

Treatise on Healing from a reincarnational perspective

Peter Calvert

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Cover photo:

1 million people meditating together: Wat Phra Dhammakaya,
Bangkok, Thailand

This document has been prepared from direct higher self input and School faculty¹ directing this training.

For secure referencing in the archived records of what follows, original time-stamps have been retained. The higher self voice is indicated and prefixed by the circumflex as coding mark (^). To develop and consistently use one's own coding is helpful as one encounters the different possible internal voices and develops their reliable identification over time.

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¹ See *Meditation Training Course Summary 2022*

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Preface

^^We have as our prerogative and capacity an intention to interrupt the life at opportune moments. And this is one such.

The tying together of strands of evidence into the contemporary culture and its international expressions via website links; to parameters of debate, conflict, disagreement, their historical expressions and contemporary manifestations; is to generate a responsive dynamic to the appropriate training necessary for any young person interested in the subject of spiritual healing, as it is commonly referred to.

Manipulation of the individual on the energetic level or at the level of the field of first cause, is a desirable outcome. The mindset necessary to encompass those many dimensions of existence, is required to be addressed in training. A reference to the field of first cause is best included in this treatise on healing, so as to update it to contemporary language and accurate terminology within the full context of this transmission of understanding the fundamentals of existence.

These updated materials are adequate to the task of providing curricula content for the wisdom school. For it is not about biology, biochemistry, genetics, or the entire realm of the physical sciences. It is rather more to do with psychological sciences and the understanding of therapeutic interventions, themselves directed towards healing of the individual.

The intersection with contemporary spiritual understanding as articulated through this transmission, and older contexts of psychological understanding, renders it a perfect fit for any person seeking a comprehensive understanding of their existence and origins in body, mind and spirit, to use that terminology.

Identity formation is a more fundamental level by which to address these things. Especially when the identity is specified to include, as it actually does, the entire node of Dao-consciousness as well as its derived fragments.

This comprises an opportunity to reassemble that fragmented whole in conceptual terms, and anchor it into the most profound knowledge acquired through history, of context and circumstance for every born individual, whether they are aware of it or not. And usually, not.

So our efforts these decades are bearing fruit at last, worthy of the intention specified decades ago.

20220120 WisdomSchool faculty intervention at final document assembly

Origin of this text

Personal healing episode

This morning I arose around 6:00 and sat for a while in meditation. Having yesterday received the information that my focus and sensitivity were declining due to distraction and to the extent a higher self meditative recording had to be truncated, I thought reversing that condition was appropriate.

*During that time I noted a subtle sensation of the point of attention drifting slowly from somewhat left to the centre into a condition that felt more balanced. On feeling curious, I wondered if it represented a shift in the assemblage point²? But the change improved my feeling. Then I went to Vipassana³ meditation and while meditating there alone and within the confines of my own mind, I experienced an extended introduction to factors behind my persistently sore right shoulder, apparently damaged during gardening at my home about 3 months ago and not yet healed. I received a series of visualisations and realisations and commentary from the higher self encouraging me to continue to attend and question, which I did. At the end a title came: *A Treatise on Healing from a Reincarnational Perspective*. (!!)*

The factors behind my slow shoulder healing were revealed as follows:

- *Being grabbed by the mouth of a large predator and shaken vigorously by the right arm causing shoulder damage and then death of that different body.*
- *Over-stressing that shoulder inadvertently during training various other bodies in martial skill-sets and sports e.g., discus throwing, sword-play/fighting.*

Interestingly in this case, no damage by human attack, in contrast to other body conditions causing pain at other times in this life.

In other words, this effect was mostly a result of my intention to gain strength for personal life enhancement, rather than detriment from another person's intention and strength.

Then, having absorbed that understanding, I requested immediate release from influence from those other times and bodies and experiences. In response, I saw a grid on two planes (horizontal and vertical) of black spikes emerging from my shoulder, as if the formative structure had been held and immobilised on the

2 See Casteneda, C. A Separate Reality

3 See www.dhamma.org

subtle level as a developmental template. The space occupied by the shoulder musculature then felt freer and lighter and I felt more confident it would easily and quickly heal. I heard the higher self comment to rest for three days to facilitate that healing before again beginning strenuous physical work.

