi-dimensional; they cover the full human experience from healing to future thinking to daily integration and on and on. They are not just one thing. But why the strangeness? If they are trying to heal us or give us a message, why not be straightforward about it? Well, I believe dreams are actually quite straightforward. They are not meant to be confusing or to trick us.

They are on our side. Part of the problem exists in us and our ego – and what I like to call the Dear Abby effect. I'm sure everyone here knows someone who is great at extolling advice to others while their own life is a mess. Or just think of a family member or friend who has a problem that everyone is completely aware of, and yet the person themselves is completely oblivious to – many times to the extent that you could walk up to them and tell them and still they would not see it and be in complete denial.

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You become too close to the problem itself and are blind to even obvious answers and start to see the world through that problem. (Like they fondly say, if you're a hammer, all you see around you are nails.) **I feel the same mechanism occurs in dreams. We seek answers but maybe we can't handle the truth directly. So a part of our self (our larger self) will bundle the answer in a metaphor.** This way, when we wake up, rather than the answer flying over our heads we say, "Man, that was a strange dream, I wonder what that meant?"

We begin by writing out our dream, and because of its strangeness we begin to think about it, the symbols, the drama that took place. We begin to unpack it and contemplate it. And over time the meaning emerges, often in fun and exciting ways.

A metaphor is a figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable. In other words, you're trying to describe something using an indirect example. So in this vein, dreams can be seen as living metaphors, full of indirect answers, just waiting to be unleashed. This is very important to understand because if you say, "That dream was so strange, it could never apply to my life," you might find yourself leaving a lot of money on the table.

Not that you won't get any benefit from these dreams even if you ignore them, but we do have free will and if we exercise it by glazing over confusing dreams, we may just miss their gems. And in this time in history, where everything is accelerating at such a rapid pace, we can all use all the help we can get as we evolve ourselves and as dreams are more and more crossing over into the physical and into our daily lives. I'll give a recent example of how this process has occurred in my life with a dream I had last year but wrote about in the last issue of [Lucid Dreaming Experience] LDE."—Daryl4D



Suggested resources:

The Lucid Dreaming Experiences Magazine, <http://www.luciddreammagazine.com/>
Lucid Dreaming - Robert Waggoner, 2015, Pub: Movement Point Press, USA, ISBN: 9781930491144

<https://www.bookdepository.com/Lucid-Dreaming-Robert-Waggoner/9781930491144?ref=grid-view&qid=1577074907657&sr=1-1>

International Association for the Study of Dreams, www.asdreams.org
Robert Moss, www.mossdreams.com

Dream Research Institute, London, <http://www.driccpe.org.uk>

Association Research Enlightenment -Edgar Cayce

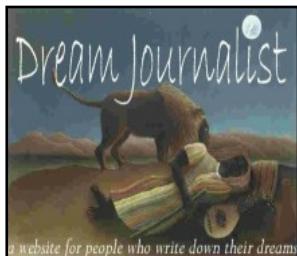
<http://www.arecatalog.com/ProductCatalog/Product/3106/Dreams-and-Visions>

www.philipcrouch.org

[**LINK TO DREAMS INDEX**](#)



Conscious spirituality in search of truth...



CYNTHIA PEARSON:DREAMING THE FUTURE CAN WE CHANGE IT?

Concepts of predicting the future, especially where dreamwork practices and interpretation are concerned are often fraught with various misconceptions. Cynthia Pearson an experienced dreamwork practitioner featured an article on her resourceful website "Dream Journalist," titled "Dreaming The Future Can We Change It?"

Her article was presented at a plenary for the International Association of Dreams conference in 2000. Dreamwork students and seekers of Truth can draw two key inferences from the above presentation and dreams generally, that being distinguishing between a precognitive dream and premonitory one. In 1973 I experienced a 'precognitive dream' fully manifesting the following year. This event, was a complete epiphany, and totally transformed my whole life's direction. More importantly it lead to maintaining maxim of always "honouring a dream." An extract from Cynthia Pearson's above plenary presentation "Dreaming The Future Can We Change It" follows.

—Philip Crouch, Tasmania, 2020

DIFFERENCES BETWEEN A PRECOGNITIVE AND PREMONITORY DREAM

'Precognition and premonition are two abilities between which a key difference can be identified. These terms are used extensively in psychic studies and are considered as parts of clairvoyance. In this sense, both precognition and premonition deal with events that have not yet taken place. First, before comprehending the difference between precognition and premonition, let us define the two words.

Precognition refers to foreknowledge by paranormal means. On the other hand, premonition is a feeling that something is about to happen. The key difference between precognition and premonition is that while premonition is more of a feeling that the individual has that something negative is about to happen, precognition is a deeper sense of knowing that extends beyond the emotional realm'[see suggested resources].

CYNTHIA PEARSON: DREAMING THE FUTURE-CAN WE CHANGE IT?

'As some of you know, I have been a dream journal enthusiast for quite a while. Those of us who write down our dreams have made dream study possible across the board, but it has only been for the past five years that we've focused on the journal keeping at IASD, [International Association for Dreams]providing some truly stimulating cross fertilization.'

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DREAM JOURNAL KEEPERs

"Journal keepers are empiricists—we observe and document what actually happens (as opposed to what may fit a model or theory). And many of us who keep dream journals eventually find that future events have been liberally and casually scattered about our dreams as a matter of course.

In my journal, "synchronicity" serves as an umbrella category for precognition, déjà vu, mutual dreams, clairvoyance, telepathy and related phenomena, for all can be characterized as "meaningful coincidence."

My dream synchronicities are often domestic and trivial, as when-- to cite one example-- I had a dream about searching repeatedly for peanut butter to make a sandwich, and then upon awakening, opened the morning newspaper to find a picture of a 37-foot peanut butter sandwich at a "Peanut Butter Lovers Festival."

Here is another, more dramatic example from the news:

CYNTHIA PEARSON: EXCERPTS FROM A DREAM-JUNE 6TH

"...I'm waking up in a hotel/motel room. I get up to use the bathroom. As I'm about to flush, I see a hand come out from behind the tank and press the lever. I realize there has to be someone hiding and then see him. I yell for my husband and we demand that he leave.

Then it's the next day, and I'm at home. After my husband has left, I catch the same guy stepping into the broom closet in our kitchen. I threaten him, then do call 911... but he is lingering in spite of this. I yell at him to get out, scram, and tell him I'm calling the cops, but he seems not to care." On the weekend of June 17th I was away from home, staying in a motel outside Boston when a series crimes occurred in my neighborhood of Point Breeze in Pittsburgh.

Here are excerpts from the city daily, the Pittsburgh Post-Gazette:

"POINT BREEZE REELING AFTER HOUSE ATTACKS, TUESDAY, JUNE 20, 2000"

"... In three separate incidents that may have been related, an intruder broke into an occupied home, terrorized the residents and robbed them... I don't think anyone in the United States should think that this can't happen to them,' said Richard Ehmann, whose 30-year-old daughter was alone at the family's home... on Friday night around 10:55 p.m. when she heard someone open the front door...



She tried to slam the door but the man reached around and jammed a screwdriver against her back. It did not wound her. The woman ran into the kitchen, grabbed a knife and called 911 -- all while the man was threatening to kill her if she didn't cooperate. While she was talking to emergency officials, the man grabbed her purse, a shopping bag full of new clothes and a video cassette recorder, and fled."

This occurred within four blocks of my house, as did the other two crimes.

My dream seemed to pick up on many details of this event— my staying in a motel, that both the real and the dream perpetrator reached around from behind, and that I, like the victim, was in the kitchen dialling 911 even as the perpetrator was failing to leave. And the next day, when headlines announced an arrest, **I learned that, as in my dream, it had been the "same guy" in all the break-ins.** While she was talking to emergency officials, the man grabbed her purse, a shopping bag full of new clothes and a videocassette recorder, and fled."

HERE ARE SOME OF *THEIR* ANSWERS TO: "THE FUTURE CAN WE CHANGE IT?"

These and experiences like them occur commonly, and when I first signed on to join this panel, I had intended to focus solely on dream journals as repositories of examples of precognition. However, when the panel's name was announced, I was given pause. I thought about the question-- The Future: Can We Change It? and decided to poll some of my fellow long term journaling enthusiasts, to see what they had to say about the subject. Here are some of their answers to "The Future: Can We Change It?" They range from sincere:

- "I myself wouldn't put it in terms of "changing" the future, but rather ' striding more self-consciously into' the future....";
- to facetious: "I can, I'm not so sure about you." But others were more thought provoking, such as:
- "If you don't try, you'll never know, but if you do try, you'll never know either."
- "Yes, if there is one."
- And finally, "No, but you can lean into it."

I think these last capture best my own ruminations on this question, because my dream experiences persuade me have that "the future" is an array of probabilities that present themselves in dreams.¹ Some probabilities are stronger than others, but I do not think we so much "change" the future" as "tack" and sail among probabilities, navigating ourselves among the head and tail winds that blow through our lives.



The practice of entering past dreams in the database led to discovering many synchronicities that I hadn't known were there. For example, I hadn't remembered that I dreamt of my sister's house being damaged, but I had, exactly one year before it was rendered uninhabitable in the Los Angeles earthquake. When I first read through this account some years later, I figured that I must have had this dream right after the big earthquake in Los Angeles.

That had been a frightening day for my sister and her four grown children, who all lived around L.A. They were unable to telephone one another, but were able to call me in Pennsylvania and thereby learn of one another's safety.

A dream of her building's being damaged and her not being able to get a call through was an apt reflection of her circumstances, and as you might guess, I was surprised that the actual earthquake had been a year after the dream, January 17, 1994. **But in this experience, and in my dreaming in general, I did not know until well AFTER the dream that it alluded a future event.**

So the question of whether dreaming can lead to changing the future in a direct sense is, thus far, moot for me. Indeed, I only discovered this one because I was entering it into the database. Now I know the importance of reviewing past dream records, a practice that becomes more onerous with age, but can lead to continuously discovering unsuspected premonitions.

I have heard accounts from other dreamers who did attempt to change the future. When she was in college, my friend Liz had a vivid dream of looking down to find herself covered with blood. One day soon after, she was a passenger in a car driven by a friend whom she knew was suffering from sleep deprivation. They were on a winding and dangerous road and so, thinking of her dream, Liz offered to drive.

Soon after taking the wheel, Liz missed a curve and crashed. She found herself covered with blood, as her dream had foretold, and ended up in a hospital for a week. We can debate for many hours whether or not Liz changed the future that day. Might there have been a worse accident if she hadn't taken the wheel, or none at all? The possibilities and permutations are endless.

¹ A footnote here-- I was very interested to read in Dale Graff's book, River Dreams, that "in Louisa Rhine's study of 10,000 cases of realistic and symbolic spontaneous psi events, over 50% of the most dramatic experiences were premonitions of fire." (p. 35) In my dream from the night of January 17, 1993, my sister learned "that her building has had a fire"-- perhaps an easier disaster to symbolize than an earthquake! Then in the dream, my sister picked up the phone to find out what happened, but the operator refused to connect her.





Suggested resources:

Dreaming the Future – Can We Change It?