Part of the visualisation was showing the impact on the present body from other lives. That can be illustrated as a 3D array with perspective showing links from particular other lifetime bodies to the particular current bodily issue, understanding that for each particular current body issue there will be links from a different subset of other bodies. I heard “^That is sufficient for now. The release from those influences will be addressed at another time.”

Some days later while visiting a friend for assistance with that healing, I sensed for a time a condition of complete absence of feeling from that arm. She also felt that and interpreted it as a lifetime in which the right arm of that body had been removed at the shoulder by some means. And a few days after that, even though some pain persisted, I was surprised to feel more fully connected to that arm than before in my life. These are subtle and background effects which if integrated (in the mathematical sense) over a lifetime, can accumulate beneficial consequences.

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Statement of purpose

^The purpose of this healing text is as an explicit accompaniment to the intended and proposed energywork training sessions. Given that the intention in energywork and healing is to alleviate one condition or another of discomfort, or disease, or less than optimal wellness, then an overarching understanding can be given as follows:

The body-mind duality is false. The context for energywork is the combination of physical envelope, auric envelope and local identity within the current embodiment. If, in addition, the context of not only the set of lifetimes and personalities thus acquired but the other members of the soul-group, to use that language, or in our terms, the remaining members (fragments) of the divided node of Dao-consciousness⁴, then all parameters of any condition can be addressed. And so with that as an explicit complete context, the roots of every issue can be identified and accessed and some resolution obtained. Note we do not say complete resolution is obtained, because that is to raise expectations too high. Some relief is common. Substantial relief is more rare. But it is a teaching task within the current embodiment to weather the storms, difficulties, linkages to other places and identities within the context of the current bodymind, which allows for enhanced understanding.

The incentive of a condition of discomfort, disease or less than optimal wellness, is what will drive any individual into contemplating these things. And, if they so decide and not otherwise, seeking a competent person to make adjustments and to expand their understanding. The range of adjustments naturally includes both body and mind, present personality and others from other times and places. It is in seeking to track, locate, identify and otherwise resolve the network of interactions with those other times and places that act as catalysts for the present condition, that the greatest benefit can ensue. So this is a comprehensive network of understanding by which to allow and facilitate the curious individual, or anyone driven by an unwelcome present condition of less than optimal health, to come to understand who they are and why they are in their present 'fix' or malady.

Understanding as you do

- the network of interactions between both the present personality and personalities developed at other times and places and within different bodies; and also

4 See: *The Kosmic Web* for definitions of terms.

- the context of the individual node of Dao-consciousness fragment in relation to the other fragments of the node of Dao-consciousness⁵; and with
- the set of metaphors and models at your disposal by which to illustrate these things and give
- an extensive context for the development of the present identity; there can therefore be described in a complete way,
- the manner in which any particular condition is generated, made manifest, made perhaps persistent, obdurate and unresolvable even unto death of the current body.

Most conditions of course are not of this nature. The ordinary body, surrounded as it is by carriers of disease of one kind and another, infections of all kinds, even those jumping across species and mutating, has as hazard an environment rich in antagonistic organisms. It also has an environment rich in beneficial organisms, and the balance between those two is a normal developmental aspect of life. Where the balance between those aspects is disturbed, then one condition or another is bound to result, leading to distraction, discomfort and all of the other manifestations of ill-health.

The richness of the bodymind is sufficient to engage any person in its optimisation. The current fad for obesity control leads to an opportunity for exaggerated response and recovery leading to fattening as protection, exacerbated by historical tendencies also.

The context established by the local bodymind, the other developed personalities associated with different bodies and the remaining fragments of the original node of Dao-consciousness, is a complete context from which can be identified every actual or potential linkage impinging the current body from activities, actions, intentions and deaths at other times and places.

The way those events impinge on the current body is through the structuring behind the aura, that is, at the deeper layer sometimes referred to as the *hara*⁶ level. Within that, every time and place is accessible and it is the means by which identity links to identity and continuity exists through the succession, as it is usually viewed, of sequentially acquired lifetimes and consequent personalities. Given sufficient trauma associated with any particular time and place, then the influence of that on the current body is exacerbated one by another at a particular location on the present body and distributed according to the impact on each original body.

5 See the 'mussel-farm' model of the node of Dao-consciousness.

6 See *The Kosmic Web* p88.

Taking an example of there being a present condition linking to ten other lifetimes and bodies, the result is an amalgam of those events, leading to a predisposition within the current bodymind to be sensitised, and thereby to manifest an exaggerated response to an assault or insult or mere accident experienced by the current bodymind.

And we say bodymind rather than just body, for the explicit reason that every aspect of every body is linked on the emotional level to the physical level and the mental level. The structure of the brain is sufficient to ensure that that is the case. The function of the brain is to coordinate these various levels and activities such as to drive patterns of sensitivity and response.

That means that, for example, an accidental impact in the current body is likely to manifest a larger response if it is at the site of a sufficient superposition of accumulated impact at other times and places. And an impact that at a different place unaffected by such history would be shrugged off, as it were, and scarcely noticed, whereas where there is a sensitisation through accumulated historical experience, then the result of such impact is a magnified response.

This implies that there is potential benefit to the systematic exploration and elimination of all such linkages. An historical practice directly addressing this so as to create the opportunity for such exploration and resolution to occur, is the Vipassana meditation technique. That specifies and trains an individual to systematically and repeatedly examine their own body for sensations or their lack, which can indicate a series of locations on the surface of the body to which to address more focussed attention. The systematic scanning of the bodymind, if persisted with, can address not only present-life issues and traumas, but, where such issues and traumas contain components linking to other times and places and bodies, then such things can be relieved.

It is with this prospect in view and the consequent **generation of wellness**, that drives our intention to bring these aspects to the attention of any person willing to submit themselves to these categories of healing.

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Fig.1. Mussel-farm model of node of Dao-consciousness ~1000 fragments (ovals)
Illustrated with perspective showing fragments arrayed on one level of the agapeic
space model within the human level of shamanic space (25000 – 35000 afu).

Each lifetime's experience accumulates, for progressive absorption into the
fragment at the higher-self level. (*rotate image 90° right to view*)