An article by Cynthia Pearson for ASD-Psi plenary 2000

Ruminations of a Dream Journalist; ASD-Psi Panel Presentation; complete text at:

https://asdreams.org/study/dreaming_can_we_change_it.htm

<http://www.dreamjournalist.com/>

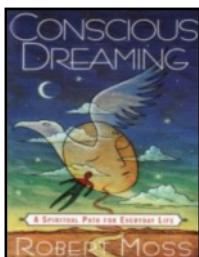
https://asdreams.org/study/dreaming_can_we_change_it.htm

<https://www.differencebetween.com/difference-between-precognition-and-vs-premonition/>

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Conscious spirituality in search of truth...



ROBERT MOSS: INTRODUCTION TO CONSCIOUS DREAMING

Former Australian journalist Robert Moss is an author, workshop leader, and dreams consultant who now lives in America. As a dream theorist and practitioner Moss dreamwork approach has a strong emphasis on shamanic interpretation. Shamanism is based on the cultural practice belief that shamans act as intermediaries or messengers between the human world and that of 'spirit' worlds.

Moss encourages workshop participants, students of dreamwork that they should apply their intuition when working with dreams. In Moss's seminal book "Conscious Dreaming" he provides a series of practical guidelines and other suggested resources when working with dreams. In particular, a "nine-step guide" towards understanding your dreams is featured. On his website, there are extensive dream-related resources encouraging students new to dreamwork and the more experienced to access. I believe in all dreamwork practices it is vitally important to always intentionally "honour your dreams." An extract from Moss's "Conscious Dreaming" and suggested nine steps to understanding your dreams follow.

—Philip Crouch, Tasmania, 2020

ROBERT MOSS: INTRODUCTION TO CONSCIOUS DREAMING

"A leader of dream workshops and seminars details a unique, nine-step approach to understanding dreams, using contemporary dreamwork techniques developed from shamanic cultures around the world. Conscious Dreaming shows you how to use your dreams to understand your past, shape your future, get in touch with your deepest desires, and be guided by your higher self.

Author Robert Moss explains how to apply shamanic dreamwork techniques, most notably from Australian Aboriginal and Native American traditions, to the challenges of modern life and embark on dream journeys. Moss's methods are easy, effective, and entertaining, animated by his skillful retelling of his own dreams and those of his students--and the dreams' often dramatic insights and outcomes.

According to Moss, some shamans believe that nothing occurs in ordinary reality unless it has been dreamed first. In the dreamscape, we not only glimpse future events, we can also develop our ability to choose more carefully between possible futures. Conscious Dreaming's innovative system of dream-catching and transpersonal interpretation, of dream re-entry and keeping a dream journal enables the reader to tap the deepest sources of creativity and intuition and make better choices in the critical passages of life." [Cited: Book Depository].



ROBERT MOSS: NINE KEYS TO UNDERSTANDING YOUR DREAMS



1. TRUST YOUR FEELINGS

Always pay attention to how you feel when you wake from a dream. Your feelings and bodily sensations may be your best guide to the relative urgency and importance of a dream, and its positive or negative implications.

2. FIRST ASSOCIATIONS

In keeping a dream journal, you will want to get into the habit of jotting down your first associations with the dreams you record. What floats to the surface of your consciousness in the first minutes after waking may come from layers of the DREAM THAT HAVE ELUDED, OR FROM DEEPER LEVELS OF DREAMING.

3. REALITY CHECK

Compare what is going on in the dream to the rest of your life, including the life of your imagination. Always ask whether it is possible that any part of the dream will manifest, literally or symbolically, in physical reality. Though dreams are inner experiences, they often contain accurate information about external reality. In both subtle and unsubtle ways, dreams incorporate signals from the outside environments.

4. DREAM RE-ENTRY

Dreams are real experiences, and a fully remembered dream is its own interpretation. The meaning of a dream is inside the dream itself. By learning how to re-enter dreams, you will develop the ability to clarify messages about future events, resume contact with inner teachers, and resolve unfinished business.



5. DIALOGUE WITH DREAM CHARACTERS

One of the best ways to work out what your dream characters are telling you is to ask them. You can do this through dream reentry or simply by sitting down with a pad and pen, imagining that the dream figure is in front of you, and opening a conversation.

6. TRACKING YOUR DREAM SELF

Who are you in your dreams? Are you the protagonist or simply an observer? Are you younger or older? Male or female? How does the situation and behavior of our dream self compare with that of your waking self? The character who appears in all of your dreams, even if only as a witness, is you.

7. SYMBOL EXPLORATION

Although the dream source tries to communicate with us as clearly as possible, it must often speak in symbols in order to carry us beyond the limitations of the everyday mind. Symbols take us from what we know to what we do not yet know. You'll be inspired to track your symbols far and wide, and may discover that your personal dreams embody timeless myths from many traditions. Always remember that the best encyclopaedia of dream symbols is your own journal, kept over time.

8. "WHAT PART OF ME?"

Dreams make us whole. They show us the many aspects of ourselves and help us to bring them under one roof. This is why it is often useful to ask "what part of me" different characters and elements in a dream might represent. However, this approach is rarely sufficient since dreams are transpersonal as well as personal. If you meet a tribal shaman in a dream, that may be an aspect of yourself *and* an actual shaman.



If you meet your departed grandmother, that is more likely to be Granma trying to communicate than merely a part of you that is like her.

9. DREAM ENACTMENT

Dreams require action! You may take creative action, turning a dream into a story, a picture a collage. You may do some shamanic shopping, to get shoes or earrings your dream self was wearing or a sculpture of a deity you saw in a dream. You may use the dream as GPS on your life roads. You may accept dream assignments, seeking to translate that strange word or find that obscure place on a map of this world or another world. At the least, you can harvest a bumper sticker or action phrase from the dream that will help to move its energy into life.



Suggested resources:

Robert Moss You Tube- Introduction to *Conscious Dreaming Book*

<https://www.youtube.com/watch?v=516AedPdtWE>

www.mosssdreams.com

Conscious Dreaming - Robert Moss, 1996, Random House, USA Inc ISBN13: 9780517887103,
<https://www.bookdepository.com/Conscious-Dreaming/9780517887103>

Nine Keys to Understanding Your Dreams

<https://mosssdreams.com/wp-content/uploads/2019/04/Nine-Keys-to-Understanding-Your-Dreams.pdf>

Robert Moss- Dreamgates Resources-

<http://cdr2.com/Dreamgates-Robert.Moss.pdf>

International Association of Study of Dreams

<https://www.asdreams.org/>

www.philipcrouch.org

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Conscious spirituality *in search of truth...*



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Conscious spirituality  in search of truth...

INTRODUCTION

Egyptian Cartouche Cards - A Manual for Beginners 2020



PHILIP CROUCH: EGYPTIAN CARTOUCHE CARDS-A MANUAL FOR BEGINNERS



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Published 2020

Conscious spirituality in search of truth...



PHILIP CROUCH: EGYPTIAN CARTOUCHE CARDS-A MANUAL FOR BEGINNERS

In 2020 enormous evolutionary changes are occurring impacting on all of us living on this planet. Along with millions of others, it is also my belief that this current phenomenon is ultimately part of a ‘Universal Conscious Awakening’ and potentially for each of us we will experience this transition on a spiritual, mental, psychological, societal and environmental basis.

The Egyptian Cartouche Cards was first developed and introduced by Murry Hope through her seminal work “The Way of The Cartouche,” in 1980. In context, her divination discipline provided seekers of Truth with a fully comprehensive metaphysical method for attuning to the inner self. Inspired by the original book references I will always remain extremely grateful for Murry’s work and divination contribution. She now continues her journey in the etheric-spirit world and we wish her well. This ‘beginners manual’ and other related cartouche style card references are testament to her legacy. An extract from my introductory ‘beginners manual’ follows.

PHILIP CROUCH: INTRODUCTION TO-A MANUAL FOR BEGINNERS



Since 1985 the original Egyptian Cartouche Cards developed by Murry Hope have been an applied divination practice tool for others and myself across the globe. Where ever possible I’ve encouraged many other seekers of Truth to apply this Egyptian Cartouche Card methodology practice. Since the later 1970s onwards other divination tools I’ve used include Tarot, I’Ching, Runes, and Numerology. Whilst maintaining personal reasoning, intuitive awareness, and probability of understanding, each contributing to deeper conscious spirituality exploration.

Since the late 1970s, my spiritual journey has included study, research, group work, consultations, workshops and more of topics from an afterlife, dreams, consciousness, to UFOs and more. Inspiration for “*Egyptian Cartouche Cards-A Beginners Manual*” came whilst developing a series of conscious spirituality compendiums in 2020. This manual has fully considered developmentally the task faced by people approaching divination practices in order to gain new insights.

PURPOSE OF THIS ‘BEGINNERS MANUAL’

The primary purpose of this free ‘beginners manual’ is to encourage seekers of Truth to explore these simple step-by-step guidelines. Purposefully, the process enables people with limited awareness or experience of any metaphysical divination to develop their card practices. As Pierre Teilhard De Chardin, Silver Birch, Spiritual Light teachings and others inform us “we are each a spirit having a human experience, not a human having a spiritual experience.”

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DIVINATION PRACTICES: THREE KEY INTERPRETATION THEMES

Divination means ‘after the things of nature or psychic and can be interpreted as the art and science of probability.’ This meaning can be applied to most forms of metaphysical interpretation including: Tarot, Runes, Playing Cards, and I’Ching.



The “Egyptian Cartouche Cards-A Beginners Manual” apply **three key divination themes** when responding to your questions, concerns, spiritual query, dream interpretation, or material query. When the deck of cards are shuffled and the **FACE[S]** turned over, they may appear either in an **UPRIGHT** or **REVERSED** position. *Different reference meanings apply to both. These three themes are Spiritual, Psychological and Material.*



KEY: (1) SPIRITUAL/ TRANSPERSONAL/SUPPER CONSCIOUS

At this level the card[s] selected take into consideration thoughts, or concepts, concerning any religious, faith based, spirituality, past lives and more. As with every single question, problem posed, enquiry, meditative contemplation, or dream reflection—once the cards are shuffled and placed **FACE** down consider whether they’re in an **UPRIGHT**, or **REVERSED** position. *Different reference meanings apply to both.*



KEY: (2) PSYCHOLOGICAL/MENTAL/SUB-CONSCIOUS

States of mind, ideas, attitudes, personalities of self [or someone being read for...] must take into consideration the interplay between the relationships of those involved with the original query. Once the card[s] are shuffled and placed **FACE** down consider whether they’re in an **UPRIGHT** or **REVERSED** position. *Different reference meanings apply to both.*



KEY: (3) PSYCHOLOGICAL/MENTAL/SUB-CONSCIOUS

Energies considered at this level are usually relating to everyday events, home, work, learning environment, other practicalities and ‘down-to-earth’ concerns. When the card[s] are shuffled and placed **FACE** down consider whether they’re in an **UPRIGHT** or **REVERSED** position. *Different reference meanings apply to both.*





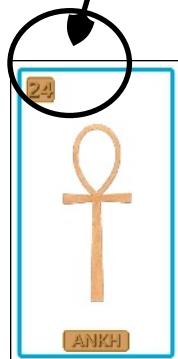
An Example



After shuffling the complete deck of your cartouche cards, and following any selected divination template guide in this manual, place your card FACE down on the table then turn it over. When determining the reference meaning to your original query *always* apply your own reasoning ability, judgement, intuition, and common sense. Remember a selected card[s] have either an UPRIGHT or **REVERSED** reference meaning. *Always express your sincere gratitude to your ‘spirit inspirers’ for their help!*

Card Number

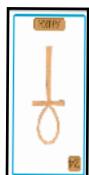
Each card also has a corresponding number in the top left hand corner.