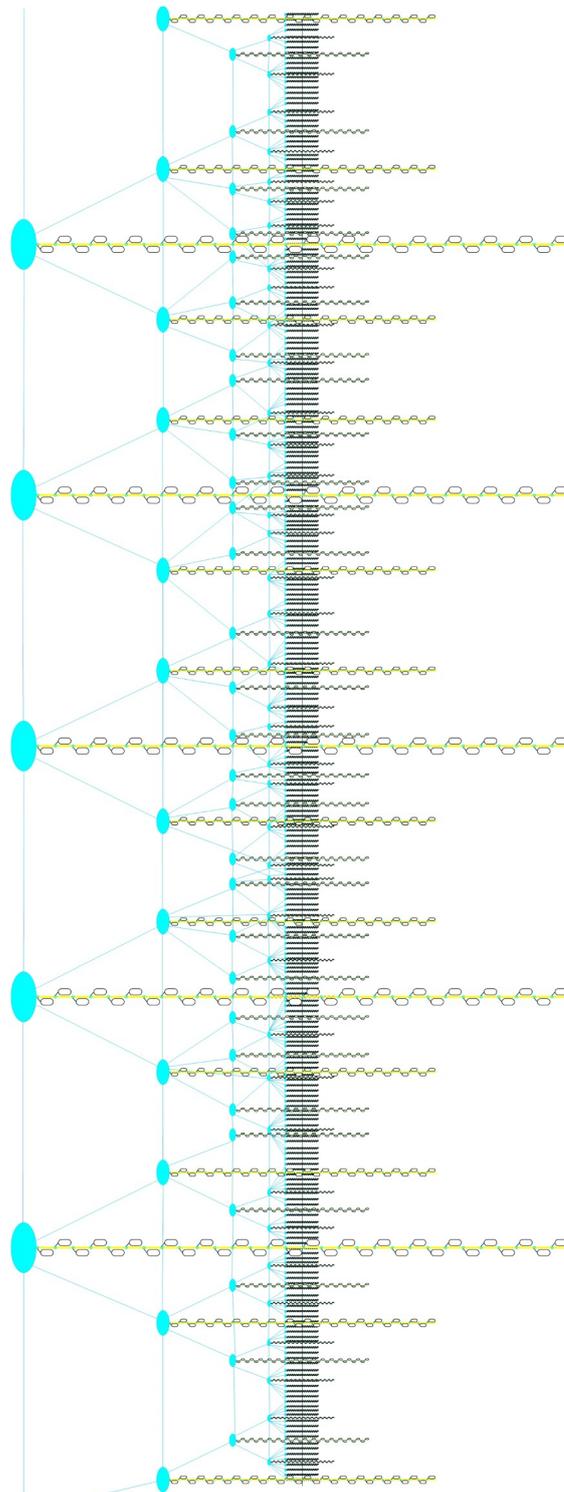
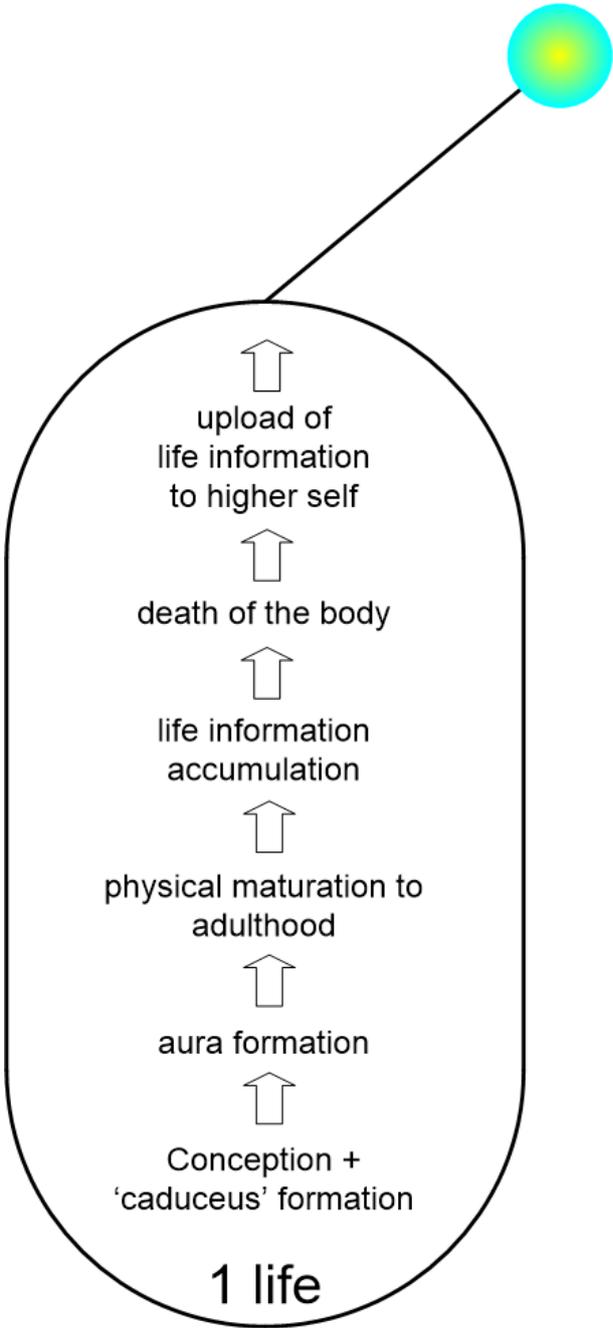
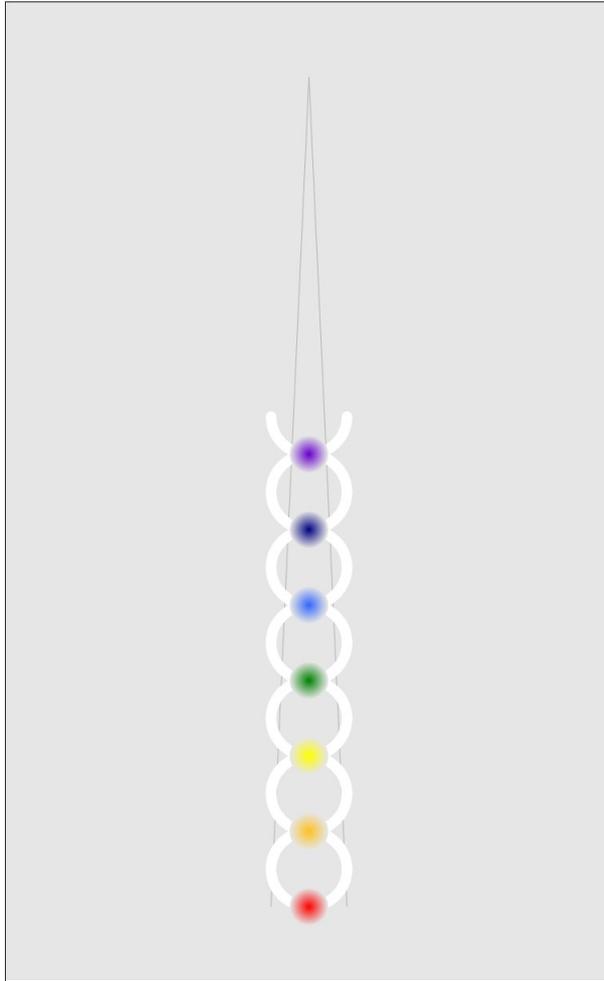


Fig. 2. Detail of one 'mussel', being a complete embodiment experience.
Refer to mussel-farm model illustrated above.



Caduceus - generating chakras within the implicate order⁷.



Perceived since ancient times and used as the emblem of medical communities. This image is derived from direct perception through the back of the assistant teacher, while on a curiosity-driven escapade out of my body during my 10th 10-day Vipassana retreat in 2010. This image is rendered as smooth and fully symmetrical. The original perception was of a more coarse and jagged character of greater asymmetry.

The exact location of flow at the crossover points determines the chakra spin direction, as able to be assessed by pendulum diagnosis. Fractional displacement of the two streaming flows can render the spin stable and clockwise (best) or anticlockwise or variable as determined by emotional conditions. Directing healing intention to the *field of first cause*⁸ is most effective as the aura condition is derived from that.

Traditional imagery of the flow rendered as snakes is merely a false yet evocative interpretation from countries where snakes are common.

⁷ David Bohm Society www.dbohm.com; also Rupert Sheldrake www.sheldrake.org

⁸ See *Agape Theory: a structured approach* www.wisdomschool.nz

Contextualised procedure

^We have as our prerogative the coming into an understanding of the conditions of life within this realm. The negotiation from conditions of discomfort, disease and unwellness, to comfort, ease and optimal wellness is the purpose for which we give the following contextualised procedure.

An expansive understanding of context is required in order to appreciate the implication of the faculties and fora referred to in the previous chapter. The capacity to know, the capacity to enquire, the capacity for curiosity, the capacity to resolve strands of interlinked argument and come to an understanding of interlinked patterns, whereby as a consequence of a summatory process, one can experience an exaggerated response to accident or assault within the bodymind.

The techniques required in order to track that on any particular instance by any particular person is the focus of what follows:

There are domains of awareness within the local mind. The indoctrination by the culture means that there are a variety of worldviews generated, many of which in modern Western culture do not include the context and relevance of the fact and existence of other lifetimes of experience. And each one containing rich experience, if not ended prematurely.

That context, being often absent within the modern worldview, means that the acceptance of that as context, is the first priority. There are various barriers in existence to that acceptance, and each barrier is necessarily addressed and overcome before the full relevance of that context can be appreciated and accepted.

The first typical barrier is that of foreignness. The second typical barrier is therefore of irrelevance. The means by which to bridge and illuminate those barriers are first, that these ideas are historically widespread. They have been believed across millennia and still are, in spite of the impact of the spread of doubt concerning spirituality and religiosity around the world in wave after wave. And to the extent that it is therefore understood that it has always been the case, that a large percentage of the world's population have considered it foreign and fantastical, if not fanatical, that there should be any *disbelief* in such things. And so that contrast provides a polarity in worldview and a potential realisation of the existence of the unnaturally restricted worldview that scientific belief-sets have introduced into the modern world.

It is important to note that there is full respect given to the utility of that reduction in fatalistic and mythic belief in the supernatural. The perspective we offer is that of *factual* and *natural* as these actually are. Their manipulation by both capricious and hedonistic others has resulted in a strange amalgam of enthusiasm for the promotion of a *supernatural* worldview, because very often there are considerable quantities of money associated with that.

So those factors notwithstanding, the understanding that there is a contemporary relevance based on both traditional and modern support for these patterns of understanding, means that to the extent that the practices are approached and trialled, then direct perceptual data has the capacity to reinforce the probability that a contemporarily encultured person can come to understand the relevance of their personal history.

The point being, that when personal history is considered to extend beyond the biography of the current biology, then that expansion of context can lead to a condition of open-mindedness by which to extend curiosity and exploration into that pattern of experience transcending the current lifetime. And as that is allowed within the belief system, then that permits access to the categories of traumatic experience which may be afflicting the person in their current life. When such things are directly encountered within their awareness, then that assists materially in the transition to a worldview stretched to incorporate those sets of ideas.