#24 ANKH

Emotional Love, Fulfilment, Understanding, Balance,
The Breath of Life, Protection.

- Ankh represents love, depending on which area of life is in question. It could represent a good marriage, a love affair, love of money, material possessions, friendships,
- Love of writing or communication, law, order, and discipline,
- A “key” to life’s opportunities,
- You are open to receive new opportunities, within either an existing, or new relationship,
- A time when you feel spiritually, and also emotionally fulfilled,
- It can suggest that someone you’re in a relationship with is helping you connect to a progressive spiritual purpose.



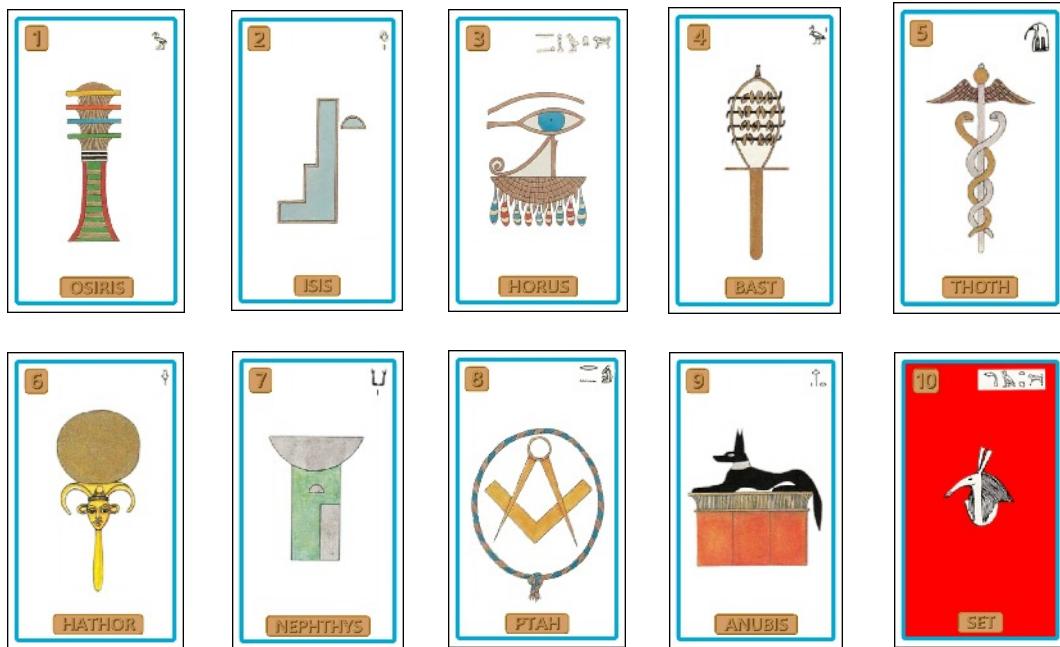
REVERSED: Infatuation, rejection, death, think twice before taking, withdrawal, loss of material possessions,

The above card, ANKH is number 24, of 25 Egyptian Cartouche Cards and is and represents a minor card. The complete manual contains all twenty five reference meanings.

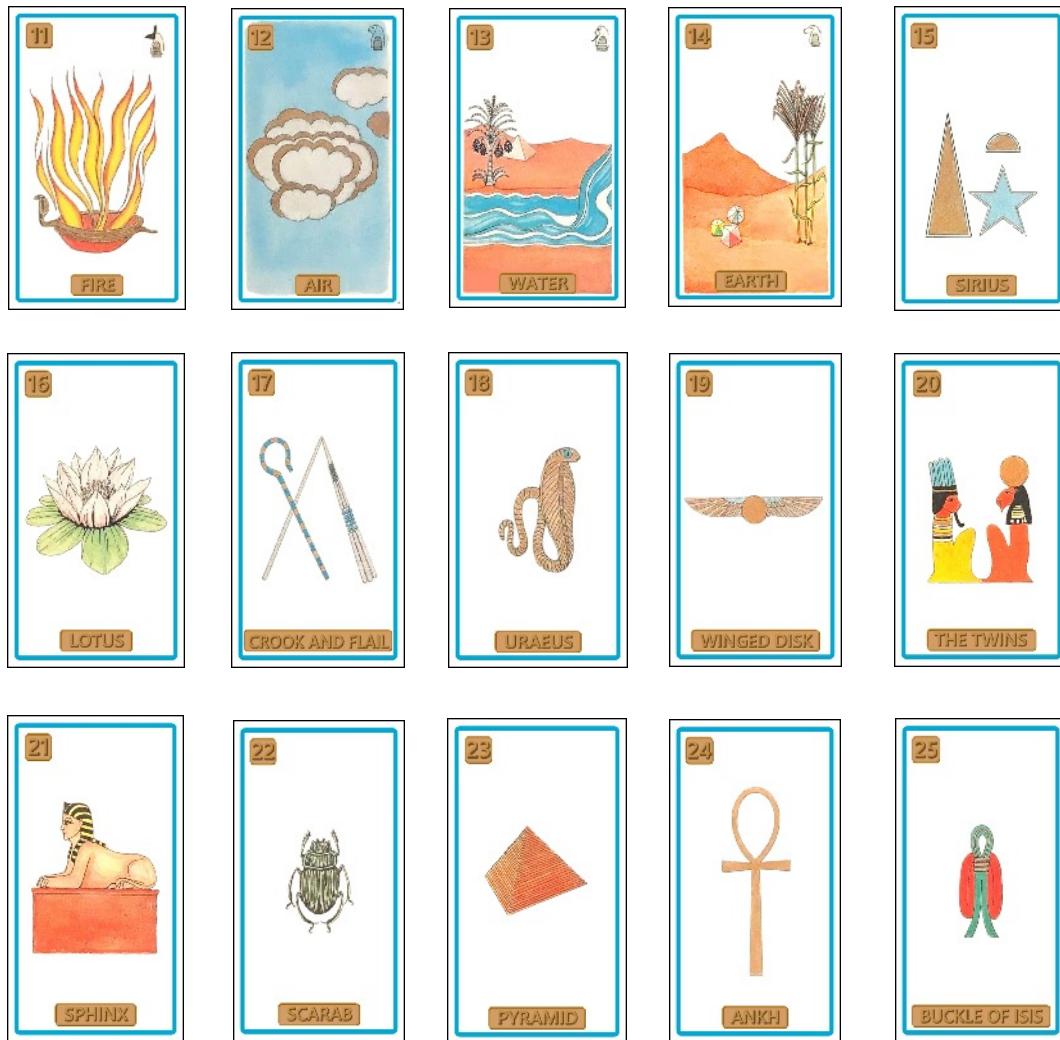


Egyptian Cartouche Cards: A Manual for Beginners, Philip
SET of 25 Egyptian Cartouche Cards

MAJOR ARCARNUM # 1 - #10



MINOR CARDS # 11 - #25



MANUAL EXAMPLE: 2. A SINGLE CARD- Page 37

DIVINATION TEMPLATE GUIDE



STEP ONE: THE QUERY

Take a few deep breaths and create an inner feeling of peace before formulating your query. Next, pick up the deck of 25 cards, and while holding them in your hand, clearly and concisely think of your *question, concern, problem, spiritual knowledge query, a dream interpretation or an everyday material thought.* Hold this thought in your mind for at least two minutes before shuffling the cards, don't let your thoughts 'wander astray.'

STEP TWO: SELECTING THE CARD

Shuffle the 25 cards for one-two minutes making sure you can only see the BACKS of them—*avoid* looking at card FACES. Next, place the whole deck of cards on to a flat surface, FACES down (with only the backs showing). Place your left or right hand over the whole deck and from anywhere in the pack select a **single card**. Now, turn that card over to reveal its FACE. Next, is the card selected in an **UPRIGHT**, or **REVERSED** position? Both have very different reference meanings.

STEP THREE: IS THIS A MAJOR OR MINOR CARD?

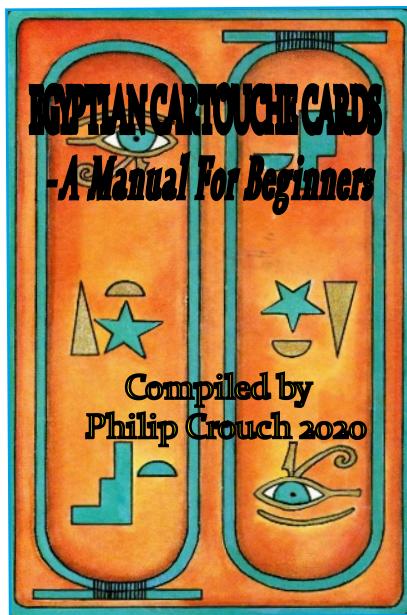
Next, on the card FACE, there is a number in the top left-hand corner. If the number is between #1 and #10, it corresponds with a Major Arcanum, go directly to pages 6 - 11 [here](#). Conversely, if the number in the top left-hand corner is between #11 and #25, these are Minor cards, go directly to pages 12 - 19 [here](#).

STEP FOUR: WHAT IS THE REFERENCE MEANING OF THIS CARD?

This final step is determined by which Major or Minor card **reference meanings** from the above pages you are intuitively drawn to, and how this corresponds with your *question, concern, problem, spiritual knowledge query, a dream interpretation or an everyday material thought.* Free will always applies to your reasoning, intuitive thoughts or feelings.

One important thing to remember is whether the selected card was in an **UPRIGHT** or **REVERSED**, position, both have very different meanings. As a matter of divination practice, I always record my initial query, chosen card [...or cards] date, reference card meaning selected, and any additional intuitive thoughts in a journal.





WHAT'S IN THIS 64 PAGE BEGINNERS MANUAL?

- An Introduction and background to Egyptian Cartouche Cards
- An easy complete step-by-step guide to making your own small cards
- Six forms of easy divination methods from a *Single Card* to *The Celtic Cross*
- Two complete examples of applying the step-by-step divination guidelines
- Easy to find card reference meanings for your final interpretation
- Identifiable key reference themes using this metaphysical discipline and encouragement to assist building person practice confidences
- Appendices and further suggested study of conscious spirituality and associated topics including Runes

Enquiries, comments, suggestions, or for a *free* PDF (no obligation) copy of an "*Egyptian Cartouche Cards-A Manual For Beginners*" and, any conscious spiritually compendium documents [usually 3-8 page PDF] contact Philip.



Suggested resources:

- The Way of The Cartouche, Hope, Murry, 1985, Angus & Robertson
Australia publishers, ISBN: 0-207-15251-9
<https://biblio.com.au/the-way-of-cartouche-by-hope-murry/work/159198>
<https://www.ebay.com/c/1085211823>
Egyptian Cartouche Cards - A Manual for Beginners, Philip Crouch, 2020
www.philipcrouch.org



Conscious spirituality  *in search of truth...*

[LINK TO A MANUAL FOR BEGINNERS](#)

Conscious spirituality  in search of truth...

Healing Modalities Selection 2020

We humans have lost the wisdom of genuinely resting and relaxing. We worry too much. We don't allow our bodies to heal, and we don't allow our minds and hearts to heal.