And so appropriate action is first, to introduce these expanded concepts comprising an expanded worldview, and then

- arrange and facilitate experiential exploration by each individual so as to:
- begin the process of building a personalised context where
- the accessing of the personal phenomena within that expanded concept set can bring a simple appreciation and accessing of the related phenomena.

Some few examples will suffice to illustrate the manner in which these postulates may be converted by any individual into an expanded worldview. And for the sake of simplicity, the phenomena experienced during regression episodes from this individual's life will suffice. Every individual's experience is of course either grossly or subtly different, and personal. Therefore it is to be emphasised that these are simple examples simply told and not expected to be relevant to any other person necessarily.

Example 1:

And so speaking chronologically in terms of this writer's own exploration of these things, the opportunity was taken for regression when it was presented and a simple induction through a guided meditative process enabled first, a phenomenon

of a rhythmically swaying body, which alerted, through its periodicity and already encountered travel upon water, to indicate and slowly trigger into awareness the remembered qualities associated with being located on the yard-arm of a sailing vessel. Sleepy after a substantial midday meal, the slow rocking induced an actual falling into a state of sleep. Therefore an overbalancing at the end of an arc of the ship superstructure movement, and the individual falling into the water. Unable to swim, choking on ingested water, therefore unable to call strongly enough, through shock and inadvertent intake of water. The similar condition of somnolence of the remaining crew on the slowly drifting vessel resulted in the remaining sleeping sailors failing to observe the loss of their comrade into the sea, left behind and drowning. And so was able to be obtained an explanation for other events in his life, and the act of avoidance of opportunity to participate in the enjoyment of boats for recreation. Because boats had caused a death. The consideration of these things enabled future explorations of boating to be undertaken with much more pleasure.

Example 2:

The next episode of exploration of experience from other lifetimes impacting on the present life, was the surprising focus on a knee joint, complete with surgical intervention whereby the skin and superficial tissue were peeled away on a dead body to reveal the structure and biomechanics of the knee joint, its tendons, ligaments, associated muscles and bearing surfaces, so as to reveal the detail of the body at a time in history in Europe when the biomechanics of the body were first being investigated. The attitude of awareness of its beauty, the concept of the body as a beautiful machine, belied the present distaste and avoidance for all things medical. The understanding that this exploration had been carried out by an earlier personality developed by this node of Dao-consciousness in another body, centuries earlier in Europe; in illegal night-time investigations, documentation and correspondence with other investigators, at that time when bodies were not readily available by which to record such details. And that routine autopsies – surgical investigation to establish cause of death, was not yet established as an acceptable norm within the public mind in those days.

So the mental level discord and discourse associated with discovery of these illegal and abhorrent acts, followed by prosecution and banishment from the home town, had left as indelible memory the difficulty and hazard associated with biomedical curiosity, leading to a pattern of avoidance of such things in the current life. And although there had been some interest in such phenomena, there had been simultaneously a sense of hazard and consequent avoidance, so as to not bring a repeat of those damaging experiences from that other time and place and personality.

And so those brief examples illustrate to some small extent the degree to which experience accumulated across multiple lifetimes can impact on choices made in the present life and bring turmoil and avoidance, rather than excited curiosity, so that even a response of compassion can be stunted in an otherwise loving individual.

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Healing by intention to transform

^We come into your mind and heart in order to create a third chapter in the book on healing practice. The healing of which we speak is of the energetic variety and its interactions between embodied and disembodied.

The capacity to share space as well as influence between those two conditions of identity means that each is penetrable by the other. And the penetration, if managed with skill, has the capacity to transform one by the intention of the other. The capacity to transform oneself by one's own will is equally potent but very rarely utilised. The malleability of the deepest levels of identity, being specifically the foundation of the aura, the field of first cause, is directly susceptible to skilled direction. It is equally susceptible to unskilled direction, which is part of the reason why it is exercised with care.

The malleability of the foundation level of existence is a product and consequence of an intention by one person, to influence any other. And when the awareness is taken that such influence is possible and the identity is suitably equipped by knowledge, then such influence can be for good. And from this point forwards we will ignore the extent to which any contrary motive is in action.

In order to act with skill it is necessary to manifest the capacity to perceive on that level. That thereby eliminates perhaps 98% of any given population, for most individuals are far too preoccupied with their ordinary life in order to segregate awareness to that level and confine it there.

When one does so, the fields of action are unfamiliar because the appearance is so different. One deals with clouds or fields of bright particles in association with one or the other, representing the form of chemistry and biology on the molecular and atomic levels. Therefore a well-generated map is a prerequisite. The complexity of such maps is beyond any ordinary persons capacity to interpret. Nevertheless we will sketch an outline.

This is in the realm of the biophysics and biochemistry of life. Individual living identities usually have boundaries, so the realm of intention in the activity of healing is usually to do with the physical form, alterations in its mobility or function and the restoration of those things. That defines the boundaries to be that of the living envelope of flesh, including the brain. The mind, not being of that nature, is less accessible.

The patterns of flow which comprise normal function in a cell or agglomeration of cells comprising any component part of the body, are characterised as much by fluid flows and gaseous flows as the structure of the

collection of cells. It is possible to address the attention to any individual cell or a set of such cells. And the dynamics of movement of the class of mobile cells usually termed the blood and lymph are such as to comprise a moving target. Nevertheless the application of the field of intention generated by the intention to inflict or apply that for the betterment of some other person, means that whether such cells are fixed in place or mobile makes no difference.

The intention to affect, such as to restore natural balance and function, is primarily derived from a condition of loving regard. The capacity to focus only on that level is therefore a prerequisite of the identity intending such action. Therefore the capacity for such an individual to connect in an undivided way, projecting their intention only from that level, is one of the variables impacting on the capacity for such work. The capacity to be in more than one condition of mind simultaneously is a detracting factor and therefore the capacity to focus is one of the first prerequisites to enhance and practice, so as to gain proficiency in the capacity to act in these ways.

Therein lies a complete justification for the practice of contemplation on single objects, be they ideas or images. It is also sufficient reason to simplify the bodymind of such an individual and to decrease their average turmoil, so as to enhance the capacity to focus in a single-minded manner upon such classes of intention. Even with goodwill present, the turbulent focus generated from the turbulent mind enables these classes of activity to be seldom attained.

Taking the case of an individual who has simplified their bodymind in such a way that through appropriate practice, or already present capacity to focus in an undivided manner, constant through time for the time sufficient to invoke any class of intervention, then they may positively influence the object of their concern and interest.

Where to focus healing intention?

The morphogenetic fields of Sheldrake⁹ are the required level on which to focus, so as to intend the change implied in the term morph. The field of influence can extend as deeply as the term genetic implies, which is at the level of genetics, that is, the structure of an individual cell and its collection of proteins comprising the cell nucleus. The term further implies a capacity pre-existing the assembly of such proteins in the cell formation stage and comprises the means by which fields outside of physicality can influence a structure inside it. This is the level on which not only genetic history can influence structure and function of a grown physical

9 See www.sheldrake.org

form, but also the history of the identity and its intention for a particular life. Hence is enabled the construction and modification of an existing body to manifest the birthmarks and birth defects investigated by Dr Ian Stevenson¹⁰ of the University of Virginia.

And so having outlined the principles and the mechanisms, the means by which to engage the attention to focus it in an effective manner will now be detailed.

Internal stillness is a prerequisite. Operating with sufficient relaxed and tight focus, dispassionate and yet full of loving concern, is a sufficient condition to enable compassionate intervention in the interests of another. These conditions are difficult to achieve for the ordinarily tempestuous individual. But with the discipline of a history of practice, there can be brought to the task sufficient concentration for short interventions.

A prerequisite is to know how and on what to address that intention to intervene. That requires either the capacity to know¹¹, or the capacity to see¹², and preferably both to be operative at any such time.

In addition to the foregoing, it is possible to influence the quality of focus of the healee. And their utilisation of objects, precious or otherwise, can be an aid to holding the focus. The person to be healed should be instructed to imbue the object held with the focus of concern requiring healing. For example if they are feeling frustrated, encourage them to see the object being held as their frustration. Encourage their concentration on the sensation of frustration. This is a process of externalising the feeling onto an object.