—Nhat Hanh



EDGAR CAYCE: INTRODUCTION TO THE READINGS ON HEALTH AND HEALING

HARRY EDWARDS:A GUIDE TO THE UNDERSTANDING AND PRACTICE OF SPIRITUAL HEALING

ASHA-WA: AUSTRALIAN SPIRITUAL HEALERS ASSOCIATION

SPIRITUAL LIGHT: 11.1 1102 FOUR PHASES OF UNORTHODOX HEALING

MARK BUNN:ANCIENT WISDOM FOR MODERN HEALTH

TAI CHI:NATIONAL CENTER FOR COMPLIMENTARY AND INTEGRATIVE HEALTH

FMBR:THE FOUNDATION FOR MIND BODY RESEARCH

BEYOND UFOS: MEDICAL HEALINGS REPORTED BY UAP CONTACT EXPERIENCERS

LINK TO CONTENTS PAGE

Conscious spirituality in search of truth...



EDGAR CAYCE:INTRODUCTION TO THE READINGS ON HEALTH AND HEALING

Edgar Cayce was a prominent inspiring Medium, Dreams Interpreter, Psychic, Spiritual Healer and a highly developed spiritual person living in the twentieth century. His legacy can be identified through the foundation for Association for Research Enlightenment, ARE which hosts an enormous data based on above topic areas.

Referred to as the 'sleeping profit,' Cayce would enter a trance-like state in communication with his spirit guides when offering clients suggested healing remedies, psychic predictions,[Californian bush fires 21st century] dream interpretation and more. In practice, Cayce had an extremely high degree of accuracy with his psychic-mediumship predictions. The ARE offers global membership, access to resourceful databases, an e-newsletter, study programs, books and similar services as identified on their website. An ARE group is active in Victoria, Australia and they offer the following Cayce resources a quarterly e-newsletter, discussion meetings on Cayce's work, and more. From a spiritual healing perspective Mark Thurston MD, an ARE member database article on mind-body-spirit principles follow.

— Philip Crouch, Tasmania, 2020

INTRODUCTION: CAYCE READINGS ON HEALTH AND HEALING

'No matter what illness or ailment concerns us, certain basic principles about health and healing are relevant. These are the premises upon which all of the Cayce health information rests. For those who would like to make a more careful study of these basic principles, the recommended Circulating File is entitled "Principles of Healing." Here, in essence, are the ideas found in that file. They may prove to be very useful to your more in-depth study of the specific ailment that requires healing for you.'

—Mark Thurston, MD, for A.R.E

FUNDAMENTAL IDEA OF HEALING

'The first fundamental idea about healing requires that we maintain a creative balance between two principles: **All healing comes from the infinite -- that is, from attunement and harmony with our spiritual source.** The infinite is just as accessible and available in the visible, physical world as it is in the invisible realm. At the same time, each person must take responsibility for his or her own healing process. No one can simply sit back and wait passively for healing to occur.

This second principle -- the need for self-responsibility -- can take many forms. For example, healing requires attunement, and no one knows better than ourselves exactly what has gotten us out of attunement in the past.

/2



Often, if we'll look closely at our lives, we can see (without needing a gifted medical clairvoyant such as Edgar Cayce) what's causing our illness. To illustrate self-responsibility further, the human body has a marvellous, innate drive to heal itself, but we've got to do our part to help. A broken bone will naturally try to mend; however, the fracture needs to be set properly for the healing to be complete and effective.

Another important principle relates to energy medicine, a new field for which Edgar Cayce was a pioneer. His readings consistently speak of the roles played by vibrations or vibratory forces -- right down to the level of individual atoms. According to Cayce, there is a type of consciousness that exists in each atom. Although most of the passages about the atomic physics of healing seem rather esoteric, it might be easier to follow the analogy of the attunement of a stringed musical instrument.

A violin or piano that is out of tune makes sour, discordant music -- symbolic of disease or illness. Just as a skilled musician can bring the instrument back into attunement, we experience healing when our vibrations -- right down to the atomic level -- are adjusted in a correct manner. In essence, all healing is the changing of vibrations from within.

EDGAR CAYCE: ENERGY BALANCE MIND-BODY-SPIRIT

Balance among body, mind, and spirit is another key to Cayce's philosophy of healing. For healing to be complete and lasting, we must recognize and meet the needs of each of these three levels. Virtually no illness or disease can be treated successfully at only one of these three levels.

What's more, Cayce affirms that the human body will naturally stay healthy -- and even rejuvenate itself -- if a kind of internal balance can be maintained. "**Dis-ease**" starts when one part of the body draws energy from another part. One portion of an organism may become overcharged with the creative life force, while another portion becomes undernourished. The result is a gradual disintegration of the body and the onset of illness.

The opposite of this sort of disintegration is rejuvenation. The readings assert that we are continuously rebuilding our bodies. Within any seven-year period, each cell is replaced.

If we'll allow it, our bodies will transform any problem and resuscitate any condition. But our ingrained habits usually block this healing potential -- the habits of action and, even more potent, the habits of mind.

/3



What role do drugs and medicine play in the healing process? Cayce's philosophy clearly sees a place for them, but warns of misunderstanding how they work and of expecting more of them than is possible. Any healing method attempts to create an experience of oneness, in hopes of then stimulating a similar response in the body. For some people in some situations, a drug may be the best way to accomplish this -- just as in other cases, surgery may be the best way to stimulate healing. Medicines can be a practical application of the one life force.

Occasionally they must be very potent in their reactions in order to get the patient through an acute illness. **But Cayce from time to time encouraged people to consider the herbal formulas he recommended to be tonics and stimulants, rather than medicines.**

A DANGER OF TOTAL DEPENDENCY

The dangerous side of medicines is their potential to diminish the body's own healing work. This is what Cayce alluded to when he warned about "palliatives" that deceive the soul with half truths and temporary relief.

It's also what he meant when he warned that we shouldn't come to rely on any condition outside of ourselves that could be assimilated by the body inwardly. All of this is to say, take the medications prescribed by the physician you trust.

But keep in mind this thought: what those chemicals can do is temporarily -- and somewhat artificially -- give your body an experience of greater oneness. Healing that really takes hold and lasts must come from changing one's inner consciousness and vibration. That happens most effectively from consistent and persistent human effort (i.e., engaging one's desires, purposes, and will) -- something that pills all too easily allow us to skip.

Cayce's healing philosophy includes other insights that can help us avoid misunderstanding. For example, one principle states that the best treatment procedures sometimes cause a temporary worsening of conditions. If we didn't recognize this possibility, we might give up just before the benefits begin to appear.

A closely related principle states that when a body is re-establishing its attunement, it tends to be more sensitive. Again, if we misunderstand that heightened sensitivity, we might not see the good that is slowly being affected.



“MIND IS THE BUILDER”

The mind is a focus of other healing principles. The unconscious mind plays a role in many illnesses and diseases. One example of this is the karmic factor in health problems. Memories from previous incarnations, stored in the soul mind, can trigger problems in the body.

Of course, we shouldn't go so far as to suppose that every health challenge has past-life roots; nevertheless, the perspective of reincarnation can help us understand what we could possibly be dealing with as we seek healing.

EDGAR CAYCE: CREATIVE PURPOSEFULNESS

The familiar Cayce axiom, "Mind is the builder," leads us to wonder exactly which attitudes and emotions best foster healing. The readings emphasize several:

- Self-acceptance.** As we rid ourselves of self-condemnation, we make room for healing forces to enter.
- Optimism and hope.** We're encouraged to expect healing.
- Patience.** It's much easier and quicker to destroy health than it is to rebuild it. We need to be willing to patiently invest whatever time is required.

Alongside these specific attitudes and emotions, **we're invited to use the creative potential of visualization to stimulate our own healing.** The mind's image-making capacity can be directed in such a way that we "see" the healing transformation taking place. This is not something that's accomplished in a single visualization session. Like all the Cayce health-promoting approaches, it requires persistence and works best in conjunction with other healing methods.

Perhaps the most important principle of the mind's relationship to healing concerns purposefulness. A person can experience temporarily an outer healing -- that is, in the physical body only -- yet still be spiritually sick.

What cures the soul? A commitment to a purposeful life. Not just any purpose, but instead one that reflects care for other people. **On occasion a reading from Cayce would pose this question to the person who was ill: What would you do with your life if you were healed?**



INNER CORRECTION TO LIFE

The position of Cayce's psychic source was simply this: Why correct the physical condition unless there's also going to be an inner correction? People who are looking for both inner and outer healing are the best candidates for restored health and vitality. In Cayce's philosophy, healing should equip us to be more useful to others.

With this ideal of service in mind, we might also wonder just how we can be channels of healing to others. What principles govern our efforts to be healers to those for whom we have concern?

One principle is based on the spiritual connections that exist between all people. It states that as we bring the experience of oneness into our own consciousness, it can profoundly help someone else experience oneness, attunement, and healing. Cayce's way of putting it was, "...raising the Christ Consciousness in self to such an extent as it may flow out of self to him thou would direct it to." (281-7)

For this to be most effective, the recipient must desire such help and have requested healing prayer. Of course, we can always pray for someone, even if that individual hasn't asked us. But it's important that we not assume we know what's needed in any person's life. For one who hasn't specifically asked for prayer, we can simply offer prayers of protection and blessing, rather than try to direct healing energies to that person or for a specific condition.

In summary, the Cayce readings remind us that **our natural state is wholeness and health.** An innate wisdom within ourselves knows what's needed for healing. We should expect to get well, and we should be willing to do our part to make it possible.



Note: The above information is not intended for self-diagnosis or self-treatment. Please consult a qualified health care professional for assistance in applying the information contained in the Cayce Health Database.

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Article distributed by: www.philipcrouch.org philipfctas@gmail.com +61(0)401-000-067 Australia

Suggested resources:

Edgar Cayce: ARE, Introduction to the Cayce Readings on Health and Healing readings on health and healing. *Mark Thurston, MD, for A.R.E*

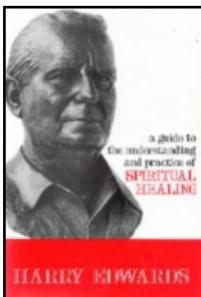
<https://www.edgarcayce.org/the-readings/health-and-wellness/holistic-health-database/health-and-healing-introduction/>

<https://www.edgarcayce.org/>

[**LINK TO HEALING MODALITIES INDEX**](#)



Conscious spirituality in search of truth...



HARRY EDWARDS: A GUIDE TO THE UNDERSTANDING AND PRACTICE OF SPIRITUAL HEALING

Harry Edwards was a renowned highly gifted inspirational spiritualist healer providing healing services in the UK during the 1950s and beyond. Today, The Harry Edwards Healing Sanctuary located in Burrows Lea, England remains a testament to his healing legacy. The Sanctuary offers spiritual healing, literature resources, programs, and development group retreats for aspiring 'spiritual healers.'

During the late 1970s, early 1980s whilst deeply involved with St Mary's Spiritualist Church, NSW, Australia "A Guide To Understanding The Practice of Spiritual Healing" provided inspiration to my meditation discussion groups. Fast forward to Hobart 2009 where I underwent chemotherapy for colon cancer I again read Edwards book.

In particular the references on healing, mind and cancer segments. Hobart hospital was exemplary in their medical support. Spiritual healing was part of a Universal Spiritual Brother&Sisterhood USB group I lead in 2018, Edwards work created considerable discussion. An inspiring extract from "A Guide to The Understanding and Practice of Spiritual Healing by Harry Edwards" follows.

—Philip Crouch, Tasmania, 2020

KEYS: "A GUIDE TO THE UNDERSTANDING AND PRACTICE OF SPIRITUAL HEALING"



THE HEALING POTENTIAL

The Healing Gift, The Spirit Mind of Man, The Spirit Bodies of Man, First Phase of Development, Absent Healing, Second Phase of Healing, The Healing Guides -

GENERAL RULES FOR GUIDANCE

Third Phase of Development, The Value of Healing Passes, Fourth Phase of Development, Magnetic Healing, Disease and the Mind, Psychological Aspect of Healing, Vibrations ,Why do Some Healings "Fail"?

MEDICAL CO-OPERATION

Introduction Notes to Treatments, The Spine, Mental Conditions, Cancers and Growths, Arthritis and Rheumatism,

PARALYSIS - TUBERCULOSIS AND CHEST CONDITIONS

Nerve Diseases, The Senses, Children's Diseases, Colour, Healing, Radiesthesia, Electronics - Final Conclusions. '



HARRY EDWARDS: SECTION 2, CHAPTER 1- THE THEORY OF HEALING

[PP:72 -74] “THE FUNDAMENTAL POSTULATES - THAT GOVERN SPIRIT HEALING”

‘The source of spiritual healing is God, Who created the perfect laws that govern life. Sickness follows the transgression of these laws. The purpose of spiritual healing is to stimulate man’s latent divinity, so that he lives in harmony with God’s laws and, automatically reaping the result, fulfils the reason for earthly life. Spiritual healing, therefore, helps to accomplish the Divine intention for man’s spiritual progress.

The postulates which follow are concerned with the fulfilment of the Divine purpose. Every change in the universe is the result of law-governed forces. Nothing takes place by chance or without a reason. Thus our bodies are subject to definite laws which control our health from birth to the grave.

SPIRITUAL HEALING INDUCES CHANGE

Spiritual healing is the result of law-governed healing forces that induce change. For any state of change to be purposefully affected, intelligent direction is needed to administer the law-governed forces to the subject.

Example:—

Man must direct the force of electricity to produce a **given** result within the laws which govern that force. **The effective administering of a healing force requires intelligent direction.** Through spiritual healing, “incurable” patients are cured. The term “incurable” signifies that medicine can do no more, that earthly wisdom is exhausted, and the patient is condemned to suffer without hope of recovery.

Thus when spiritual healing succeeds with an “incurable” it denotes that a wiser intelligence than that of man is responsible for the law-governed, ordered change. If this intelligence is not earthly, then it must be of Spirit.

The intelligent direction of a healing force originates from the spirit realm.



A diversity of human ills, from mental sickness to cancer, from nervous breakdowns to cataract, from blue babies to arthritis, are successfully treated spiritual healing. This denotes that the directing intelligence is able to diagnose the cause of the affliction and to determine the correct character and strength of the healing force needed to remedy each given condition.

SUCCESSFUL HEALING

In a successful healing, the directing intelligence is able to ascertain the cause of disease and knows how to administer the remedial force to induce a state of beneficial change within the patient.

HARRY EDWARDS: THE LAWS THAT GOVERN

There are some physical laws which control the material world. As there must be order in spirit life that are spirit laws. The administering of a spirit healing force must conform to its laws, just as physical laws govern physical forces.

PHYSICAL AND SPIRIT LAWS

The physical and spirit laws combined come within the definition of the total law. No healing law is possible outside the confines of the total law.

Harmony between Spirit, healer and patient. It is a law that harmony must exist between the transmission of a force and its conscious, or unconscious reception. Furthermore, the receiver must be in attunement with the transmitter.

The intelligently directed healing forces emanate from a non-physical realm, but through healership such non-physical forces are transformed into physical effects. In Contact Healing, the healer is the attuned receiver through whom the spirit healing forces are received for transmission to the patient.

One function of the healer is to be the means, where necessary, for non-physical energy to be made physical. The patient's spirit-self can act as a receiver and transformer of healing force, in Contact Healing as well as in Absent Healing.

Absent Healing: When Absent Healing is effective, attunement is established between the healing intelligence and the patient. The healer's function is to be the communicative link between the absent patient and the healing source. Every person has a spirit-self which can be in attunement with spirit intelligence. He is therefore able to receive spirit direction and healing forces.



NOTE: ALL text highlighted for emphasis in this document is not original author's.

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Suggested resources:

A Guide to the Understanding and Practice of Spiritual Healing, Harry Edwards

www.harryedwardshealingsanctuary.org.uk/shop/index.php?product/page/22/Guide+To+The+Understanding%26+Practice+Of+Spiritual+Healing

www.harryedwardshealingsanctuary.org.uk

Spiritualist National Union, UK.

<https://www.snu.org.uk/snu-healing>

Australian Spiritual Healers Association, ASHA, WA, Aus:

<http://www.ashawa.asn.au/>

Unley Spiritualist Association, SA, Aus:

<http://www.nasm.org.au/>

The Universal Spiritual Brother&Sisterood, USB,

Spiritual Light Teachings [*Healing*]

www.theusb.org

LINK TO HEALING MODALITIES INDEX



Conscious spirituality in search of truth...



ASHA, WA: AUSTRALIAN SPIRITUAL HEALERS ASSOCIATION

Spiritual healing has been a regular practice by dedicated volunteer 'healers' since the early 20th century especially in England, where this practice is far more integrated into a community. Briefly, a definition of spiritual healing can mean 'the practice of attuning to a Divine Life Force energy through being of service to the community and becoming an instrument to provide a range of healing services.'

Spiritual healing practitioners in England register with "The National Spiritualist Association." On acceptance, this allows spiritual healing volunteers to attend patients, at their request, in public hospitals. Other organisations involved in spiritual healing include "The Harry Edwards Sanctuary," Meadows Lea, England.

In Australia, "The Australian Spiritual Healers Association" ASHA, founded in 1964 by the late Arthur Kendrick was formally opened by Harry Edwards the renowned English spiritual healer. ASHA has a dedicated group of volunteer healers who regularly offer public spiritual healing sessions in Western Australia. The forms of healing offered include absent or distant healing for people, and pets if required. Committed dedicated volunteer spiritual healers attend regular development meetings, circles, meditation groups and similar. Spiritual healing is one of the greatest gifts of service we can contribute to others on this planet. ASHA and others globally are committed to these free practices and should be highly commended for their continued work.

—Philip Crouch, Tasmania, 2020

ASHA: WHAT IS SPIRITUAL HEALING?

'Spiritual Healing is the practice of attuning to Divine Life Force energy by meditative means or prayer, to be the instrument or means through which this energy can be channelled to a person, place or object - present or not - via the Hands or Loving thoughts to have a beneficial effect upon the person as a whole on any or all levels of Body, Mind and Spirit.'

SPIRITUAL HEALING ENERGIES

Spiritual Healing has been practised throughout the world for many centuries by members of various religions and cultures. Throughout the ages, this aspect of beneficial intervention has not been confined to any one faith, creed, or nation, and continues to be widespread through many faiths and cultures today. While the healing ability may lie dormant within many, **most people who have a love and compassion for others are able to develop their healing skills.**



The Spiritual Healing energies work simultaneously on all levels of the client's being. Spiritual Healers may or may not consciously see or feel the Healing energies flowing. However, this matters little, for it is the intention to bring about Healing, and the belief that this can be achieved by being an instrument, or channel, through which the Healing is directed to the client, that allows healing to occur.'

'With Spiritual Healing distinctions of race, class, sex, or religion are irrelevant; **no affirmation of religious faith is required of the client. The ASHA member's practice Spiritual Healing by the laying-on of hands, and by attunement through meditation and prayer**, a healer seeks to induce a beneficial effect upon a client's life force at all levels of existence. Spiritual Healing may be given for any illness, stress, or injury as a therapy, which has no side effects, and is complementary to any other therapy.'

ASHA WA operates a distant healing network, Christian names of those requiring healing are sent out to members involved in the distant healing network. Distant Healing works, as does prayer on the principle that energy follows thought. The Distant Healer focuses on the Healing Energy, Light and Unconditional Love, holding the intention to send Healing.

The Healers in our Distant Healing Network set aside some time for meditation and send distant healing to those in need. If you or someone you know needs some distant healing please send an email to request distant healing with Christian name of person in need. Animals can also receive healing and we will be pleased to send healing to your animal friends, please send an email requesting healing with type of animal and the animals name.'



Suggested resources:

Australian Spiritual Healers Association of WA Inc, ASHA:

<http://www.ashawa.asn.au/>

ASHA Facebook page:

<https://www.facebook.com/Australian-Spiritual-Healers-Association-810005095695538/>

HARRY EDWARDS - *A guide to the understanding and practice of spiritual healing*

www.harryedwardshealingsanctuary.org.uk/shop/in

[dex.php?product/page/22/Guide+To+The+Understanding+%26+Practice+Of+Spiritual+Healing](http://www.harryedwardshealingsanctuary.org.uk/dex.php?product/page/22/Guide+To+The+Understanding+%26+Practice+Of+Spiritual+Healing)

www.harryedwardshealingsanctuary.org.uk

Spiritualist National Union, UK.

<https://www.snu.org.uk/snu-healing>

Unley Spiritualist Association, SA, Aus:

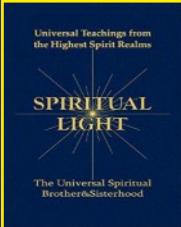
<http://www.nasm.org.au/>

The Universal Spiritual Brother&Sisterhood,USB:

www.theusb.org

LINK TO HEALING MODALITIES INDEX





“SPIRITUAL LIGHT,” Universal teachings from the Highest Spiritual Realms—*The Universal Spiritual Brother&Sisterhood*,
www.theusb.org

CHAPTER 11 - PHENOMENA

SPIRITUAL LIGHT 11.1 TYPES OF UNORTHODOX HEALING

1102 Four Phases of Unorthodox Healing

There is much confusion about different kinds of unorthodox healing, certainly at least in the terms used. “Spirit healing” and “spiritual healing” are often used interchangeably, for example, although they are not the same thing,

A USB inspirer has clarified and described the four main forms:*magnetic healing, mental healing, spirit healing, and spiritual healing.*

Magnetic Healing

Some people have a superabundance of magnetic curative essence, manufactured within their physical [earthly] bodies. When they enter the auric emanation of someone who needs relief from a physical condition, there exudes from their being—usually from their fingertips or from any of the orifices of their body—a magnetic curative essence that gravitates to the part of the patient’s body that needs rehabilitation, when mentally directed there. Such healing is *magnetic healing*—which may or may not be permanent, depending on whether enough of the the healing essence is absorbed, and on whether the patient is mentally receptive.

Mental Healing

Mental healing is the conscious directing of the flow of vital healing force[essence, energy] either to one’s body or those at a distance. In the latter case, it is often called *absent healing*. We much prefer the term *distant healing*.

Spirit Healing

Spirit healing takes place when a spirit guide enters the auric emanations of a medium and uses the physical vehicle of the medium to heal another person. Many of our spirit friends continue to work along the lines they practiced on earth. Thus a spirit who was an osteopathic physician on earth, might manipulate the medium’s hands. If the spirit friend was a diagnostician, he or she might diagnose, using what we would call X-ray clairvoyance to see what was wrong. If trained to heal, the spirit friend might then also be able to correct the condition.

/2

A healing channel [medium] sometimes is the instrument for many spirit healing workers, each skilled in a different field, and each contributing to the over-all work work of the team [or band].

Spiritual Healing

Spiritual healing takes place when one or more spirit people heal the patient Directly. In other words , in spiritual healing there is no earthly channel or intermediary used.

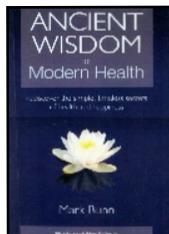
LINK TO HEALING MODALITIES INDEX



If any teaching and/or philosophy in this USB document is in conflict with or is not supported by *Spiritual Light* (ISBN 978-0-9912422-1-4 deluxe flex-cover, 978-0-9912422-2-1 paperback), which contains the only complete and *official* teachings and philosophy of the USB, then *Spiritual Light* governs. The inclusion of this statement, in a box in a prominent position, and worded as in *Spiritual Light*, is required on every authentic USB publication containing its teaching and/or philosophy.

Spiritual Light teaching extract, distributed by: *Derwent Group of the USB, Hobart, Tasmania.*
philipfctas@gmail.com www.philipcrouch.org.au + 61 0401-000-067

Conscious spirituality in search of truth...



MARK BUNN: ANCIENT WISDOM FOR MODERN HEALTH

Ayurvedic medicine is one of the world's oldest holistic ("whole-body") healing systems developed more than 3,000 years ago in India. Primarily, Ayurvedic practice is based on the belief that health and wellness depend on a delicate balance between the mind-body-spirit. Mark Bunn, is an Ayurveda clinical practitioner and his seminal book "Ancient Wisdom For Modern Health" provides a readable exposé on Ayurveda practice, in particular the focus deep breathing techniques.

Among Bunn's clients are football players and athletes who have benefited from adapting controlled breathing techniques to their sport. The above book was given to me by a former neighbour, Bill Saunders in 2016. Of particular interest to me was the literature associated with effective breathing techniques. Whilst already practising mindful breathing because of singing-acting performance, the additional information regarding breath control associated with walking was especially relevant. I have osteoarthritis in both feet and Bunn's suggested breathing techniques has enabled me to experience less pain when walking. Encouragingly, Bunn's book is recommended reading in for maintaining a healthy mind-body-spirit. An extract follows

—Philip Crouch, Tasmania, 2020

MARK BUNN: “ANCIENT WISDOM” FOR MODERN HEALTH

THE LITERATURE IN THIS BOOK DEMONSTRATES HOW TO...

- regularly experience your natural state of happiness, vitality and flow
- nourish the most important factor in your lifelong health - your emotional health
- understand ‘food intelligence’ to make healthy eating as simple as A, B, C
- transform your exercise from ‘no pain no gain’ into a mind, body and spirit high
- lose weight naturally (as proven by cultures who have remained healthy and slim for thousands of years) in ways that have absolutely nothing to do with counting calories, analysing fats or doing difficult exercise



- eliminate mental lethargy and reduce depression
- reduce your risk of cancer, heart disease, diabetes, osteoporosis, autoimmune disease, and bounce out of bed each morning feeling light, clear and energised
- maintain a healthy weight, enjoy sound sleep and delay the ageing process by understanding Nature's cycles
- enliven your inner spiritual source to improve every area of your life
- make staying healthy and happy SIMPLE (not complicated like modern-day health advice)
- If you want to remain youthful in mind, body and soul, experience more contentment and joy in life, and make good health simpler, this book will show you how.

MARK BUNN: EXERCISE IN WAYS THAT UNITE MIND- BODY- SPIRIT

[PP:184-186] LOW BREATHING

‘As we breathe more deeply and slowly through the nose our diaphragm has time to contract fully. In what Yogis call ‘*low breathing*,’ the nasal breath is as if drawn deep into the belly. This creates a vacuum like sucking of the air deep into our lungs where it meets with a most abundant blood supply. With upper chest mouth breathing the air floods in so quickly it goes mainly to the upper portions of our lungs where there is far less blood supply.

In the West we think of oxygen as the critical component of the air we breathe. This is true on the gross physical level of the body. However, just as with the food we eat, on a deeper level, the ancients understood that that is the subtle life force or prana that is the key ingredient.

While oxygen nourishes our blood and muscles it is prana that fundamentally nourishes our mind and nervous system. As opposed to mouth breathing, when we nasal breathe, the life-force energy is brought directly into our brain stem via our receptors for smell.



This instantaneously enlivens our entire brain and nervous system. **Most importantly, when we nasal breathe we heighten the communication between left and right hemispheres of our brain and holistically integrate mind and body.** This results in improved focus and clarity of mind, enhanced decision making and greater psychological resilience.

MARK BUNN: A DO IT NOW BREATHING EXERCISE ...

NASAL BREATHING

Deep nasal breathing also eliminates the possibility of over-breathing or over-ventilation, which some science now links to increased ageing. One possibility as to why people who regularly meditate or do yoga-related practices commonly live healthier, longer lives is that they have significant lower oxygen intakes and thus subject themselves to less free radical damage.

(Most free radicals are oxygen based.) The fact that nasal breathing is associated with our body's relaxation response rather than our stress response would also help. This is why many natural health sciences promote proper breathing to effectively treat stress based conditions such as anxiety, insomnia and asthma.

Aerobic exercise is commonly associated with keeping our heart and lungs healthy, and resistance training for strengthening our muscles and bones. Unfortunately, what we often overlook in our Western view of exercise is exercising our vital internal organs.

MARK BUNN: PROPER BREATHING –EXERCISE FOR THE ‘INTERNAL ORGANS

HEALTH AND INTERNAL ORGANS

In many health magazines today, a ripped sixpack, toned arms and sexy legs are often flaunted as the epitome of being fit and healthy. However the Eastern masters tell us that these aren't particularly important if our kidneys are functioning at half capacity, our liver is clogged or our bowels are blocked.

The ancients understood that the **health of the internal organs –our heart, liver, spleen, kidneys, intestines—is far more important than having a washboard stomach, bulging biceps, or a taut butt.**



They also knew that the way to keep these organs healthy was through exercise –internal exercise. Specific yoga postures known as ‘asanas’ and deep, diaphragmatic breathing were routinely recommended as they were both understood to softly massage, tone and increase blood flow to our vital internal organs.

Both practices also promote the efficient elimination of waste products from the body while simultaneously exercising the rib cage and upper spine to prevent them from becoming stiff and inflexible. Combined they represent a key component of the ancient formula for maintaining peak health and inner balance.

COMPLETE BREATHING EXERCISES

Correct breathing that can improve your quality of life, help combat the effects of ageing and provide the foundation for your most effective exercise is based on what the yogis call ‘Yogi complete breathing.’

- Right now, sit upright, close your eyes, put your hands on your abdomen and take your awareness to your breathing. Breathe slowly and comfortably through your nose.
- With each inhalation, rather than raising your shoulders to fill your upper chest, allow your abdomen to relax and feel as if you are breathing deep into your lower abdomen.
- Feel your diaphragm (the muscle under your rib cage) massaging your abdominal organs and notice your abdomen comfortably finish begin to rise slightly. As your abdomen comfortably finishes its expansion, extend your inhaling breath to first fill your middle chest and then your upper chest.
- Allow these areas, including your whole rib cage, to expand. Don’t try to extend the duration of your inhalation unnaturally or hold your breath. Just keep it natural and comfortable.
- For the first few breaths, notice the momentary pause between the end of the ‘in’ breath and the start of the ‘out’ breath. Like the in and the out flow of tides and seasons, this junction point between the inflowing and out flowing breath is representative of the natural cycles of life.



—Just being aware of the gap between your breaths—the ebb and flow of your breathing is a powerful way to reconnect your body with the universal rhythms of Mother Nature.

—Taking your attention to your abdominal area for a few more breaths, notice how you can eliminate more air by contracting your abdominal muscles slightly as you exhale ... also through your nose. After these breaths, just exhale naturally and, using your attention, allow the exhalation to extend as long as is comfortable. Feel the old, impure air being released from your body as you pave the way for a new, fresh batch of life-giving oxygen and prana to enter.

—Spend a minute or two breathing this way now and practice it at least a couple of times a day. Good times may include while driving, watching TV or sitting in a seminar. It can also be used as a stand-alone remedy when feeling stressed or anxious, experiencing tension headaches, or if unable to sleep at night due to an over excited or restless mind.'



Suggested resources:

Ancient Wisdom - Mark Bunn, for Modern Health, 2010, Enlightened Health Publishing, NSW, Australia. ISBN: 978-0-09807597-0-9.

<https://markbunn.com.au/about>

<https://www.bookdepository.com/Ancient-Wisdom-for-Modern-Health/9780980759709>

Meaning of Ayurved:

<https://www.collinsdictionary.com/dictionary/english/ayurved>

LINK TO HEALING MODALITIES INDEX



Conscious spirituality in search of truth...



TAI CHI: NATIONAL CENTER FOR COMPLIMENTARY AND INTEGRATIVE HEALTH

Tai Chi is a mind-body-spirit health practice first originating in China and now practised daily by millions of people across the world either singularly, or in small groups at neighbourhood parks. Like yoga tai chi health benefits are well recognised as an essential practice for achieving mind-body-spirit balance. Since the 1980s after attending my first class held by The Academy of Tai Chi at Blacktown, NSW I have experienced different forms of tai chi. Currently, I practice tai chi in the back yard of our home.

A 2017 academic research study of tai chi amongst older persons titled “Building the Understanding of the Effects of Tai Chi Training on Walking in Older People,” was conducted by National Centre for Complementary and Integrative Health, NCCIH. The research was initiated to determine potential benefits relating to gait speed for older persons over a six month period. The report included a health well-being component. An extract from the NCCIH report follows.

—Philip Crouch, Tasmania, 2020

NCCIH: BUILDING THE UNDERSTANDING OF THE EFFECTS ...

‘Could tai chi help address some of the walking problems, including the risk of falling, that often plague older people? This preliminary clinical trial adds to the growing evidence that the answer may be yes. The trial, funded by NCCIH and conducted by a team led by researchers at Harvard Medical School and Beth Israel Deaconess Medical Center, found that as little as 6 months of tai chi training might improve an important indicator of how well a person can walk: gait dynamics. Tai chi is a multi-component mind and body approach that originated in China.

Declines in walking ability with age have been linked to a wide range of health issues as well as increased risks of falls and death from all causes. Gait, or the way in which one walks, has thus become a research target. Gait enlists many systems throughout the body and has them work together in complex ways. One aspect that has not been much studied is “long-range gait dynamics” – how much people’s gaits fluctuate and change over time when they walk.

This study compared gait speed and gait dynamics in 27 tai chi experts (with at least 5 years of tai chi experience) and 60 people of similar ages who had never practiced tai chi.



These 60 people were then randomly assigned to two groups: one group received 6 months of tai chi training, while the other group (the control group) was placed on a wait list. Gait was assessed at 0, 3, and 6 months. During gait testing, participants walked for 10 minutes at their preferred pace, and wireless switches on their heels and toes captured data on multiple aspects of gait.

All 87 participants were very healthy adults aged 50 to 79. The team found that the tai chi experts had gait dynamics indicative of better gait health.

Six months of tai chi training led to a slight trend in the same direction, but it didn't reach statistical significance. Tai chi was not associated with gait speed. More tai chi class attendance and home practice appeared to be of some benefit (though this did not reach statistical significance). The ¹ authors noted that tai chi may exert its effects by maintaining or improving our flexibility to respond and adapt to unpredictable changes in terrain, stimuli, and stresses when we walk.

NCCIH: WHAT THE TEAM FOUND!

All 87 participants were very healthy adults aged 50 to 79. The team found that the tai chi experts had gait dynamics indicative of better gait health. Six months of tai chi training led to a slight trend in the same direction, but it didn't reach statistical significance. Tai chi was not associated with gait speed. More tai chi class attendance and home practice appeared to be of some benefit (though this did not reach statistical significance).

The authors noted that tai chi may exert its effects by maintaining or improving our flexibility to respond and adapt to unpredictable changes in terrain, stimuli, and stresses when we walk.

The authors cited a need for larger and longer randomized trials to more definitely ascertain whether tai chi can beneficially affect age-related gait dynamics, especially in people with impaired gait, e.g., from Parkinson's disease. The study's limitations included its small sample size and the possibility that factors other than tai chi training caused differences between the experts and the other participants."

¹ Gow BJ, Hausdorff JM, Manor B, et al. Can tai chi training impact fractal stride time dynamics, an index of gait health, in older adults? Cross-sectional and randomized trial studies. PLoS One. 2017;12(10):e0186212.



Suggested resources:

National Centre for Complimentary and Integrative Health - Tai Chi

Building the Understanding of the Effects of Tai Chi Training on Walking, in Older People U.S. Department of Health and Human Services, NCCIH. Online Article.

<https://nccih.nih.gov/research/results/spotlight/TaiChi-Walking-Older-People>

Tai Chi For Beginners - Dr Paul Lam, *Free Introductory Lesson, You Tube Clip:*

<https://www.youtube.com/watch?v=hIOHGrYCEJ4>

Tai Chi practice groups locally may be found through newspapers, websites, or notice boards. Definitely worth the search effort.

LINK TO HEALING MODALITIES INDEX



Conscious spirituality in search of truth...



Foundation for Mind-Being Research
Where science meets consciousness...

FMBR: THE FOUNDATION FOR MIND BODY RESEARCH

'Where science meets consciousness'

Foundation for Mind-Body Research, FMBR is a progressive and informative community member-based organisation in America providing a meeting a place for guest speakers, workshop facilitators and various project activities. FMBR host an extensive online resource database, and occasional webinars. Subjects covered by FMBR include consciousness, spirituality, healing modalities, mediumship, mind-body-spirit, dowsing, science-based consciousness projects, and shamanism. From Australia I've subscribed to their excellent e-newsletter. Inspirationally, it would be real community asset if such a group was established in my home state of Tasmania.

Jerry Gin, president of FMBR has produced a power point presentation on healing modalities titled "Segments from a Course on The Nature of Mind-Being" which outlines several healing modalities associated with mind-body-spirit, a short extract on several presented healing forms follows.

—Philip Crouch, Tasmania, 2020

JERRY GIN FMBR: A COURSE ON THE NATURE OF MIND-BEING; SEGMENTS

The relationships and evidence: Consciousness, science, spirituality and the nature of the universe: Assembled by Jerry Gin, PhD

"I have created a set of PowerPoint notes from books and lectures which I have had the pleasure of experiencing. The notes chronicle a journey I have taken from being a scientist (biochemist) and entrepreneur to viewing life, nature, energy, matter, consciousness, death and spirituality in a totally different manner than that held by mainstream scientists. The different PowerPoint notes form the Segments of a Course in the Nature of Mind-Being and tell the story of The Relationships and Evidence: Science, Consciousness, Spirituality, and the Nature of the Universe."

THE HUMAN ENERGY: CONSCIOUSNESS SYSTEM OR HUMAN AURA

—The Human Energy Field is the manifestation of the universal energy that is intimately involved with human life. It can be described as a luminous body that surrounds and interpenetrates the physical body, emits its own characteristic radiation and is usually called the aura.

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- The auric field is a quantum leap deeper into our personality than is our physical body. It is at this level of our being that our psychological processes take place. The Human Energy Field is the vehicle for all psychosomatic reactions. The physical body arises out of the energy field thus an imbalance or distortion in this field will eventually cause a disease in the physical body that it governs.

Therefore, healing distortions in the field will bring about healing in the physical body. **The Human Energy Field is composed of an infinite number of levels.** We focus primarily on the seven lower levels through the four year course of study in Brennan Healing Science. Each level penetrates through the body and extends outward from the skin. Each successive level is of a “higher frequency” or a “higher octave.”

- Each extends outward from the skin several inches farther** than the one within it of a lower frequency. The odd numbered levels are structured fields of standing, scintillating light beams. The first, third, fifth and seventh levels of this field are structured in a specific form. The even numbered levels-second, fourth, sixth-are filled with formless substance energy.

BODYTALK: HEALTHCARE DESIGNED BY YOUR BODY

- ¹The BodyTalk System seeks to address the "whole person". This means that no aspect of the human psyche can be overlooked, be it emotional, physical or environmental. In BodyTalk, we have developed a whole-healthcare system that supports and promotes the wellbeing of any person, animal, or plant.
- As WholeHealthcare™, **BodyTalk understands the profound influence the psychology of the body has on our health.** Instead of focusing on the symptom, BodyTalk finds the underlying causes of illness by addressing the whole-person and their whole-story. The BodyTalk techniques provide insights to the areas of your body that need attention. What might seem like an obvious problem to you is not necessarily the one your body wants to address first.
- This is the beauty of BodyTalk. It respects the body's own needs and determines your body's priorities for healing. Then with the use of a variety of non-invasive techniques, BodyTalkers refocus your body's natural healing response to establish better communication within the body.



BODY TALK LOOKS AT THE BIG PICTURE

- Health challenges arise for a variety of reasons. When a practitioner is trained to look at the whole-person, emotional, physical and environmental influences - the true underlying causes of dis-ease can be revealed.
- **Every choice, and every experience in your life, has contributed to your current state of health.** Each scar, laugh line and injury has a unique story and a history. BodyTalk takes into consideration your whole-story. Your life-style, genetics and history are all drawn upon to establish a personalized approach to Healthcare that brings about lasting changes.
- **Every choice, and every experience in your life, has contributed to your current state of health.** Each scar, laugh line and injury has a unique story and a history. BodyTalk takes into consideration your whole-story. Your life-style, genetics and history are all drawn upon to establish a personalized approach to Healthcare that brings about lasting changes.
- BodyTalk recognises that each system of healthcare and each practitioner have a unique knowledge and skill set. BodyTalk is designed to integrate all fields of healthcare to create a complete approach to health and wellbeing. This includes referring a client onto another Healthcare practitioner or field of healthcare when necessary.

¹ BodyTalk is WholeHealthcare™BODY TALK
<https://www.bodytalksystem.com/learn/bodytalk/>

DEREK GERLACH: ABLE ASSOCIATION FOR BALANCING LIFE ENERGIES

ABLE PRAYER WHEEL, TECHNOLOGY MEETS SPIRITUALITY

- We have modernized and upgraded the ancient prayer wheels with a newly discovered form of subtle energy. We believe this energy carries restorative qualities that are sent to you to support your total wellness. Since ABLE was inspired by Divine revelation, the high frequency energies that it transmits are intended to be in alignment with your highest good.



- Able continuously transmits revitalizing energies and prayers to you 24/7.
Like Yoga or other energy modalities, ABLE is devised to work at the root level of your being to address underlying imbalances, and to bring harmony to your entire energy system. While its not possible to provide any guarantees, the effects are often gradual, profound, and deep.
- Your faith, openness and willingness to change can increase the benefits of the energy transmitted. Since we all have different energy systems, how ABLE works with you is unique.

ABLE IS DESIGNED TO:

- Connect with your energetic body through an imprint
 - Continuously transmits prayer energy
 - Balance your consciousness on all levels
 - Yield benefits dependent on your receptivity
 - Encourage a 6 month engagement
-



Suggested resources:

Foundation Mind Body Research – *Nature of Mind Being Extract from segments*
<https://fmbr.org/>

<https://fmbr.org/science-consciousness-broader-concept/>

<https://fmbr.org/science-and-consciousness-jerry-gin/>

BodyTalk is WholeHealthcare™ BODY TALK

<https://www.bodytalksystem.com/learn/bodytalk/>

<https://www.bodytalksystem.com/videos/>

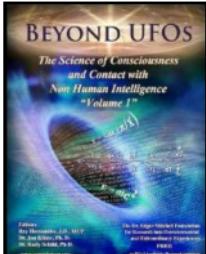
Derek Gerlach - Able Prayer Wheel: Technology Meets Spirituality

<https://www.ablepath.com/>

[LINK TO HEALING MODALITIES INDEX](#)



Conscious spirituality in search of truth...



BEYOND UFOS: MEDICAL HEALINGS REPORTED BY UAP CONTACT EXPERIENCERS

The Foundation for Research into Extraterrestrial Extraordinary Experiences, FREE, published in 2018 an intensive five-year academic research project based on Non-Human Intelligence, NHI, and Unidentified Aerial Phenomena, UAP. A quantitative-qualitative response questionnaire from 4,200 respondents based in 100 countries comprised this brilliant comprehensive 820-page book.

The formal title "Beyond UFO's The Science of Consciousness and Contact with Non-Human Intelligence Vol 1" details personal experiences of 'contactee experiencers' with NHIs and UAPs. Whilst reading this book in 2019 its contents had a profound impact on me and further supported existing beliefs that consciousness extends way beyond even a physical body, to that of other other universal dimensions.

Concerning healing modalities, an extract from the book relating to the direct experience of a medical doctor healed by a NHI is just one inspiring example. Joseph Burke MD and Preston Denett recorded this survey participant's [contactee]story. An interesting thought-provoking extract from chapter six based on that healing follows.

—Philip Crouch, Tasmania, 2020

SCIENCE OF CONSCIOUSNESS: CONTACT WITH NON HUMAN INTELLIGENCE

'FREE argues that "Consciousness" and the paranormal and psychic aspects of this phenomenon is the key to understanding this complex phenomenon instead of the traditional materialist perspective of "nuts & bolt's" Ufology.

The Dr. Edgar Mitchell Foundation for Research into Extraterrestrial and Extraordinary Experiences, or FREE, is a 501c3 Academic Research Not for Profit Foundation. FREE was co-founded by the late Apollo 14 astronaut Dr. Edgar Mitchell, Dr. Rudy Schild, an Emeritus Research Astronomer at the Harvard /Smithsonian Center for Astrophysics at Harvard University, Australian researcher Mary Rodwell and Rey Hernandez, an Attorney and Experiencer who was a Ph.D. Candidate at the University of California at Berkeley.

FREE is comprised of retired academic professors and lay researchers who have been researching the field of Unidentified Aerial Phenomenon (UAP) and contact with Non-Human Intelligence (NHI) for more than 30 years. The Executive Director of FREE is Harvard Astrophysicist Dr. Rudy Schild.' [Cited Book Depository]

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For the purposes of identifying key word abbreviations in this document, please refer to the following legend:

- LEGEND:**UAP, Unidentified Ariel Phenomena, NHI, Non-Human Intelligences,
UFO, Unidentified Flying Object [...in context; superseded by UAP]
FREE, Foundation-Research-Extraterrestrial-Extraordinary Experiences,
CE, Contact Experience, NDE, Near Death Experience

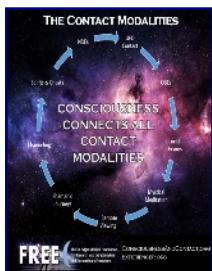
CH: 6 MEDICAL HEALINGS: REPORTED BY UAP ‘CONTACT EXPERIENCER’

[PP: 392-396]

‘One of the most interesting findings that emerged from this work was the many medical healings and attempts to heal on part of the visitors... In about one half of the cases I’ve been involved, there have been healings due to operations and/or treatments. Sometimes the cures are permanent. At other times conditions recur. Edith Fiore from her book Encounters: A Psychologist Reveals Case Studies of Abductions by Extraterrestrials.

‘Many abductees have experienced or witnessed healing conditions ranging from minor wounds to pneumonia, childhood leukaemia, and even in one case reported to my first-hand, the overcoming of muscular atrophy in a leg related to poliomyelitis. Dr. John Mack, Professor of Psychiatry, Harvard School of Medicine.

INTRODUCTION TO UAP MEDICAL HEALING



‘A medical UAP [Unidentified Aerial Phenomena] healing can be defined as a physiological improvement as the result of an encounter with non-human intelligence (NHI). These types of cases have appeared regularly since the modern age of UAPs and continue to be reported today. While most major researchers have uncovered cases of healings, due to the fantastic nature, such events have not received much attention.

Leading contact experience researcher Budd Hopkins says, “*The very question is whether we hear about healing cases. We do sometimes, very rarely, but they do turn up.*” David Jacobs, author of *Secret Life* and other books about contact with NHI, writes, “*In extremely rare cases, the aliens will undertake a cure of some ailment troubling the abductee.*” While Hopkins and Jacobs both asserted that such accounts are “rare,” not all researchers agree.

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John Mack, MD, whose book, *Abduction: Human Encounters with Aliens*, was a watershed event for the UFO [Unidentified Flying Object] community, writes, “...many abductees have experienced or witnessed healing conditions ...” Edith Fiore, PhD., Concurs with Mack and writes,

.....

“One of the most interesting findings that emerged from this work was the many healings and attempts to heal on the part of the visitors...In about one-half of the cases I’ve been involved there have been healings due to operations and/or treatments.”

In 1996, researcher Preston Dennett released his book, *UFO Healings*, which presented more than 100 cases, showing beyond any reasonable doubt the veracity of healing cases. While researchers now agree that these cases exist, little is known about how common they actually are. The data from the FREE Experiencer Research Study surveys, however, reveals some surprising answers and settles the controversy once and for all. **Fully 50% of respondents of the FREE surveys report UAP-related medical healings.**

THE HEALING CASES—CASE STUDY # 1:

The purpose of this article is to use the data from the **FREE** survey to shine a spotlight on **CE(contact experience)** healing cases, to show how these healings take place, and to answer the many questions these cases raise. **Who is being healed and why? What conditions are being healed? Is there any proof?** the authors of this chapter reviewed hundreds of the reported healing cases from the **FREE** surveys and chose ten promising cases to study in more depth. These cases are presented below and represent only the tip of the iceberg of the actual number of healings uncovered by the **FREE** survey. “Anonymous Physician.” Hemorrhagic Shock Following Dental Surgery. (Interview by Joseph Burkes, MD).

I have thoroughly vetted this witness who,in fact, is a practicing physician in his mid thirties.

His work involves direct patient care and he requests that no additional personal details that might identify him be included in this report. This contact experience state that he was raised in a Catholic home and attended religious schools. His impression was that his parents wanted him in Catholic school not for the religious training, but more because they wanted his to have a quality education. Since his childhood, he has been fascinated by science fiction and described himself as a *Star Trek* fan.



As a child, he enjoyed watching TV shows like NBC's *Unsolved Mysteries*, and Fox's *Sightings*, but never thought seriously about flying saucers. He stated that his he is not a churchgoer and Buddhism is the faith that resonates most with his beliefs. In the past, he meditated on a daily bases, and more recently, once per week.

Although never having a sighting of a flying saucer, approximately ten years ago he did have an episode of missing time that he acknowledges was highly bizarre. As a medical student, he decided one day that he wanted to have a pet cat. He drove to the local animal pound that was over twenty miles from home, arriving at noontime.

There, he encountered an unusual looking heavy-set female attendant that had a strange pear-shaped body. In addition to her body build, there was something about her that seemed "off," but he couldn't specify what it was other than having a strange feeling about her presence. The young doctor picked out a three-year-old orange cat and was checking out the facility when the attendant told him that they were having a "two for one sale." She recommended that he take a look at a very special cat that was available for adoption. He informed her that he really didn't want two cats, but she insisted on showing him the other, which was all white in color.

He recalls finally consenting to see the "sale" cat and then something strange occurred. **He had a break in the continuity of consciousness consistent with a missing time event.**

The witness suddenly found himself stuck in traffic several miles away from the pound with only the white cast that the attendant had recommended. He can't recall leaving the clinic and doesn't understand why he didn't have his original choice of the calico cat with him. From the volume of traffic on the highway, it seemed as if he was stuck in rush hour and several hours might have passed since his arrival at the animal pound. It seemed so bizarre that he had no recollection of what transpired between when he was about to be shown the second animal and finding himself stuck in traffic.

In 2013, this contact experiencer underwent a right lower wisdom tooth extraction that was complicated by excessive bleeding. He reported that the right inferior alveolar artery was cut, producing profuse bleeding. He was advised that he should simply apply local pressure by clenching down with his teeth on a piece of gauze and that the bleeding would soon stop, but it did not.



As home, the bleeding continued. The witness described it as being “pulsatile,” indicating that a jet of blood squired into his mouth with each beat of his heart. Soon, he was surrounded in his apartment mounds of blood soaked gauze, and no matter how hard he pressed down on the extraction site, the profuse bleeding continued.

He realized that he was in danger. He was alone, and he needed serious medical attention, but the only hospital able to handle this kind of emergency was the one where he worked.

The doctor stated that he felt embarrassed to go there for treatment. In retrospect, he realized that his judgement was impaired by the loss of blood. Nevertheless, as a trained clinician, he recognized the seriousness of his situation. He was becoming light-headed, cold and clammy, and his reflection in the mirror was ghostly white. He knew he was going into shock.

The next thing he remembered was that he was enveloped by a beam of life intense white light and was floating in a space that was not his apartment. The room was circular about twenty feet across. There were many wires attached to the walls that were made of some kind of metal. He looked down and, to his surprise, the floor was transparent. He stated that he could see the Earth from the vantage point of space. The globe did not fill his entire field of vision and stars were visible, shining faintly in the surrounding darkness.

This physician stated that his memories of what transpired are extremely vivid. What he recalled didn't feel like it was a dream. In this strange environment, he caught a glimpse of a non-human being that he identified as looking like the grey alien stereotype. It was short, perhaps four feet tall, with large wrap-around dark eyes. It appeared to be wearing some kind of large garment that altered its appearance. Instead of the typically thin body build associated with this alleged alien phenotype, the grey non-human being looked somewhat stout.

Several seconds after seeing this strange creature, he reported that the scene had vanished, and he found himself back on his blood-soaked bed. **The apartment was a mess, but to his surprise, he felt perfectly fine.** **The bleeding had completely stopped, and he was able to rise without the lightheadedness that he had experienced before passing out.** In the mirror, he could see that the pallor in his face was gone. The color of his complexion was totally normal. This young physician denied experiencing a powerful thirst that is associated with blood loss.



He soon realized that he had been completely healed from this potentially dangerous condition. Following this remarkable event, his interest in the subject of flying saucers understandably increased dramatically. Given his highly responsible public position as a practicing clinician, he was and still is concerned about how being linked to this account might affect his career. Nevertheless, despite the risks of being exposed as a contact experiencer, he wants this story to be told, albeit under conditions of anonymity.

COMMENTARY JOSEPH BURKES

Joseph Burkes, MD: Although physicians may not make the best patients, we are skilled observers that can recognize the causes and necessary treatments for our medical problems. What this physician experiencer described is a history perfectly consistent with a diagnosis of hemorrhagic shock leading to syncope (loss of consciousness). He denied a previous history of fainting or any one of a host of medical conditions that might have caused him to pass out. Conventional treatment of patients with shock from bleeding requires large amounts of intravenous fluids and, if deemed necessary, blood transfusions as well.

A head and neck, or an oral surgeon would very likely be called into the hospital in an effort to stop the bleeding in such a case as this. Typically, for a young adult with no other medical problems, only an overnight stay in the hospital might be required. In the elderly, for those with major medical problems or complications from the bleeding, a day of observation would be necessary. **It is of interest to note that the healing did not apparently take place in his home.** This serious potentially life-threatening illness would very probably require the typing and cross matching of blood for transfusion, and his healing was associated with **memories of an on-board UAP experience.**

The question arises of how might a non-human intelligence (NHI) obtain blood for transfusion? It is reasonable that the medical treatment would require transfer to a better equipped setting, not in a terrestrial hospital, but perhaps on board a zero gravity facility located high above our planet's surface.

PRESTON DENNET

Preston Dennet: The dental healing reported by the anonymous physician provides compelling evidence of intervention by non-human intelligence.



And the fact that the person healed was a doctor himself adds an additional level of credibility to this case. Dental healings are somewhat rare, and I know of only two other reported cases, one involving the healing of an impacted wisdom tooth, and the other involving new growth of teeth. A fascinating feature of this case is how closely it resembles a near-death experience. The witness felt that he was near death when he passed out. Then he finds himself rising up out of his room on a beam of light and seeing stars and the Earth in the distance. These are all features consistent with near-death experiences (NDEs).

However, the witness reports finding himself inside a round metal room with wires along the walls and a grey-type NHI standing next to him, all features consistent with a typical onboard experience. **Could it be that the physician experienced both an NDE and a UAP-related contact experience with a NHI simultaneously?** Incidentally, I have heard many cases involving both an NDE and UAP-related contact with NHI. One wonders what would have been seen by a camera filming this event. My guess is that it would have recorded the physician lying in bed and being sucked up through the ceiling in a beam of light, then later returned.

Because of the descriptions provided, I would classify the physician's experience as an onboard experience. While he has no memory of how the healing actually took place, the fact that he woke up not only alive, but feeling good with no sign of injury, shows the extraordinary power behind the phenomenon. If it had been just a dream, one would presume that upon awakening, the tooth would still be hurting. But that's not what happened. **It is also interesting that the healing came when it did, just in time to save his life; no earlier, no later. This shows that the witness was being closely monitored by non-human intelligence, which intervened apparently only when needed.**



Suggested resources:

Beyond UFOs—Medical Healings Reported by UAP Contact Experiencers- Joseph Burkes, MD, and Preston Dennett.

<https://prestondennett.weebly.com/the-healing-power-of-ufos.htm>

BEYOND UFOs - The Science of Consciousness and Contact with Non Human Intelligence,
<https://www.facebook.com/groups/FREE.Experiencers/>

The Edgar Mitchell Foundation for Research into Extraterrestrial Extraordinary Exp
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