Personal example

I've just gone through the exercise of applying the focussed energy to a persistent cyst inside my right lower mandible/gum area causing periodic eruptions of pus into my right cheek at the jawline. And so I focussed into the pus cavity a spray of gold light all around the cavity on the amoebic population and imaged it replaced by normal healthy tissue. Then, wondering about the origin in terms of a possible history at some other time and place and body which might act as causative factor, I perceived an animal bite whereby a lower canine tooth went through from under the jaw into that place creating that kind of wound where an animal tried to bite my face off. Perhaps intending to bite the neck but in pulling my head

10 See <https://med.virginia.edu/perceptual-studies>

11 There is an entire literature on gnosis. Most of it is irrelevant in this context. Direct knowing is what is being referred to here, that is, claircognizance.

12 To see with the mind's eye, that is, clairvoyantly but not imaginatively.

away, it bit my lower right jaw through the gum into the base where the teeth reside. I had no inkling that that may have been associated with that condition. I'll conduct such healings with it until it has recovered.

^And so is an example within this very body, whereby may be applied the principles spoken of in this chapter. The balanced focus, the recognition of unusual spaces, a tight focus, an intention to heal and a seeking of causative functions and events, closes the chapter on that particular manifested condition of ill-health, persistent now for many months. And until such conditions are addressed, the underlying aetiology remains, leading to in some instances, tendency to chronic reinfection or chronic manifestation of disease, malformation and less than optimum health.

Actions - Attitudes

^This second text on healing has a much more tightly focussed agenda than the material delivered for the previous book (*Guided Healing*, 2008). In that sense it is explicitly delivered for a specific modality of sharing and teaching, such as to be suitable for that task, rather than the more general text containing broader description delivered in the past. The book on guided healing is to comprise a reference, of course, for any person who may wish that. This material is shorter, more compact, more focussed onto the explicit topic of accompanying a training or a practice session, and has contained within it explicit instructions on what to do and how to do it. It points to the necessity for some complementary practices, being explicitly contemplation and meditation. Contemplation on particular things and sustained contemplation as well as meditation in general.

The inward focus implied by all of these things has as context and necessity the capacity to hold the inward focus. And through that, to progressively perceive a much broader domain of opportunity and possibility, such as may not be present within the world view of the interested party. And it is to that broad view that we now turn.

The broad focus just mentioned contains the opportunity within it for interactions with the higher self and beyond.

The higher self is the intelligence and moderator of most aspects of the interaction with any other person in the presence of a healing intention.

Occasionally, the requirements of enactment of that healing intention are such as to involve identities beyond the higher self. Where that is the case, the awareness usually opens out in such a manner that such identities can be perceived to the extent they wish to be. That can comprise an educative opportunity for the embodied individuals both healer and healee, or it may simply be an opportunity to engage the capacity for visualisation as well as the capacity to know.

The energy intensity accessed is normally significantly higher on such an occasion and it is normally in response to the need within the healee for those qualities of energy asserted in their interest for a productive and positive outcome.

So the attention can remain continuously tightly focussed on the individual comprising the healee, or it may, on that class of occasion, be broadened to acknowledge and welcome and generally communicate with the identity or identities come present, so as to assist them in achieving their objective. Once such identities are present and engaged in their manipulation of local conditions of

agapéc space and the boundaries of various individuals present, there is much less necessity for the individual holding the role of healer to be strictly focussed on the intention and process as director, but merely as observer. The reason of course is that under such conditions the initiative has been taken by the (non-physical) identity who has taken on the healer role and the role of director of the outcome. During the time such conditions are true, then the embodied individual retaining the healer role need merely relax and allow the intervention.

Such interventions always have the opportunity to either create or confirm the manifested worldview within either or both healer and healee. It is important in our specifications for these actions that they be regarded as commonplace even though unusual. The purpose for that is to avoid excessive awe, exaggeration, distraction and subsequent exaggerated story-telling for the purpose of the generation of a reputation.

The attitude implied here is that of humility. The acknowledgement is that these are unusual things, special things, privileged things, but we attempt to avoid invoking the concept of the divine as accumulated through history and its accretions of unruly emotion. Were the concept of the divine never invented, and invention it most certainly is, then with the working model of cooperative interaction between embodied and disembodied individuals invoked, then a straightforward mutual appreciation can occur without other than a normal kind of satisfaction at a task successfully achieved. In that sense, the exaggerated responses generated by the concept of the divine complicates the interaction by bringing present inappropriate emotions.

We emphasise this working definition, in a simplified and demystified manner, as congruent with our intention sustained through this entire transmission, for the simple reason that it is sufficient. And more than that, it actively counters exaggerated attitudes accrued through history. So as pragmatic procedure, it is sufficient to the task.

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Notes: